The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, AUGUST 23, 1870. WHOLE NUMBER 53.

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"The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but no clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance. All business communications should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your address is printed is designed to show when your subscription runs out; but in case of renewals the number usually remains unchanged till we print a new list.

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The Post-Office and Masonry.

We were very much impressed some time since, by a letter from Italy in which the writer, speaking of the post-office, made the following statement:

"Nor were seals respected. Letters were frequently opened, and then either confiscated, or coolly sent to the addresses without an apology or the smallest attempt at repair."

It is well known that Italy has for many years past been the sport of Jesuitism and secret societies. The consequences are, thus far, social demoralization and political despotism. At a time when Italian society was fairly merging from ancient paganism and barbarism, the Jesuits arose in order to stop the progress of Protestant light, and to protect Italy against the intrusion of Protestant ideas. At length, in the course of time, secret associations resorted to Jesuitical arts and practices in order to unify the country, which Jesuitical cunning had always kept divided, and to restore to the people their ancient, republican institutions.

But however worthy or lofty the aims of secret societies may appear to be, the practical end to which they arrive is always demoralization, which, of course, does not admit of republican government. It is utterly impossible to found or maintain republican institutions upon Masonic principles; one might as well try to establish the cardinal virtues upon the charms of Nell Gwyn, or the kindly services of Madam Restell. The mad crowd of an ancient carnival would be as suitable characters to do the serious work of supporting republics, as are the mountebanks, charlatans, and sanctimonious impostors who keep alive the unmanly frivolities of Masonry.

It is in vain that Masons refer to the names of great men for the vindication of their despicable frivolities. If men can be considered great *with* Masonry, even as they were held to be great with paganism, much greater still would they be *without* Masonry. We are not exactly decided as to who of our Presidents have been Masons; but whoever they may be, we should have no hesitation in comparing them with those who have *not* been Masons, and should expect that the character and worth of the latter would appear far superior to that of the former. With regard to Washington, he could hardly be considered as a Mason, since a man who could say, as he did, that he had not been in a lodge more than two or three times in thirty years, could not be claimed as an active member of the lodge. If one were to fail to attend church to that extent, he would certainly not pass as a very good Christian. The fact is, Washington, though a very good and a very great man, was a very poor Mason; so much so, that he could hardly be called a Mason at all. We may infer then, that our first six Presidents were not Masons, and there can be no doubt as to how they rank on the score of merit with those who have succeeded them.

Indeed, it is an alarming feature of the present political aspect of the country, that men of high official stations are active Masons, and seem to think that the secret, underhanded measures of Masonry are proper and honorable means of arriving at distinction; although it must appear evident to every sound mind, that no one can possibly serve Masonry, without, in the same degree, disserving the interests of their country, yet men have already become so shameless in self-seeking that they disclose their membership with secret societies with as much cool assurance as if it were an honor instead of a real disgrace, as it is. This fact, connected with the idea that the post-office might be put into the hands of Masons, whose arts and practices admirably fit them for opening letters, is enough to waken the concern of every one who has experienced the evil of having his letters tampered with. Just think of the perfect impunity with which our letters might be opened and disposed of by an organization which might hold all the post-offices; and at whose head are a President, Vice President and Post Master General of the United States.

It does not require much discernment to perceive the danger to republican institutions from secret societies; and those men, therefore, in high official positions, like President Johnson and Vice President Colfax, who openly favor these societies, and not only that, but glory in them, must have but a weak sense of responsibility to a just and sound sentiment. They must feel confident that secret associations will sustain them, and that the wise and thinking men are too few to have any weight. Like generals at the head of armies, they need not fear what a few philosophers or statesmen think in their closets. They are satisfied with success, and that is to be sought in the masses of unsuspecting voters who are organized and disciplined by Masonic craft. Can any one credit that Vice President Colfax would be so proud of secret societies as he is, if, instead of furnishing several hundred thousand voters, they were only an inconsiderable number, as they were in the early days of the Republic? A. L.

The following communication from O. S. O., will, in part, be published. Will O. S. O. send his name and place of residence to the Cynosure office?—Ed.

The Sentiments of O. S. O.

The publication of the Cynosure is an important event to Chicago. Its influence must continue to deepen and widen. It is a harbinger for good; and I doubt not, ere five years shall have elapsed, a similar paper will be published in every state in the Union. Dr. Blanchard, I think, is engaged in a more important reform than even that of Martin Luther, in his day; although he may not be fully conscious of its importance; besides, he holds an enviable position, morally and in other respects. The shafts of members of secret societies, can make no successful attack against him. They cannot divert him by their smiles, nor wither his good purposes by their frowns, and scorn, and scoffs, and sneers. Said a prominent Judge, a Mason, in this State to me, "Generally the Fraternity can counteract and squelch opposition. If from a newspaper on general subjects, the Order can move in a solid phalanx and make them down with their colors as they did Thurlow Weed's paper; down it had to come, and he had to succumb; but a paper that makes its opposition a specialty, is hard to reach. Dr. Blanchard is proving a detriment, and they know nothing against him to get at him. Yes, Blanchard is doing the Masonic cause injury, and we cannot find cause to successfully attack him."

So, as regards him, the merciless, acrimonious, bitter malignity of the Craft has spent its force, and must have recourse to appease its revenge on some more vulnerable foe. Of course, they will assail and endeavor to blacken his reputation, but to succeed, puzzles them. No honest, intelligent mind needs explanation of any of the secret orders; they are all to be put under ban as craven, as they all wear the same ear-marks. Their leaders or owners, the would be aristocracies of the country, are held by the cohesion of supreme selfishness, fear, love of power; and delight in tyranny, and the exorbitant salaries they burrow in, (attorned to them by the endless contributions from those not far advanced in the orders) especially exorbitant salaries of those who write articles concerning animals, shows, etc., which through the Masonic alphabet, convey crimes or slanders communicated by members detailed as police, to spy out wrong or obtain revenge against the foe. To such an extent has this means been abused of recent years, of raising reports, and circulating individuals through all the lodges of the country, and of printing a slander to be placed at every prominent town and city in the United States against individuals, who have incurred the hatred of some prominent member, that the rage has well-nigh spent its force and little confidence given by even the credulous members. To such an extent do malicious slanders obtain among the prominent Masonic aristocracies of this country, that they, themselves, give little heed to their slang; but make their slanders prove detrimental to each other, by infusing false reports among what they term the rabble or vulgar herd. As so much rivalry and ambition obtains among these orders, they often have great disturbances among the leaders. Mr. Reynolds, the Masonic State Secretary of Illinois, at Springfield, a few years ago, made much difficulty; but as they possess great power to quell disturbances, it soon quieted down. Many then hoped their fight between the kite and adder would go forward, leaving a nuisance less for mankind. In one respect, it might not be deemed so bad an object to detail members by day and night, to beat posts through streets, and to various public places, to spy out crime and report the same to lodges, or what is termed "lodged in jail;" the names and residences of offenders, in order to inform those advanced as far as Knights, to whom is committed the secret alphabet; and to raise an eight-day's breeze, if the object were to repress crime. But the dignitaries do not give so much attention to crime, as they do to pursue with fiendish revenge any one who may be the object of their hate; and to spot and slander him. Lately, stating to a Mason that your paper had a right to discuss abuses, and denounce combinations for evil; and that no good citizen had any right to find fault with the editor for so doing, he replied, that you stood a good chance for being made a pauper; and the Masons would get you into the poor-house yet. Should such an event occur, I would be most happy to minister to you.

Many who belong to these orders, and ever stand ready to laud, uphold and fight for them, loathe them. One-half or three-fourths of the Masonic members in this country, despise them; and would gladly see them annihilated; but they are dumb through fear. The old stagers by protending to keep them out, tricked them in; and having harnessed them in, they will not kick out of the traces, no—no. There are attorneys in the next block to your publishing house, who are honored Masonic members. I will venture to say, you cannot get a word of praise from either of them respecting any secret order. Masons often boast of their power to elevate any man or annihilate him. Many excellent men refrain from wielding an extensive influence for good, being unwilling to strive with the potsherds of Masonry, knowing that the knaves by means of their combinations, have full sweep to hunt down and crush any one who excites their envy or hatred. A humble merchant in Philadelphia, had an amiable daughter whose praises aroused the envy of the jealous, frantic daughter of a bloated aristocrat there. The latter had various low-minded Masons circulate rumors and reports against her, and then ordered the lodges through Pennsylvania, to enquire six months into the reports, solely for the purpose of casting suspicion; and called out his hordes to stare at her, and elbow each other, to hint, to have them hearken to the slander they were about to broach; and continued their malicious slanders and remarks, until they blasted her fair fame, enabling the monster to rejoice like a fiend. It is well to remember the power secret orders wield in society. The ring-leaders of these secret banditti, almost control society; dictating who shall be honored and who heaped with scorn and denounced; except persons of wealth, be they ever so corrupt, it is deemed not discreet to have wealth wielded against them. They dislike to have the craft in danger. Your paper uttered a great truth, when it said, "Masonry is a lie from beginning to ending;" inside and outside, and all over; a false system; an institution of knavery, aristocracy, atheism, deception, and unalloyed scoundrelism; and the sooner our Republic understands it, the better for the people and the government. Its tendencies are awful; a partner cannot swear to a partnership account to benefit the firm. Yet, these secret bands so domineer and control in our land that justice cannot be obtained where they invade. Why call their blasphemous declarations,—oaths? An oath is a declaration made according to law, before a competent tribunal or officer, to tell the truth; or it is the act of one who, when lawfully required to tell the truth, takes God to witness that what he says is true. It is a religious act, by which the party invokes God not only to witness the truth and sincerity of his promise, but also to avenge his imposture or violated faith, or, in other words, to punish his perjury if he shall be guilty of it. An oath is not a horde of men organizing themselves into a band for dark, malevolent and selfish purposes, stimulated by wordly motives, worshipers of creatures; love of power; supplanters of God's law to guide mankind; abettors of each other's quarrels—revengeful; installing one of their number, that on disclosing their secrets or not secreting crime, agrees to be mangled to a horrid death. Who has not heard Masons when mistaking who they were conversing with, aver that no court could get them to disclose certain things; yet, witnesses are sworn to tell the whole truth. They may well assert the penalties of Masons are more severe than the law inflicts, and shield themselves under the plea of necessity to avert a horrid fate. How quick the members are to take offense and swear vengeance; ready at every stage, to take revenge. What a farce is freedom of speech, where a vast, heartless banditti rule vast forces, who are brought to bear to crush any one who asserts his manhood by opposing or bringing to light their iniquity. With what an iron hand have they struck down the noblest and best of men, whom the light your paper is calculated to disseminate, would have enabled to oppose the undercurrents sent against them, and to counteract the machinations of evil wielded to enslave, insult, hunt down and subdue them; and to have accounted for the malicious undercurrents sent for their overthrow. I have studied the character of Protestant ministers who are ever ready to contend earnestly or hypocritically for Masonry; and I must confess, in every instance, I have never failed to read in their constituent elements, (especially if advanced in their order) all that constitutes the character, in a greater or less degree, of Judas Iscariot. Emphatically, men who at the first alarm, retreat to the world and are quickly found to stop as pensioners at the royal table of impiety, are Masonic and Oddfellow clergymen. Of course, a proper self-respect forbids that I should listen to any of them, preaching from our Presbyterian denomination.

(*To be continued.*)

What Constitutes A State?

This question has been asked and answered by the self-same poet. It is men, high minded men who constitute a State. And no State requires men of greater or higher minds than that which attempts to maintain the Republican form of government. That form of government necessitates, in a peculiar manner, a character among the people, of honesty, independence, integrity, sobriety, earnestness, frankness, manliness and truth. But Masonry teaches qualities right the opposite of these. It is utterly impossible that any man who finds a mysterious virtue in a sheep-skin apron, or in a square and compass, or who really believes in the mummeries of Masonry, can make a good and worthy supporter of Republican government. He belittles and stultifies himself too much, to play the part of an earnest, honest, high-minded man. The idolater who makes the image of a deity out of wood, clay, or brass, and then falls down and worships it, is not more prostituted in mind and character, than he who respects the importance which a set of designing Masons attach to their signs, symbols, and ceremonies. Nothing but numbers would countenance men in such ridiculous follies and absurdities. Were but one, or two, or three men to believe and practice such things as Masonry deals in, they would be considered either mad-men or fools. If it has any precept worth observing, it is rendered inoperative by the puerile, trifling manner in which it is inculcated.

What are we to think of a man who walks along an open high-way, in the light of day, in a public procession, carrying an open Bible before him, with his eyes sanctimoniously fixed upon it? Is that the way to inculcate respect for the Bible? Does that man, or the men among whom he moves, respect the Bible more than other folks who make no such demonstration of their respect? Is it not rather a mere knavish pretense; and is not this exhibition of faith in the Bible designed to impose upon the credulity of outsiders, and make them believe that Masons are very holy men? It is not usual for really good and pious men to make such a show of the Bible. They are more inclined to go alone, by themselves, into a closet; or, if in numbers, to go to church, whenever their thoughts turn Bible-ward.

But this is nothing in comparison with the humiliation that the candidate for Masonic honors (?) submits to, when he goes through the silly puerilities of initiation. Just mark the difference between those puerilities and the simple, dignified forms that men observe on being admitted into membership with the church? The latter are open, manly, sincere, and devout; while the former would hardly be considered sensible if they were seen among a tribe of heathen, as their first unaided efforts towards religion. No youth of a natural high order of mind, could fail to despise Masonry after a brief experience of its practices. Even the defection of the Israelites—falling off from the worship of the true God, and bowing down to a golden calf—could not be a greater abasement of manly character, than the falling off of our Republican men from the plain, simple, straight-forward manners of their ancestors, and the resorting to the degrading rites, ceremonies, and observances which are taught by secret societies.

The young men who were seized upon by Masonic bard-heads during the war, and forced to go through the perverting, demoralizing monkeyism of initiation, were made fitter instruments for carrying out the base purposes of Masonry, than they were for performing their duty as patriotic men and soldiers. Ought we to wonder that the war was conducted to a bad, inefficient, inconsequential end, failing entirely to vindicate the laws for which it was waged, when we perceive the control that Masons and Oddfellows have exercised in it, making their lodges a kind of recruiting rendezvous, enlisting men to carry out the schemes of Masonry rather than those of the country? So long as men suffer themselves to be imposed upon with the belief that Masonry is "ancient and honorable," so long shall we have not soldiers alone, but Generals, and Vice Presidents, and Presidents who will be perverted from serving the State to serving the miserable, paltry aims and designs of their order.

What could be a greater mistake than to fancy that Masonry is honorable? It is as if one should suppose that whoredom is virtuous. We know that whatever is honorable, is high-minded; and can we wonder that where such puerile, vicious stuff as Masonry is considered honorable, there will be found such high-minded men as Jefferson Davis and John C. Breckenridge, who will attack the State instead of defending it? Or that we should find Generals and Presidents of an opposite party entering into an amiable compromise with them? If Masonry is indeed honorable, then is not Republican government dishonorable; and ought it not to be destroyed? Or at least, ought not its safety to be compromised, in order that fellow Masons—honorable, high-minded men—may go unhung.

OBSERVER.

The Social Evil.

The social evil is hardly a greater evil than that which is imposed upon the community by Masonry. The effect which is produced upon society by the two, is very much alike: in one case, it is the loss of true womanhood that we have to deplore; and in the other case, it is the loss of true manhood. This seems to be the chief difference. In other respects, the demoralization in the two cases is very similar. We doubt if the social evil can ever be reached, with any prospect of a cure, so long as Masonry is in such popular favor as it has been during the last thirty years.

The young man who takes upon himself the unrevealed obligations of a prostituted oath, does not the less subject the purity of his character to prostitution than the young woman does when she enters upon the career of subjecting her precious person to the wishes of men, instead of keeping the control of it to herself, for the purposes of virtue and truth. The female secret society of our cities is founded upon the idea of universal benevolence, kindness, and charity to all men; and this is also the leading idea of Masonry. The pleasure, profit, and satisfaction to be derived from the two institutions, is of precisely the same nature in both cases. The signs, symbols, and key-words used by both institutions are very similar; and so is also the secrecy which they observe in their proceedings, both being accustomed to "conceal and never reveal" the operations which are carried on within. The use which they make of great names for illustrating the merits of their respective lodges, is likewise a common trait among them, both boasting of the distinguished men who have entered these lodges.

In fact, the female secret society seems to stand nearly in the same relation to Masonry that a convent of nuns does to a monastery of monks. Where a lodge of Masons is to be found, we should naturally expect to find a brothel not far off. The tendency of one of these institutions would naturally be to produce the other.

The female secret society does not deal in religious pretensions to the same extent that Masonry does; but still, religious associations are not wholly excluded by it. For instance, while the lodges of Masonry often exhibit to the astonished world ministers of Christ among their members, the inmates of brothels not unfrequently boast, we are told, of being the daughters of clergymen, or of Connecticut deacons, at least. An origin so pure and holy, and a bringing up so religious and pious, naturally throws a charm over the life of universal benevolence to all men, which they lead when they have once become the free and accepted members of the sisterhood, just as religious pretensions do over the practices of Masonry. It is very pleasant and agreeable to have the consolations of religion while pursuing a course of deception, duplicity, selfishness, and moral ruin! Brigham Young has understood this trait of depraved human nature perfectly, and has founded the Mormon branch of speculative Masonry upon it. The Mormon Church, so called, permits any amount of licentiousness; and makes it a religion. Only obey the Great Master Mason Brigham, and the rulers of his lodges, and you may enjoy any conceivable degree or quality of sexual pleasure in this world, and an assured passage, at death, into the "great celestial lodge" of the world to come.

We are persuaded that the best way to deal with the subject of the social evil, is to begin by abolishing Masonry. Secret association in all its forms, must be first done away with, before we can expect to give true religion its due influence. Very little head-way in moral reform can ever be made, so long as the offices of the country are disposed of through the foul influences of Masonry. The member of the female secret society who gets rich dresses, jewelry, wealth, and happy days through the prostitution of her womanhood, is not a more vicious member of the community than the young man who gets office, distinction, a round salary and an easy life, by prostituting his manhood to the practice of Masonic arts. Where a Vice-President of the United States lectures to young men on the beauties of Oddfellowship, it were vain to expect to accomplish much in lessening the prevalence of the social evil.

A. L.

The Scriptures against Masonry.

In order to become convinced how abhorrent to the spirit of true religion Masonry is, one should read the chapters of the New Testament with the sole view of seeing how the two systems of teaching compare with each other. The reader will find that there is no comparison at all between them. The one system, that is, true religion, is an evident work of God, with man entering into its workmanship, into its formation as an instrument; while Masonry is the work, not of mere man alone, but of man in his worst character, in the character of charlatan and impostor, into the formation of which God has not entered at all; but which is rather inspired by the devil and by a base, collusive spirit of selfishness. Masonry falls as far short of the sublime system of morals which is taught in the Bible, as the earth does of heaven. It may degrade Bible religion by making a perverted use of its precepts; but Bible religion can never elevate Masonry. In its very nature it is the work of mere craft and cunning; and can no more be raised to the level of true religion than the snake can be made into a quadruped.

Yet how many there are, (and would-be Christians too,) who regard Masonry as good religion, and are going on day after day, year after year, interweaving it more and more with the religion of the Bible, thus corrupting the source of their spiritual instruction, and preparing the way for their own and their country's ruin! St. Paul in his epistle to the Romans (chapter 16, verse 17,) cautions the church against just such corruptions and abuses as this, making use of the following warning words, *viz*:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

Now we know that Masonry, a trades union, has arisen during the last two centuries, has been gradually assuming religious pretensions, and is, at length, occasioning divisions and offences contrary to the doctrines which have been taught us by the church. No where do we find in the teachings of the church, the arts, rites, ceremonies, forms and mummeries which are practiced by the Masons and their fellow secret society men. These things are being thrust into the religion of Christ, and installed there as a part of that religion, because they are continually practiced by members of Christ's church, and by the ministers of Christ, and are held by them as equally sacred with the Christian religion, if not, indeed, a great deal better. In fact, Masons have been heard to declare that if they were called upon to give up their religion, or their Masonry, they should give up their religion. Thousands upon thousands of men who have joined the lodges of secret societies can see no difference between the Christian religion and Masonry, unless it is that Masonry is the better religion of the two.

When we consider that such men are upheld in their exceedingly mistaken notions by ministers of the gospel, we can see how fearfully the Christian religion is becoming corrupted. Its purity is becoming roiled with a system of mere man-craft; its sublime self-denial is being converted into the grossest of self-seeking; its severe injunctions against crime are being reconciled with loose, licentious indulgence; its submission to the precepts of Christ is giving way to, and being replaced by a clever connivance with men; its charity to all men is being replaced by mutual benefit societies in the interest of a few, and to the moral injury of all; and its lofty spirit of faith is converted into a sly, shrewd, calculating craft. Nothing—not ancient paganism could more corrupt the Christian religion by becoming blent with it, than does modern Masonry. There seems to be no possible limit to the degeneracy of the Christian religion, so long as Masonic practices are allowed as a fitting qualification for its membership. We see no reason why the church in the United States might not, in the course of time, if given over to Masonry and Oddfellowship, become as corrupt as the church of Abyssinia.

It is clearly the duty of all Christians, in order to prevent the tendency to such a calamity, to mark them who cause divisions and offences by bringing the principles of trades unions into religion, and to avoid them; that is, to come out from among them and have no fellowship with them. This is the only way that the Christian religion can be preserved in its purity. Men may tell us—preachers of the gospel may assure us—nay, the Reverend Henry Ward Beecher may announce it from the desk, that Masonry and the Christian religion are perfectly reconcilable, that one is as good as the other, and that both have the same end in view; yet, let a disinterested man who has studied both systems, thoroughly examine the two, and he will find as great an antagonism between the two as there is between the living spirit and the grinning idol.

F. E.

Extract from a Lecture on Secret Societies.

BY MRS. H. C. HAYDEN, WARREN, ILL.

The devil held up the world to Christ as an inducement to enter his service. Masonry and Oddfellowship hold up pecuniary benefits to Christians, in order to catch them in their net. Masonry claims to be very ancient: so is sin; almost as ancient as the creation of Adam; but it is no better for that. On one occasion, Paul preached at Ephesus intending to turn the people away from their idolatry. But in opposition to him, a large concourse of people, for the space of two hours, cried out, "Great is Diana of the Ephesians." So now, when we preach against Masonry, they cry, "Great is the goddess of Masonry!" Will the Lord grant that this American goddess may fall, like Dagon, to the ground before our Christ. They said to St. Paul, "Preach no more in the name of Jesus. If you do, we'll whip you, and if that won't do, we'll take your life. Now Masons say to Prof. Finney, "Stop saying that Jesus is not in the lodge-room, and that our ceremonies blaspheme his holy name." If you don't, we'll take your life. What has he done to forfeit his life? Only exposed the corruptions and folly of their miserable institution. A church member will tell us he does not see any thing wrong in the Oddfellows' Lodge. Then he has not got half enough of the love of God yet. A sanctified man would see much that is wrong in their fantastic dress and mask faces. Holiness is a very tender plant. It will not mix up with jesting, nonsense and worldly merriment, at all. Truth and holiness court the light and court investigation; while sin and iniquity hide themselves under cover of darkness. If we have any thing good that is for the public, we need not do as the thief does, hide it under cover of darkness and behind a veil of secrecy. How many church members there are in towns and cities, surrounded by Christians and friends, who durst not trust in God; they must join some secret society. Their faith would not compare with Elijah's. He obeyed God and trusted the Lord alone for help. During the famine God sent the ravens to feed him, and at last, took him up to heaven in a chariot of fire. When God told Elijah to go and tell Ahab there should be three and a half years famine, if he had said, "Why Lord, he will seek my life and drive me into the wilderness; then what shall I do for bread and butter?" (as many of our ministers at the present day would have said) do you suppose he would have gone up to heaven as he did? Eight hundred and fifty false prophets trusted in Ahab and Jezebel, and sat around their table; but they were all slain by the sword. Ministers and members often say they will fight. How much? The Christian armor means real war. When slavery existed in our country, I have no doubt if ministers and churches *en masse* had entered the arena of conflict, and fought it with their tongues and their pens, it would have been done away with; and our nation saved a long and bloody war. Now will we help fight this anti-secret society battle, or sit still until our land is deluged in blood, and we brought under servile bondage to them?

You say brother, that you don't believe there is much excitement in our nation caused by the National Convention and the Christian Cynosure; that you think Masonry is a good thing, and you intend to cling to it; very well, the anti-secret society battle will be fought; the victory will be gained; the laurels will be won; but you will have none of them to wear. The names of Blanchard and Finney will be handed down to posterity on the pages of history to the end of time, as men who dared to stand in the foremost ranks, and risk their lives for the cause of truth. They will die all covered with the glory of God's battle field; and God will say to them, "Well done, good and faithful servants." While other men, equally talented, are like a skulking soldier. There are many men to-day in these United States, who feel that they ought to help in this struggle; but they dare not risk their property, their reputation, and their lives.

If a thief is in great danger of being overtaken by the officers, he would like to hide himself in some good man's garret. So Masonry is trying to hide herself in the church of our blessed Redeemer; but she will be dragged forth and her sins and iniquity revealed. Masonry and Oddfellowship claim to be very benevolent. Their benevolence is, "if you will help me, I'll help you, etc." Brother, why was it that you joined the Oddfellows? You expected to get help in your business, in preference to your neighbor who is not an Oddfellow. You expected to get help in sickness, in preference to your neighbor who is not an Oddfellow. You expected if you died and left your wife and children penniless, they would get help, in preference to the widow and orphans of your neighbor who is not an Oddfellow. Now my brother, there was innate selfishness in your heart, which was the foundation of the very first thought you entertained of joining the Oddfellows. Your family is no better than any other man's family. Oddfellowship while it professes to teach universal benevolence, teaches partiality and selfishness: and the existence of such a society in our midst tends to create a spirit of caste and aristocracy, which is directly opposed to the spirit of the gospel. We have no use for such societies. Any community will be far better off without them.

Where are the Masons' and Oddfellows' asylums for widows and orphans. I have never seen nor heard of one. But I can tell you what I have seen. A little more than a year ago, I saw a lady on the cars going to Chicago. She was a Mason's widow. She told me she was going to Chicago to complain to the Grand Lodge, because the lodge in her village would not pay her the money due her after her husband's death. Farther, I am personally acquainted with a lady whose husband was a merchant, and also a Mason. He died insolvent. The Masons assisted her for three months, and then she was thrown upon her own resources. I think my husband is able to take care of his own money, and I am glad that he thinks so too. Brother, if you think you are not competent to take care of your money, you had better give it into the hands of Masons and Oddfellows; but if you think you are competent to manage your own property, you had better do so. Here in our village, we have three secret societies to support. If we had about four more to be supported by the public, we would scarcely have a dollar left to pay the ministry. The money that is used to furnish and sustain lodges, had far better be given to the poor and to God's suffering ministry. There would be real benevolence in such a course as that. One thought more upon Masonry, and I leave the subject with you, friends. The Masons call a seceding Mason who reveals their wondrous mysteries, a perjured wretch. That is not so. The perjury is on the other side. The Grand Master if he is an intelligent man, knows that he lies to the candidate every time he administers the oath. He knows the oath does effect his politics and his religion, if he has any; but tells him it will not. He teaches him to murder in every degree, in case of treason to the lodge. Murder is forbidden by the laws of our country and our God. *He* is the perjured man, and not the blind candidate who has been deceived, and is honest and fearless enough to come out and tell of it.

The Language of Masonic Charity.

The Cumberland Co. (Ill.) *Democrat*, in its issue of June 29, publishes the resolutions of the Cincinnati Convention on Political Action, Church Discipline and Masonic Inscriptions, and comments as follows:

"Each and every word, line and syllable above quoted, are a concoction of infamous lies, unworthy perjured scoundrels, much less a band of Christians, so-called.

We notice as a member of this Convention the name of "Rev. A. Helton, U. B., Prairie City Circuit. A man who will stultify his ministerial dignity by even countenancing such an assembly, is entitled to no respect as a disciple of the true God. A man who will subscribe his name to such hell-born sentiments as those to which we allude, is an infamous liar and a thief, and should receive the scorn and loathing he so richly deserves.

This same Rev. Mr. Helton, this wolf in sheep's clothing, when sneaking around the country, spunging his living, is always glad to receive the money of Masons to support him in his laziness and vagrancy, and as soon as his pockets are filled with their money, he lets loose his volumes of lies and abuse. We beg pardon of our readers, and especially of Masons, for lengthily alluding to so contemptible a puke, and in coupling the name and fair fame of Masonry with matters, entitled to so little consideration."

Respectable men in endeavoring to speak the truth on grave matters, do not use the language of the blackguard or the madman.

Satan's Pets—How to Find Them

First, find his most effective engine against the religion of Jesus and republican government; the most potent agency to ruin man, soul and body; and you have found his pet lamb.

Second, to find this agency and engine for evil, find that sin which the pulpit and press must praise or, at least, ignore; that sin which, if faithfully exposed by these God-given agencies, will impel its servants to raise such a cry as to strike with terror all but the brave and true, both of the pulpit and press; that sin which brings out the sickly conservatism of the age; that sin which the people must not investigate; and you have the devil's especial favorite. Slavery, the old pet, is dead. What is the new and equally hateful idol of the age, but Freemasonry?

C.

In good society we are required to do obliging things to one another; in genteel society we are only required to say them.

The Christian Cynosure.

CHICAGO, TUESDAY, AUGUST 23, 1870.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.

RENEW YOUR SUBSCRIPTION.

The present number of the CYNOSURE *begins a new volume. If you have not already sent in an order for renewal, please do so immediately.*

OUR THIRD VOLUME.

This number begins it! And amid the struggles of a new paper, starting without means, we have had so many tokens of God's favor, that we move into our third volume full of courage and hope. Five years ago, I went to nine publishers in the City of Boston, and one in Andover, and carried the written request of the Andover Faculty to the Boston (so-called) "American Tract Society," for a tract against secret societies. And though I offered money and the pledge of Mr. J. P. Williston, known and beloved throughout Massachusetts, to pay for the stereotype plates, I could get nothing published in that city against secret societies. I traveled along that coast a hundred miles, and preached in some fifteen of the churches, and we at last, some two years ago, held a small convention at North Wrentham. Since then, Mr. Green's book, "The Broken Seal" has been issued by the Carters in Boston; and MR. CARPENTER has, we are informed, just completed an arrangement for the immediate issue of two new editions of that wonderful book. One in book form at the price of one dollar each, and a cheaper one at twenty five cents!

Such progress is wonderful, and shows that God is about moving of the masses of this country against the secret, and Satanic religions of this earth. Similar tokens are everywhere.

In the State of Michigan, the Congregational ministers inaugurated this discussion, and, at Grand Traverse, adopted resolutions against the secret orders. The result is, an issue is made between the lodges and the Congregational Churches of that State. PRES. WALKER of Benzonia, has just started a county paper, the *Benzonia Citizen*, and the question is now to be taken to God and the people. "The God that answereth by fire, let him be God."

In our own State, the progress is steady, and, as are all God's works, sublime. A call is out for a County Convention in a large hall in Boone County, Belvidere, the seat of the Ellen Slade murder, on which occasion, two Masons have promised publicly to endorse the correctness of the revelations of the pretended secrets of the lodge. MR. CARPENTER purposes to attend the Convention.

The National Executive Committee have, at length, engaged an Office Editor, MR. H. L. KELLOGG, an educated man, and careful accountant, who is to devote himself to the CYNOSURE. He will soon be more formally introduced to our readers.

Let us now look to God for help and see if by vigor and system in the office, and by one and all laboring to increase the subscription list, we cannot put the CYNOSURE immediately above and beyond the self-sustaining point.

"Who is on the Lord's side?"

The duties of Office Editor have hitherto been performed by the faithful and devoted Rev. L. Foster at his own expense, he visiting the city and spending a part of two days each week in the office. Mrs. Homenway, in spite of small pay and home cares, has evinced a power and devotion to the accounts of the paper, which have been both beautiful and successful. If the work enlarges greatly, and her health gets confirmed, her experience may yet be required there. The oversight of the proof, and "what not" of the paper, have been in another pair of gentle hands, with a young lady assistant, whose passion is the press. And our publisher Mr. Cook deserves great credit for the vigor and constructive ability which have enabled him to start the paper, learn the trade as he went along, and in addition to a large and increasing business of his own, to carry the paper as he has done, from nothing, to its third volume. Our great want has been an Office Editor who would be always at his post, answering all letters, or see them answered, so that every subscriber will feel that he has in the CYNOSURE office a personal friend. His coming, dismisses three employees, whose partial duties he assumes. MR. HART will continue to write with his well known force and vigor; and until the paper can afford some one a salary, I shall continue to act as—EDITOR.

NIHILITY OF FREEMASONRY.

The Pope hates the Freemasons, and classes them with Carbonari, Fenians, *et hoc genus omni*, because they have an oath of secrecy among them which they refuse to divulge in confession. It is evident the Pope never read the words of Lessing the German Philosopher, who wrote the tragedy of "Nathan the Wise." There is a story told in Lessing's life which may be consolatory to his Holiness when he is troubled with alarms as to the political machinations of the *sectæ Massionicæ aut Carbonariæ*. Lessing was initiated into Masonry at Hamburg; and after his admission, the master of the lodge observed:

"Well, do you find that there is anything against Church or State in our Institution?"

"Would to heaven there were," quoth the philosopher, "then there would be *something* in it."—*People's Journal.*

The above may be esteemed a severe blow at Masonry, by some, and yet it is just such a blow as deep-thinking Masons like to have given; because, while it strongly asserts the childishness of Masonry, and its utter emptiness of all knowledge, or sense, or anything of value, it is thought to acquit Masonry of positive evil. If this is the worst that could be said, it were enough to show that Christians cannot *innocently* waste their time, and money, and affections upon it. But it is to be remembered that when this philosopher said, if Masonry involved conspiracy against Church and State, it would have *something* in it, *i. e.*, would be redeemed from absolute childishness and nullity, he had only gone through with the initiation. To be sure he had a right to some glimpse of the good and valuable, even then, if there had been anything good or valuable in it. But he must be a dull philosopher not to know, that men do not thus bestow their time, and labor, and the millions of money, and the hard swearing, under death penalties from the very outset, all for a mere nothing. Neither do they take all this pains to conceal that which is good. Their house is not empty, swept and garnished thus, but for the reception and concealment of that which cannot bear the light. It has "something" in it, the philosopher's impression to the contrary, notwithstanding. A negation of good at the beginning is sure to develop the positive realization of all evil in the bitter end. B.

WHAT ARE THESE PORTENTS!

Secretism was so strong in North Carolina, that Walsh's *Christian Banner*, which witnessed against it, could not be sustained, and in less than one year after its discontinuance, this enemy of light and liberty, has embroiled that State in civil war. Governor Holden has proclaimed Martial Law in several Counties, and called out the Militia to try by military force to accomplish with respect to the Ku-Klux degree of Masonry, what moral suasion has hitherto failed to do in respect to any of its degrees.

In Tennessee, the victims of the lodges are organizing in self defence, and preparing to fight the conspirators with their own weapons.

In New York, the outrage upon Rev. Mr Rathbun, has roused the friends of light to call a State Convention for the purpose of organizing a State Association, auxiliary to the National Association, Opposed to Secret Societies.

In Europe, the secret machinations of the Jesuites have culminated in the supreme arrogance of declaring a frail mortal infallible. Instantly, as if to express the righteous indignation of heaven's insulted majesty, the angel of peace departs from Europe. Terror invades the nations, as when the sun and moon are darkened; the guards that have protected the Pope's temporal power are withdrawn, and he is left in the hands of the enemies of his civil magistracy. Another Protestant Reformation seems imminent, and all portents intimate the near approach of the hour when the kings who have long agreed to give their power to the Papacy, "shall hate this whore, and make her desolate, and burn her flesh with fire." God is moving upon the kingdom of secrecy and deceit. So far as warring with carnal weapons is concerned, the children of this kingdom, latterly, as in the war for slavery, began the war; they make "war with the Lamb," and the Lamb overcomes them. Every war since 1848, has told against despotism and in favor of truth and liberty; and thus we trust it is determined for the future, until all enemies of Christ shall be put under his feet. It is sublime to be living, when all the movements of Providence are hastening to this glorious consummation. If ever it is specially important to discern the signs of the times, it is so now. It is a time to watch and keep our garments; to come out from all man-made and collusive combinations, especially secret ones; and all such, as having no divine warrant, attempt to exercise the powers which belong to natural society, to civil government, and to the Church of Christ. B.

CORRESPONDENTS.

We have several valuable communications on hand, which we purpose to make use of as soon as we can find room for them. Brother T. Hudson Jr., sends us a well written tract on "Masonic Vengeance;" and in an accompanying letter, states that when he was initiated or raised to the degree of Master Mason, the clause of the oath, "murder and treason excepted," was omitted. Whether it went against the Master's conscience, or he feared it would awaken in his candidate too serious a suspicion of something wrong in Masonry, he does not undertake to decide. But he thinks it not improbable, that this dodge "is often practiced, and with a design to deceive." He also remarks:

"I have sometimes been surprised to witness the sympathy of Oddfellows with Masons. I think the cause is progressing in this region. The editor of the LaGrange *Standard*, has published a few articles against Masonry. One Mason in Ligonier, has come out very decidedly against the institution."

An intelligent Christian gentleman with whom we are well acquainted, and who has recently traveled extensively in the South, and has carefully investigated many of the Ku-Klux outrages there, has written us a valuable article on the relation of Masonry to the Ku-Klux.

As his article is lengthy, and our space limited, we can only state his main points for the present; for prudential reasons, withholding his name. He gives many facts and arrives at the full conviction, "That neither Masons, nor rebels, are ever the victims of a genuine Ku-Klux outrage." Although all Masons are not Ku-Klux, nor all Ku-Klux, Masons; nor do lodges, as such, control the Ku-Klux bands, yet they are controlled by men who are both Masons and rebels; and as Masons and rebels are never molested by them, they are expected to reciprocate this favor by protecting the Ku-Klux from legal punishment, and they do it. So that by a sort of tacit and silent partnership, these outrages, whippings, and murders are the work of the whole body of Masons and rebels in the South. We will give his whole article hereafter if we can.

Brother R. J. Cross of Oberlin, sends us an interesting account of the Annual Meeting of the Oberlin anti-Secret Society Association. They are moving to redeem their pledge of funds, made at Cincinnati, to the National Association.

A young brother Burrell, who joined the Masons before coming to Oberlin, has become convinced of the evil character of the Institution, and has publicly renounced all connection with the Order; declaring that the books of Bernard, Finney, and others agreeing with them, are a *true* expose of the secrets and workings of Freemasonry at the present time. Professor Morgan is President of this Association. They are taking measures to establish a circulating anti-secret library—a capital idea for all populous towns.

BEWARE OF COUNTERFEITS AND POISONS.

What avails to you the polished courtesy of manner, and the most bountiful hospitality of a man who saith "eat and drink, but his heart is not with thee?" What is all the exquisiteness and variety of the viands of a feast, when there is poison, unperceivable, in it, sufficient to cause the death of the guest?

What is the value of so much coin or paper, so long as it is counterfeit? Even so is Freemasonry. Its friendship is the kind that is purchased with money, and with covenants of mutual aid, to be repaid in kind; untold aid, and untellable, because much of it is of a kind that would disgrace all parties if revealed in its true nature. Its morality and its religion, though of a most excellent outward seeming, are counterfeit. It sets forth many precepts and doctrines of truth, even borrowing them from the oracles and the church of the living God; but mingles with them enough of the world's false philosophy and hatred of Christ, to make the grand compound a deadly heresy. In a word, it is a deceiving and false institution. It is of the devil.

A vast proportion of a poisoned feast, is likely to be composed of the choicest and best material. So, systems of most deadly error are made up mainly of truth. Ask not therefore, how much truth there is in a system of philosophy or religion, but has it the fatal *modicum* of fundamental error; and if so, the more truth and plausibility it has, the more it is to be abhorred and shunned. The most dangerous counterfeit of all, is that which presents the most perfect resemblance to the genuine article. Ask not therefore, whether infidelity, or so-called Liberal Christianity inculcates excellent morality and the outward manifestations of piety; but ask, rather, do they not sap the very foundations of both. Ask not whether the religion and morality of Freemasonry and Oddfellowship are not very like to Christianity; but are they the very same, or are they only imitations and counterfeits? And if so, they are evil and dangerous just in proportion as they appear to be what they are not. The very worst devil is the one whom only a spiritual expert can distinguish from an angel of light. H.

COLORED KU-KLUX.

The secular papers report that a mysterious work of secret organization is going on among the Freedmen of the South, especially in Tennessee. Like our "Our Ancient Brethren," they meet in the middle of the night, and in the center of some large, open field, the better to avoid surprise and to frustrate the attempts of all cowans and eavesdroppers. When questioned as to the object of their meetings, some say they are temperance movements; others, that they are indignation meetings on account of the wrongs which the Ku-Klux are allowed to inflict upon them with impunity. But says the *Tribune*, "Whether the object is cold water, indignation, or revenge, one thing is certain, the mysterious movements go on." The decided probability is that, they are preparing to stand for their rights and their lives against the Ku-Klux by fighting them with their own weapons; and who that believes in self defence can blame them? Who, that justifies any secret organizations, has a right to object? And yet suppose these organizations become as extensive and as active for aggression, as they have already become for self-defence and what mind can conceive the scene of horror that must ensue? We shall have then the full ripened fruit of the present popular principle of secret combinations. The demon of secretism will hold high carnival, and wreak his hellish malice in urging on a reign of terror and extermination, such as has never scourged and desolated any nation.

It is certainly no exaggeration to say that a conflict more calamitous than the late pro-slavery war, may be the result of such a collusion of secret combinations as is now threatened. As when a fire gets full head-way on a dry prairie, or in a wooden city; so may this contest spread and rage, and who shall set bounds or limits to it? *Will not* this people know the "things that belong to their peace?" Can nothing short of such a terrible experience teach them? Let them slumber on a little longer, and cherish the secret organizations as harmless, aye, as holy institutions, and their true character will be discovered too late to avert the ruin which Satan intends by them. Then only this sad and unavailing lamentation will remain to the true-hearted, who have warned and expostulated in vain, "O that thou hadst known" before these orders had acquired this fatal momentum; "but now," all means of arresting the torrent of blood and fire, "are hid from thine eyes." H.

A REFRESHING BOOK—DR. CRACRAFT.

Religious truth is the true theory of eternity; all other truth appertains to time. The late Prof. Shepard of Bangor, in his sermon on Satan, represents that fiend's leading endeavor to be the eclipse or suppression of truth. The apocalypse does the same: "and the serpent cast out of his mouth, water as a flood." This deluge is everywhere. What drowned the Seven Churches of Asia, is drowning us. One takes up a "religious" paper and wades through acres of morass to reach a single hillock of religious truth. The pulpit is on the ceaseless rack of invention for what will hold men by their tastes and emotions, without instructing them that they are by nature lost and must be born again, or they are lost forever; and as to Sabbath school literature, its shallowness is a proverb.

Dr. J. W. Cracraft has put out a book that seems like a floating island in this deluge of worldly froth and driftwood. Its title is "The Old Path." Its topics are "Man Created, Fallen, Helpless, Redeemed, Justified, Regenerated, Adopted, Sanctified, Preserved, Glorified; with a treatise, to close, against "The Sacramentarians," old and new, who hold up church-rites between the soul and Christ, so that men may not "Behold the Lamb of God."

The readers of the CYNOSURE, had better get this little book and read it. They will remember the author as one on whom Bishop Whitehouse fixed the small brand of his Episcopal reprobation, because he was preaching Christ, while Whitehouse was kneeling before the Pope for his blessing. A grim and solemn farce, containing in itself more religious falsehood, contradiction, and knavish imposition than could well be pressed into another so insignificant a transaction.

"O, but man, proud man
Dressed in a little brief authority
Plays such fantastic tricks before high heaven
As make the angels weep: who with our spleens,
Would all themselves laugh mortal."

Get and read Dr. Cracraft's book. Published by Robert Clark, Cincinnati, and sold by the trade.

"THE FREE METHODIST."—When we find the religious newspapers of our land advocating a system of theology which is very strict, and a system of morals which is very loose; encouraging under certain restrictions, billiards, dancing, wine and cards; thus, as we believe, heading the great apostacy which is to come in the last days; it is refreshing to find a paper which dares take forth the precious from the vile, and apply truth to existing evil.

Such a paper is the *Free Methodist*; opposed to whatever opposes the coming of Christ, Freemasonry and all other Pagan religions.

We advise all who wish and all who ought to take such a paper, to address

LEVI WOOD,
30 Main St., Rochester,
N. Y.

ITEMS FROM THE CHICAGO EVENING JOURNAL.

"Secret societies for the expulsion of the Chinese, abound on the Pacific coast."

It seems to be thoroughly understood by the class who are said to be "wiser in their generation than the children of light," that the best means of accomplishing any wicked design of magnitude, is to organize a secret society. It is time secret societies had the full benefit of this fact in the minds of all who love righteousness and hate evil. H.

"We hear much of the growing depravity of the age, and especially among politicians; but the truth is, there is less and less of it all the time. The people are more intelligent than formerly, and the rascality that once skulked in the dark is now exposed, and light is the sure precursor of reform. When the public comes to know the corruption practiced, the corruption itself begins to abate."

Whether the *Journal* is right in the opinion that vice and corruption are diminishing, and not, as many assert, increasing in our country, at the present time, we will not attempt to decide. But we are confident he is right when he says, "Light is the sure precursor of reform;" and this opinion is all the more to be valued for coming from such a Masonic source. Surely it ought to encourage us in our efforts to acquaint the public with the corruptions of secretism, when Masons themselves confess that "When the public comes to know the corruption practiced, the corruption itself begins to abate." H.

HOPEFUL BEGINNING.—The *Herald and Presbyter* of June 30th, has three articles that have distinct reference to secret societies. First, it has Henry Ward Beecher's all-sided notice of our resolutions at Cincinnati; second, an extract from the CYNOSURE, respecting the Grand Army of the Republic; and lastly, a correspondent who signs himself E. P. P. and affirms that according to the testimony of some of their best pastors, the rule of the United Presbyterian Church respecting singing uninspired hymns, and respecting membership in secret societies, "is a dead letter on the books;" and intimates in no obscure way, that those who would keep men out of secret societies are like the Pope, "blocking the wheels of the worlds progress." These are all published without note or comment, and although defining nothing as to the editorial position, is so much better than absolute silence that we welcome it gladly; and hope for other and better steps of progress in the most live, spiritual question of the hour, by this able journal. H.

THE BROKEN SEAL.—Don't fail to order quantities of the twenty-five cent editions of "The Broken Seal" as soon as it appears, which is forthwith. There are many of your neighbors who would give you a quarter of a dollar for the book if you take the trouble to get it for them, and you thus make an enlightened friend of the cause.

LECTURES.—Applications for lectures continue to come in from various States. The letters will be laid before the Committee, and everything possible, be done. Meantime, call for volunteers. We rejoice to learn that REV. J. R. BAIRD is doing good work as a volunteer.

The Benzonia Citizen: The second number of this paper published at Benzonia, Michigan, has just reached us. It is started by PRES. J. B. WALKER of Benzonia College, which is a guaranty of its excellence and its success. Dr. Walker is too well known as the author of popular and most useful books; as long and variously and successfully connected with the Religious Press in the West, to need any other notice but the mention of his name. We wish his paper abundant success, and a similar paper started in every county in Michigan, where the county press is muzzled by Masons.

NEWS ITEMS.—The Papal Council have adopted the infallibility Dogma; and almost simultaneously is all Europe plunged into a war of Catholics mainly against Protestant nations. We may not be authorized to declare God's designs in so suddenly darkening the political heavens of Europe with most portentous war. But we may be sure his hand is in it, and the results will accord with his eternal purpose; let us, therefore, pray in faith that He will, as in the great slavery war, make the "wrath of man to praise Him and restrain the remainder thereof."

Correspondence.

More of the Grand Army.

Editor Christian Cynosure:

SIR—I will try to answer several of your correspondents, among the rest, Mr. Reed, in regard to the Grand Army of the Republic. In the first place, let me repeat, that I am opposed to the order on account of the secrecy of it and though I have once been a member, I no longer call myself one. I have no secrets to reveal, for the good reason that I know of none, if I except the signs and grips, and I claim that the order would be stronger to-day, without, than with them. As an open order, I have no objection to it: as a secret order, I have; and yet, at the same time, when I find charges preferred against it which I know to be untrue, I shall do all I can to set the CYNOSURE right on the question; as I know the the truth is what you want. In one of the late CYNOSURES, I read that the members of the Grand Army "came home before their work was done, and were engaged in the beautiful work of decorating the graves of their fallen comrades." Such language sounds to me very much like copperhead bluster. Every one knows it is not true. I know that thousands of the members of the Grand Army continued in the service six months after the last gun was fired, and then came home just when ordered to do so. I write what I know, for I heard the last cannon fired and then remained six months in the service, and when I was mustered out, there were thousands of soldiers still left in the service.

Mr. Reed, in reply to my letter, quotes the following from the *Cleveland Leader*.

"I see in your Saturday's issue, an effort is made to prove that the Grand Army of the Republic, is not a political concern. Now sir, will you, or some other lover of the truth, tell the country why said Grand Army held a convention precisely at the time and place that the National Convention which nominated Grant, was held, if the Grand Army has nothing to do with politics?

Now, I am just that "other lover of the truth, who will answer this question." I deny that the Grand Army of the Republic ever held a convention at that time and place, or in connection with any political convention whatever. There was a "Returned Soldiers" convention held in connection with the convention which nominated Grant, but it was an open "concern," and not a secret one; and though copperheads found fault because the soldiers expressed their preference for the party that backed them during the war, I never expected loyal men to find fault with it. I know soldiers who were delegates to that convention, who never belonged in any way to the Grand Army. I now come to Mr. Hart's editorial. He says: "It is true that in levying taxes, no discrimination was made between the property of the soldier and the civilian," and asks, "should there be?" I answer no. Every soldier who had property, expected to pay the State and National tax to carry on the war; but we were discriminated against, in another way. Every man owes a debt to the Nation for its defense. The soldier paid that debt, and some of them twice, by re-enlisting; and then we were taxed by our neighbors to help them pay their debt to the Nation. I know soldiers who paid more, from the money they earned fighting rebels, towards paying off the debt incurred for hiring substitutes to clear the towns of the draft, than did some of those who are liable to the draft. I say they paid it. They did it under protest. They were forced to do it, by the votes of those for whom the substitutes were hired, and the soldiers had no voice in the matter. If my friend saw fit to hire a substitute, I could say nothing; but when he forced me to pay as much toward hiring the substitute as he did, that was asking quite too much; and I am disappointed if the CYNOSURE upholds any such course.* I still contend that the citizens at home did, in this one act, more to separate the soldiers from them in feeling, than the soldiers have ever done. It was the cause at least, of many of them joining the Grand Army of the Republic. If the copperhead party had called upon his Satanic majesty to invent an insult to be offered the soldiers, he could not have invented a more devilish one, or one better suited to the rebels. The soldiers never complained of the government. We were well provided for and well paid. I remain yours truly,

JOHN M. FOLLETT.

*We remarked, in connection with the first letter of our friend Follett, that different methods were taken in different towns, counties, etc., when the pressure became heavy, to get men and fill their apportioned draft. In some cases it was done by voluntary subscription; in others, by voting a tax; and often five hundred, or eight hundred dollars were paid for substitutes. Now to tax the soldiers to pay this large amount, who were already in the field, and perhaps had re-enlisted without any such pay, was plainly great injustice. Of this it is, as we understand it, that our friend complains, and that with the best of reasons. All strictures against the Grand Army should be with proper discrimination, and only against its secrecy. F.

—:o:—

LIGONIER, Ind., July, 11. 1870.

Editor Christian Cynosure:

Some years previous to the Morgan tragedy, I entered the Masonic lodge and took the three first degrees of Masonry. They were taken in good faith, not suspecting anything morally wrong, and, until after the outrage upon the liberty and life of Wm. Morgan, I never dreamed the institution had been, or would be used to justify any immoral act. The Master of the lodge was a member of the church. It is worthy of remark that the clause in the Master Mason's oath "murder and treason excepted, and they left to my own election," as published by Morgan and Bernard, was not administered to me. Whether the omission was designed or not, I have no means of judging. It might have been so repugnant to the Master of the lodge, that he preferred to omit it; or it may have been a trick to withold a part of the obligation that the Master supposed might lead the recipient to suspect something wrong in Masonry. There is, however, reason to believe that a similar dodge is often practised, and with a design to deceive.

Subsequent to the Morgan affair, I became satisfied that that tragedy was the legitimate result of Masonic law, that Masonry was morally and legally wrong, and its obligations of no binding force whatever; and I made a public renunciation of Masonry, and all allegiance to it. And now, the more I see of the operations of the institution, the greater my abhorrence. When I see a person cited to attend a lodge at a distance from his home and friends, sometimes with the promise of receiving a higher degree, as in the case Forgie and Miller, and then foully murdered within the lodge-room, without even the form of a trial, my blood boils! Whose would not? Why, it evinces a degree of treachery at which even a savage might blush?

And now, dear CYNOSURE, I really don't want to censure any good Christian brother who fails to take an active part in opposition to secret societies; but it seems to me that we have a host of Merozites (see, Judges 5. 23,) who profess opposition to secretism, but who do not "come up to the help of the Lord against the mighty" bands of Masons and Oddfellowship and Good Templars, etc., etc., whose name is legion. Some manifest great indifference, and some dare not even subscribe for the CYNOSURE, for fear it might "injure their business." But we have the assurance that "every plant God hath not planted, shall be rooted up." And now in the good Providence of God, the leaven is at work. Let us then persevere in our efforts till the whole body politic is leavened.

T. HUDSON, Sec.

—:o:—

A Remarkable Letter—Read it.

Editors Christian Cynosure:

It is perhaps not generally known that slavery, polygamy and secret societies have had their origin in African heathenism. A residence of over four years among the heathen of West Africa enables me to speak understandingly of that country at least.

Not only do slavery and polygamy everywhere prevail there, but everywhere from the Senegambia to the Congo, secret societies are the established institutions of the land.

I notice "The Purrah." It makes laws, declares war, and proclaims peace; it regulates prices, and fixes the standard of weights and measures. It, *i. e.* each lodge, is presided over by a man who personates an evil spirit, and is called in familiar language "The Purrah Devil." He is supposed to be an evil spirit; and when his loud bellowings are heard through a wooden trumpet, no woman dares stir out of her house; if she does, it is at the risk of her life. He sometimes appears in public, dressed in strange fantastic style, looking as though covered with a long flowing mane. At such times every one is expected to do him reverence, and to give him gifts. Young men are initiated early in life. The ceremonies are, in part, as follows: The young man is carried into the lodge, which is in the jungle, so dense that no foot, nor eye can penetrate it except by the path, which is guarded. He is laid prostrate on the ground, and a person with a heavy club pounds on the ground near his head. After this has continued sometime, he is said to be dead, and is left for sometime longer. He is then by certain other ceremonies, awakened from this pretended death, and offered food. He does not know how to eat, cannot tell his name, and in short, is supposed to have been born again, and to commence life anew. He also receives a new name by which he is ever after called.

This institution is one of the strong-holds of heathenism, and is essentially a system of devil-worship. Its power is never disputed.

A chief living near the Mission Station, on Sherbro Island, revealed the secrets of the "Purrah," and he was hunted down and killed; his hands chopped off, and displayed as trophies of triumph; nor was there any public sentiment that rebuked such wickedness.

There are other secret societies, as "The Beendoo," an institution for women, one object of which, is to practice Cannibalism.

Slavery and polygamy were once called "the twin relics of barbarism." I think Masonry and its kindred societies must have had a similar origin, and belong to the same family.

H. H. Bieman.

Ironton, Wis, July 28th, 1870.

—:o:—

YORK, Pa., July 30, 1870.

Editor Cynosure:

DEAR SIR—Foolish Freemasons tell me that outsiders know nothing of their secrets and acts. Now, old foxes might just as well tell zoologists that they don't know what is going on in their retreats, while honest farmers are dreaming of the nice chicken dinners they expect to have. The truth is, any observing and thoughtful outsider will soon discover that Freemasonry is not only the sly and cunning foe of all progress and reform, but that it is the crafty hand-maid of error. He will not be surprised to hear that it was born in a London tavern; and that rum has contributed greatly to its advancement. He will soon perceive that wherever it flourishes and rules, drunkards' graves are very numerous with fair prospects of many more. E. J. C.

—:o:—

A letter from York, Pa., puts some pertinent questions on corner-stone laying. They are worthy the consideration of Building Committees. The M. E. Church in that place have lately, the writer says, "permitted a heathen secret order to lay their foundation stone, which fact gives rise to some knotty questions.

1st. Would it be wrong to permit the coming Chinese to do their "Jossing" in church-buildings that have been squared, plumbed, and leveled by our native heathen?

2d. Could our native Freemasons refuse to lay corner-stones of joss-houses if they are asked to do so by Chinese Masons?

3d. Would it do for Christian ministers, who are Masons, to pray at joss-house corner-stone layings?

When I reflect upon Freemasonry in all its aspects, believing that nothing exists in vain, I can only conclude that God has permitted the Masonic order thus far, in order to show us how queer, vain, conceited, selfish, silly, ill-mannered, cruel, and cunning it is possible for men to become when they neglect intellectual, moral, and religious education, and give full play to their animal propensities.

Yours, very truly,

FOX HUNTER.

—:o:—

Effects of the Rathbun Outrage.

A letter from New York, says.

Perhaps, before this reaches you, you will have received the particulars respecting the outrage committed on the Rev. D. P. Rathbun.

Soon after the mobbing occurred, the Wesleyan Methodists of the Rochester Conference held a camp-meeting. Having the honor of being the Presiding Officer of said meeting, I called a special meeting and laid the matter before it, calling on the brethren of the Conference to hold an indignation meeting in view of the abuse Bro. Rathbun had received. It resulted in taking the initiatory steps to call a State Convention of the State of N. Y., with the view of forming a State Anti-Secret Society, auxilary to the National one.

Another from Prattsburgh, New York. I think the members of the Mystic Tie are enlightening the people of Steuben Co, in respect to their charity and brotherly love, more than I have been enabled to with all the books, tracts and papers I have been enabled circulate.

Yours respectfully,

TYRUS TUTHILL.

From the Editor of the *American Baptist* I am glad to see your heavy blows at the Old Handmaid. If she was not coated in triple brass she would not be able to stand against the attacks of truth and evidence; but nothing seems to make any impression. Sometimes I almost despair of seeing anything accomplished in this generation. I scarcely expect to see this iniquity exploded, but others, I trust, may.

Yours sincerely,

NATHAN BROWN.

A CARD.

We have just published a new series of Anti-Tobacco tracts, entitled "What Men of Science say about Tobacco."

Many persons wishing to do good, would gladly spread these productions over the nation; but they are too poor to pay for them. Hence we beg all such friends to understand that if they will send a little postage money with their orders, the tracts they shall have, "without money and without price," as long as the cruise of oil does not fail.

GEORGE TRASK.

FITCHBURG, Mass., March 1870.

From "The Keystone Good Templar."

"*The Anti-Masonic party* was organized about thirty or thirty-five years ago, and became quite formidable in New York and Pennsylvania; but after some years of earnest effort it was driven from the field by the then existing Democratic and Whig parties. Result: Masonry is stronger to day than ever before."

On this our correspondent who sends in the above, remarks:

"There it is again! More Masonry than Temperance, every time. *The Keystone Good Templar* is an organ *for the Masons* as well as for the Good Templars.

Oh, for a little *true* principle!"

The Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

Reynolds vs. Barlow.

Editor Christian Cynosure:

In another place, I have called attention to an attack upon myself by H. G. Reynolds, editor of the *Masonic Trowel;* in which I said that he practically calls me a liar. He quotes from my article in your paper of May 3d, and denies, while he practically admits my statement. This is what I say: "I have found from Masonic books, as well as from the vocal utterances of Masons, that Masonry claims to be a religion. They claim for it a divine origin—that its principles are divine, and that he who lives up to these principles is sure of salvation." On the strength of this, Mr. Reynolds practically calls me a liar; and takes up nearly a column of his paper in an attempt to prove it.

The extract he quotes contains three statements: First, that Masonic books, and living Masons, claim that Masonry is a religion; second, that it has a divine origin; and, third, that it is saving. Now if I can not prove these specific statements to all candid minds, then I will submit to be called whatever Mr. Reynolds pleases to call me.

The editor further says: "We challenge Mr. Barlow to produce a single Masonic book, approved by any authority, which has any such statement as that above quoted from him." The above is either very cunning or very stupid. If it was written, just as it is, designedly, it is a piece of deception and meanness that even a Grand Master of Masons ought to be ashamed of. What does he mean by the word *statement* above. If he means just what he has quoted in my language, of course I cannot find that form of words in a Masonic book. Does he mean to make his readers believe me a falsifier by such a use of words? Or did he stupidly write it without consideration? In either case he ought to be ashamed of himself. If he means that I cannot find in Masonic books the things charged in the "statement above quoted," I will see, and your readers shall see as well.

He practically denies that Masonry claims to be a religion, and then treats us to the following: "When Mr. Barlow says that Masons have *a religion*, we hope that he does not intend to say that they should have *no religion*," (the Italics are the editors)" in that Masons are required to believe in God, and in the performance of the duties they owe to God and man they *have a religion*." This I take it, is an authorative utterance to begin with. Masons *have* a religion, and it consists in a belief in God, and in the performance of the duties they owe to God and man. In this, all Masons and Masonic bodies agree. Some Masons, however, think that this is not enough, and so are found in, or trying to get in, our churches. There are, however, thousands of Masons who do not believe the Christian Church or Christian religion necessary for their salvation, and this Mr. Reynolds knows as well as I do, and, in fact, admits it in his article. Mr. Reynolds I suppose, was in his place at the head of his order in full regalia on the 6th of October last, when Right Worthy Grand Orator Robbins gave utterance to the following sentiments:

"In the first place, Masonry is not a church nor *primarily* a religious organization. It is so far *interwoven* with religion as to lay us under obligation to pay a rational homage to the Diety. It knows nothing of sectarian lines, requiring only of its initiates, a recognition of the one ever living God, the Creator and Governor of the Universe. As it knows no sect, so it knows no party; enjoining only on its members the duty of loyalty to their country, obedience to the civil magistrate, and a cheerful submission to the government under which they live. It is not a Moral Reform Association. Not that it neglects the duty of reforming its own members, but it does not exist for the purpose of taking up the outcasts of society, and attempting their reform. On the contrary, it requires that the candidates for its privileges, shall be men of honor, integrity, and good report. But do not these things—the relations of the individual to God, the State, and to his fellows, include every thing for which institutions need exist among men?" Had you, Mr. Reynolds, a Baptist hair on your head, or a Baptist principle in your heart, that you could listen in silent approval of such a sentiment as the above, that says by plain implication, that there is no need of the Christian Church? You, a professedly Christian man, heard it and uttered no protest? This, men outside will take as an authorative utterance, and hold Masonry responsible for it.

Take the following from Oliver's Cyclopedia of Masonry, and if it does not teach that Masonry is a religion, then language in the hands of Masons has become like Masonry itself, a cheat and a sham.

"Speculative Freemasonry is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Diety which at once constitutes our duty and our happiness. It leads the contemplative mind to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator. That Freemasonry should be spoken of as a religious institution, or as imparting religious instruction, undoubtedly sounds strange to those who think religion must necessarily be confined to a particular set of theological dogmas, or in other words, be sectarian. But why should it be thought necessary to make religion traverse simply the narrow circle of sectarian ideas? Is it not a degradation to confine it to so limited a sphere? The Masonic idea, is, that religion is absolute, everlasting, and unchanging; that it is not a dogma, or a collection of dogmas; but rather reverence and humility, before the awful ideas of infinity and eternity; a sense of subjection to the great law of justice which stretches through the universe, and of obligation to love man on earth, and God in heaven. The ideas of God, retribution, and future life—these great acts of religion, are not the property of any one sect or party; they form the groundwork of all creeds. Religion, we have said, is everlasting and immutable. It is the same yesterday, to-day, and forever. *Sectarianism is but the material frame-work*, changeable, and perishable, which men in different ages and countries, have raised around it. This material and human investiture of sectarian dogmas, changes with the times and seasons; but that religion in the light of which Masons of whatever creed desire to walk, that religion sent forth into the world with the awful sanctions of the Diety upon it, which as an ancient says—'is to visit the widow and the fatherless in their affliction, and to keep ourselves unspotted from the world'—that religion, the essence of which is to love God supremely, and our neighbors as we love ourselves, can never change. Being absolute, it can never pass away; and it may be taught with all its obligations, duties, and hopes, and its beautiful applications to life, without being trammeled by any sectarian dogmas whatever.

About religion in its absoluteness, neither men nor sects ever dispute or quarrel. No; it it shines over the human soul clear and bright, like the etereal stars, visible to all; and always, and everywhere, has her voice been heard consoling the sorrowful, fortifying the weak, and bidding the sons of men aspire to a celestial communion. Such is the Masonic idea of religion. Freemasonry recognizes God as immanent in all created things, working in each blade of grass, and swelling bud, and opening flower; and looks upon all the sciences as so many divine methods through which the infinite artist reveals his mysteries to man. Should a Masonic brother, or any other, think that we are claiming too much for Freemasonry in this respect, we have only to ask him to turn to the charges and lectures published in our books, to find abundant proofs of what we assert. Freemasonry therefore, in a spirit of true reverence, *consecrates all to God*—the worlds with their sublime mysteries, and the human mind with its mighty powers; and the sciences which it has discovered and explained."

Now the author of this outburst of rhapsody, was a Mason, and his book is a standard in Masonic literature. He refers us to their books, charges, and lectures, for abundant proofs of *his* assertion, and *mine*, that Masonry is a "religious institution, imparting religious instruction," and that, so fully, that according to Grand Orator Robbins, there is no need of of any other institution among men.

Turn to some of these books which are acknowledged among Masons, and see what they say. Sickel's Monitor on page 67, in the charge to the Entered Apprentice, tells him, upon the very threshhold of his Masonic life, that "No institution was *ever* raised on a better principle or a more solid foundation; nor were *ever* more excellent rules, or useful maxims laid down, than are inculcated in the several Masonic lectures." Where is the Bible, with its teachings? And where the church? When we reach the Master's Degree we are taught as follows: (See Sickels, p. 97.) "We now find man complete in morality and intelligence, *with the stay of religion added* to ensure him of the protection of the Diety, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; *nor can we conceive that anything can be suggested more, which the soul of man requires.* This seems to my limited capacities to prove all that I have charged; but I have another book in my possession which I am happy to find endorsed by so high no authority as H. G. Reynolds, late Grand Secretary, and now Grand Master of Masons in Illinois, in the very paper which contains his attack upon myself. The book is entitled "Mysteries of Masonry," and thus he (Reynolds) speaks of it. "The author is quite a reasoner, void of ostentation, candid in statement, and earnest in the application of principles. His book is worthy the study of every *Mason* who desires to take a comprehensive and philosophical view of great principles, and all students and reasoners will be *delighted* with its unfoldings and processes. We especially commend it to our *anti-Masonic readers* and friends who would like to read a book at once readable, thoughtful, and candid."

I have had this book for some time, but have been somewhat chary about quoting from it, for fear that Masons would deny its authenticity; and I have been looking about for an authoritative endorsement of the book and its principles. This I now have. For if Harmon G. Reynolds, Past Grand Secretary and Grand Master &c. is not authority, who is? It will not do for our Masonic friends to say this book and its endorser are infidels, and therefore do not represent Masonry; for Mr. Reynolds is a Baptist in good and regular standing with the denomination. Alas!

What does this book say? How will this do for an introduction on page 7? "To teach the truth, and inculcate the precepts of charity for the sake of *a divine life* are the sole ends and objects of Masonry. Hence all the instructions given in the Masonic Lodge, are representative of a *true* and universal system of *religious doctrines* constituting a universal faith in God and the sacred Scriptures, charity being the end of life. * * *. Therefore, we must look to the ritual of Masonry for true charity or heavenly life." On page 150, he says, "We therefore contend that Masonry is a divine institution." When the Masters of a lodge has been installed, the brethren sing an Ode commencing "Hail Masonry Divine;" two verses ending as follows: "Thou art Divine!" (See Sickel's Monitor, pp. 144.) The author of the "Mysteries of Masonry" tells us that the degrees of Masonry are so many degrees of regeneration, and says on pp. 242, "The regenerate man or Mason, represents the world in a civilized or cultivated state." And again on the next page, says: "It is the regenerated man (or Mason) that gives life and vitality to the community."

I will close my quotations for the present with the following, from the *Mystic Temple*, a Masonic paper published in New York some two years ago. "As a tree is known by its fruits we challenge a comparison of the virtues and benefits of Masonry, with those of any or all of the evangelical bodies of the day, and should it be accepted, and the dignity of the order require it at our hands, our opponents will find that the mildness of Masonry, is only equalled by her firmness and ability to establish her claim to be the best and most ancient and honorable institution known on earth, and the surest passport to everlasting enjoyments in the life to come." There, we do not know how this may read to Mr. Reynolds, and those Christian ministers and members of our churches who are connected with this best most ancient and honorable order; but to plain, unsophisticated people outside, it does look as though Masonry claimed to be a religion—to have a divine origin and to be saving. If the above quotations are not enough, I have plenty more of the same kind when called for. And now I ask all candid people, who is the untruthful man, Mr. Reynolds or myself? He knew all I have quoted above, or he is unfit to be a Grand Master of Masons; and yet, he has the audacity to attempt the ruin of my reputation for truth and veracity, in denying the charges which I have brought and proved against his pet institution. Is this Masonic truth, and Masonic charity? If so, it is time the people understood its nature and tendencies; and thank God, they are not much longer to be hood-winked in this direction. As to that part of my statement which refers to the vocal utterances of Masons claiming that Masonry is a religion &c., Mr. Reynolds says, 'We very much doubt, however, whether Mr. Barlow can name a single Mason who ever made such a statement." All I have to say in answer to this remark is, that its impudence is only equalled by its mendacity. He has no such doubt. He knows better. He knows that in almost, if not in every community, there are Masons who make no hesitation in saying that "If a man lives faithfully the principles of Freemasonry he will be saved." It is spoken about us every day, and heard by thousands, and Mr. Reynolds cannot be ignorant of the fact; and he, a member in a Christian church, by pen, and countenance and example, is helping to perpetuate this Masonic religion, and thus leading down to perdition those for whom Christ died! May God open his eyes in time to rescue his own soul from this Masonic snare of the devil. J. L. BARLOW.

Warning.

Every man whether young or old, sacrifices his dignity of character, that self-respect which it is essential to his happiness and reputation to preserve, whenever he tamely permits his person to be degraded, or suffers his mind to be contaminated by exposing either to rites, ceremonies or contemplations, which are puerile, insignificant or vicious, such as his sober judgment must condemn as unworthy of a rational being, responsible to his Creator for the uses to which he lends his person, his talents or his time. But whoever enters a Masonic Lodge, submits necessarily to the vilest of personal, mental, and moral degradation. He submits to be divested of clothing by men who are perhaps far his inferiors in moral and intellectual worth.

Who indeed, possessing any self-respect, would deliberately condescend to such employment, or stoop to become the object of it under the indecent and ridiculous pretences of ascertaining that he has no minerals or metals about him. For you must know that it is of wonderful import in the sublime science of Freemasonry, that there should be neither iron nor lead, brass nor copper, pewter nor tin, silver nor gold, (always saving the fee of initiation) in the waist-coat or pockets, the purse or the pouch of the novitiate, who is prepared in part, by this sublime operation to receive the fraternal grips of a set of men of whom he perceives at a glance from the business in which they are engaged, that it is difficult to determine whether they are the more fools than knaves; whether they have lost their senses and their integrity, and their self-respect, or whether they ever had any of either to boast of. Nor is this all; he must be led blind-fold, with a rope about his neck, and half naked around the room, and must submit, in the course of the awful and sublime ceremonies through which he is hurried, to still more humiliating and degrading treatment. He must submit to be knocked down—a sham blow and fall—suffer a mimic death, have his body hid away and finally found again, by a set of weak and silly men, bating the knaves that lead them on, who have been led to believe that in all this contemptible stage-trick and mummery, there is something of ancient science and wisdom. How degrading, after being thus stripped, blind-folded, haltered and made a "noodle" of, to be asked what you are most in want of? and whilst, like a wretched ninny, you are puzzling your brain to make out a reply, to have another of the motley, nocturnal crew whisper in your ear that you must ask for more light.

One more example. What would you think of yourselves if silly enough, not only to be stripped like a malefactor going to be whipped at the post, but in this degraded condition to be obliged to walk round a room at the pleasure of a group of foolish, knavish men, with a polished marble stone, shaped like the keystone of an arch, of considerable weight, and oiled in order to make it the harder to hold; to be obliged, I say, to take this stone by the small end, to carry it between the thumb and fingers of your right hand in a suspended position, on pain, if you let it fall, of having a sword or dagger thrust into you. When those impostors who thus sport with your person and your feelings, have subjected you to this painful as well as degrading proceeding, until your hand and fingers become stiff, and your arm is nearly ready to fall out of its socket, they will, with a laugh and grin, relieve you from the ignoble dilemma; but only to try your patience and prove their own, as well as your folly, in some other equally degraded and ridiculous operation. What I have here hinted at is but as one to a hundred of all the humiliating, self-degrading mummeries through which you must pass if you are weak enough, through a vain and idle curiosity, to aim at fellowship and communion with the deceptive hearts which usually constitute a lodge of Free and Accepted Masons.

What right have you thus to degrade yourself? Did your Creator bestow upon you a majestic and upright form, stamp you with his own celestial image, endow you with intellectual as well as physical strength and beauty, and breathe into you the spirit of immortality that you should ungratefully forget the source of all these gifts and graces, and suffer yourself to be treated as though you were on a level with the meanest reptile? Shame! where is thy blush? How contemptible in your own estimation, if possessed of a spark of real honor and sensibility, must you feel after submitting to be thus degraded under the vain pretence of finding light where there is naught but darkness—of wisdom where there is naught but folly—of truth where there is naught but fable—of science where there is naught but quackery—of religion where there is naught but idolatry, if not atheism and infidelity.

The sun was probably the original object of Masonic worship. But in modern times, while they have generally pretended to believe in one God, many, if not most them, have had no faith at all. It was from the dark recesses of Masonry, that atheism stalked abroad to blast the morals of the French nation; and thence, emanated, decked in the robes of infamy and pollution, the goddess of reason, falsely so-called, to contaminate their faith, and prostrate their holy altars at the shrines of impiety and anarchy. Robespierre and Danton, Barere and Marat, were the wretches who ministered at the dark altars of the self styled Illuminati *alias*, Masonic Fraternity—of France; as Smith, and Whitney, and Lawson, and Howard, and Gillis, and Scofield, have been the high priests of iniquity, who have either directed or performed the bloody rites at Niagara, of which the brave, honest, and unfortunate Morgan was the victim, and the total destruction of our constitutional liberties the object.

That you run the risk of becoming drunkards and thus losing the esteem and respect of society by joining the Masons, is clear from the character lately given of Masonic Lodges, by a learned and virtuous member of the Medical Society of Glasgow, in Scotland. The learned Professor assures us, and I can vouch for the truth of his assertion, that Masonic Lodges are the genuine "academies of tippling." You cannot for a moment, doubt the truth of this, when you reflect that many of the lodges are held in taverns or hotels, and whenever they meet, the landlord is called upon to furnish hot suppers, and, in winter, hot as well as cold liquors.

You must shun the genuine academies of Satan, dark conclaves of Masonry in which that vice never fails more or less to be taught. Would to God, I could add that this is the only vice, the infection of which is to be caught in these sinks of iniquity and corruption! How often have I turned away in disgust, when I have seen human nature let loose in all its wild career, in which vice and obscenity laughed virtue and morality out of countenance; and even the holy scriptures, were made the theme of sacrilegious ribaldry. When I recollect those things which are still fresh in my memory, and at the same time, feel within me the workings of a father's heart, I shudder at the idea of beholding any generous and virtuous youth, going like a "lamb to the slaughter," to poison the virgin purity, of his mind, and blunt the noble sensibilities of his nature in a dark and secret conclave; where the melancholy contrast is exhibited of men, who pass in the world for gentlemen and Christians, mingling with bacchanalians and blasphemers and black-legs.

This is indeed a portrait of deformity. But it is a true likeness of Freemasonry. Honest men and gentlemen there are, no doubt, who bear the diplomas of the order, but these altogether, are but a small proportion, to the knaves and hypocrites who join it from ambitious or mercenary motives, and the fools who are led into it with the halter or cable-tow about their necks, the appropriate emblem of their degraded condition. It must be recollected that the pious, virtuous, sensible and gentlemanly members of the order, almost invariably keep themselves aloof from the lodge-rooms, having become disgusted with the livery of an institution which they have found through acquaintance, to be utterly worthless, excepting to those who speculate and live upon it. J. H. COLEMAN.

The Influence of Lady Teachers among the Freedmen.

From a letter written by a lady teacher in Mississippi, we make the following extract; knowing it will encourage those who contemplate entering upon the work, as well as their supporters:

"Here are good missionary fields, needing only a few hundred dollars, and in each two women, discreet, earnest, and thoroughly self-respecting, and the foundation is laid, which, with patience and earnest work, will make these wildernesses of sin to blossom into quiet civilization and peace, and gather many, many of the lost into the Master's fold.

When I say this work can be done with perfect safety by women, I speak whereof I do know; for I have tried it under circumstances ten-fold more trying than any that are now to be met with.

It may be another aspect of the woman question, but it is nevertheless true, that the combined influences of whiskey and slavery are not strong enough to so far deaden the instincts of men that they cannot be otherwise than courteous and respectful to a lady, no matter how much they may hate her, or her work.

Women have been, and may, with perfect safety, be pioneers in this work of educating the freedmen."

Cloven Foot.

Some years since, the Masons of Butler, Pa., had a presentation supper, at which sundry expensive articles were presented to the "Worshipful Master." In the presentation speech, the warden called the Master by that blasphemous title, "Worshipful Master," and their Master called the lodge "Worshipful Lodge," and declared that they (the Masons) would enter the "sunny portals of the east to bask forever in the sunlight of heaven," or to that effect. In a short communication, it was attempted to show the blasphemous character of such expressions. The writer in his simplicity, supposed that his communication would see the light through the columns of the county papers, both of which were edited by Masons. But no; it raised quite a stir, and every Mason was made acquainted with its contents, we suppose, in the lodge. In the place of the communication, there appeared a slanderous editorial, characterizing the communication as "yellow covered literature," and the writer as the most insignificant of preachers. But such is Freemasonry. An institution which makes an editor in high standing in a Christian church, utter what he know must be, so far as he was concerned, an unqualified lie, as he had never heard the author preach, must have a terribly controlling power over its members. R.

Does Masonry Make Professing Christians Lie?

A leading member of the Methodist Church accosted a friend of mine as follows:

"Mr. N., why do you so hate Masonry? What objection besides the one on religious grounds have you?"

Mr. N.—"I object to their murderous oaths"

M.—"Oaths! oaths! What do you mean?"

Mr. N.—"I will explain." (Reads from anti-Masonic tract, part of the Master Mason's oath.)

M.—"That is entirely new to me, I know nothing about it.

Mr. N.—"Ah! indeed Then I will read more." (Reads nearly through to the penalty, when M. interrupts.)

M.—"I don't want to hear any more. The fact is, Mr. N., they have humbugged you. That is all a mistake: the Masons take no such oath."

A few days afterward, Mr. N meets another Mason who had been converted to Christ, and from the dark institution, who says to him, "I saw M. the other day, and he said 'Mr. N. has the real Master Mason's oath. Where under heaven, do you suppose he got it?' "

He was sworn to lie to protect the institution, which he did without any hesitation, in spite of his profession of Christianity.

O. F. LUMRY.

Good Testimony.

MR. EDITOR: *Dear Sir*—I am now in my 85th year and can be of little use to society; but I can read your paper without glasses, and then give it to my neighbors, who are not apprized of our danger from these works of darkness. I wish in this, and every way I can, to bear testimony against them. The "prince of the power of the air" is now raising his ghastly head, guiding and directing in the movements of all the secretism of the present day. Oh, how many of our fellow mortals are led captive by him at his will!

But the light is pouring in upon these machinations of Satan, and they shall yet be abhorred, and forsaken; "For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad." God is against them, by his holy word and precepts, by his spirit, and also by the overrulings of his Providence, just as he was against slavery. Look at Deuteronomy, chapter 28th, and see the danger of not hearkening to the voice of the Lord to do His commandments. If our government goes on encouraging freethinkers, and Sabbath-breakers, drunkenness, and secretism, with all its horrid works, we shall still find that God is true to His Word. If these things get the ascendency, and we allow them to go on as they have done of late, we shall uproot our civil and religious institutions and make a hell for ourselves.

May the Lord forbid it!

Yours, J. REYNOLDS.

Acknowledgment of Receipts.

M. Hooker, 25 cents. John A. Brown, Wm. Cayzier, Joel Earl, 30 cents each. John Chapin, J. S. Hickman, A. M. Wheeler, Campbell Jones, Wm. Jacobs and S. Browell, 50 cents each.

C. J. Manoder, J. R B. Arnold, W. N. Coffman, S. M. Alter, A. H. Garrison, W. W. Randolph, J. M. Darby, Sen. and Wm. Cristchfield, 60 cents each.

N. B. Blantor, James Kennedy, J. M. Ratliff, R J. Hathaway, Geo. Leaming, Elisha Fay, J. L. Buckwalter, J. G. Telford, Samuel Wheeler, S. H. Ross, John H. Ross, W. Durr, Rev. M Thecher, H. H. George, George Jaquiss, J. Copeland, W. H. Kretsinger, James Reynolds, Wm. Finney, Rev. D. H. Polleck, N. Gook, Rev. J. L. Barlow. T. P. Patterson, Samuel Dodds, G. Galloway, Dr. S. Simpson, A. A. Smith, S. Sexton, A. H. Kanseuv, J. E. Irish, Rev. W. Douthett, T. Petmeter, Rev. T. P. Osman, K. Dloss, Rev. J. W. Bears, P. C. Hebzler, T. Rogers, Pres. A. Mahan, Joseph Wren, J. McNab, D. Palmer, A. C. Steplee, D. Nye, J. O. Stowert, J. F. Slocum, P. Carpenter, Isaac Preston, D. Shuck, A. Sheldon, Charles Shute, Joseph Day, J. Peterson, S. M. Crooker, J. G. Stearns, James Walker, A. Macomber, R. F. Johnson, S. R. Overton, James Seacord, J. Dorcas, A. Dorcas, G. E. Morrill, B. Vanatter, H. Sheldon, Wm. Cowan, G. Knapp, F. Wells, John Rudolph, C. A. Blanchard, J. W. Sullivan, J. W. Bears, Rev. C. Compton, A. Wimsett, Mrs. G. W. Moore, Wm. Lenty, John Millner, Edward Smith, P. Wuchter, Maud I. Miles, N. C. Smith, E. Beardslee, E. Hatch, T. Livingston, A. J. Day, Rev. A. W. Curtis, H. T. Desse, Geo. Avery, J. W. Te Winkee, E. Bacon, J. E. Richey, Mrs. H. Baker, Dr. G. Boyd, Joel W. Eams, Rev. John Rankin, Dea. A. Whittaker, Martha A. McCord, J. G. Dunley, S. Harrison, Rev. A Osgood, D. F. Shepard, B. G. Moore, Rev. J. W. West, P. Hawe, A. Laughlin, G. F. Hinman, Wm. Davis, E. L. Gibbs. Mary J. Gifford, Joseph Denney, Mrs. G. G. Bisley, J. B. Logan, A. Burdick, S. Kimball, J. Webb, L. C. Maynard, N. Callender, S. Smith, G. W. Cross, B. Casey, M. W. Jordon, Cyrus W. Hodgin, A. A. Phelps, M. Woodward, John Levington, S. Salsbury, Wm. Eastan, H. Lewis, R. Green, Rev. J. B. Mabbott, D. C. Vaughan, M. McCreory, A. Heatly, Wm. H. Henley, Wm. H. Dawson, M. Drennen, A. Sprott, D. Williamson, and J. Andrews, $1.00 each. Mrs. S. B. Allen, and H. McCreary, $1.10 each. Isaac Preston, $1.50. John Gardner, Isaac Jackson, P. M. L. Cushman, A. K. Hardon, J. H. Bartholomew, L. N. Stratton, S. T. Alexander, J. Parker, A. Floyd, A. C. Moffatt, John Spooner, A. Zuver, R Powell, M. Petteogill, J. S. Hickman, T. H. Smith, T. Kingsworth, James C. Heslet, Peter Hono, James Armstrong, R. A. Weakly, P. Carpenter, John Merrill, F. Dana, C. G. Finney, David Spencer, 2.10. Wm Somerville, $2.07. Mrs. W. Blakely, G. W. Needles, I. A. Hart, James Haire, Wm. Garratt, C. A. Blanchard, Wm. D. Oglesby, T. M. Best, S. Alexander, and Peter Cook, $3.00 each. L. C. Andrews, $3.20. J. A. Conant, J. C. Truesdale, C. A. Blanchard. F. Pierce and Wm. Grossman, $4.00 each. Moses Pettingill and A. S. Barber, $5.00 each. C. A. Blanchard, $5.20. J. L. Bush, Robert Harper, L. A. Phillips, C. A. Blanchard, and Rev. J. L. Bush, $6.00. O. G. M. Bates, $6.50.

Henry Harrison, C. Pope, R. D. Nichols and A Floyd, $10.00 each,

Mathew Drennen and S Smith, $11.00 each, David Spencer, $11.50.

DONATIONS.

Capt. Wilson, from Menomonee, $116.00. S. S. Smith, 1.00

PAID ON PLEDGES MADE IN CHICAGO.

G. Sholes, $5.00 J. Miller $10 00, J. H. Rose, $10.00.

PAID ON PLEDGES MADE IN CINCINNATI.

O. Gravath, $10.00. T. Cross, $25.00.

A PILLOW FOR THE NIGHT.—To sleep well, lay those things under your head:

1. A precious promise out of the Scripture.
2. A sweet verse of some evangelical hymn.
3. A hearty prayer to God.
4. A good conscience purified with Christ's blood.
5. A feeling of forgiveness and charity to all mankind.
6. A resolution to serve God on the morrow.
7. A glance of faith at the Cross.

—*The World's Crisis.*

The City of God.

Beyond the limits of our mortal vision,
Weak human light,
Arise the splendors of the land Elysian,
Beaming in light.

Its gates of pearl are even now unfolding;
Where angels stand;
The eye of faith is dazzled to beholding
That blessed land.

Its walls of jasper and its trees of healing
Shade waters clear,
While songs of praise, in joyous echoes stealing,
Entrance the ear.

They have no need of sun or moonbeam shining;
No night is there;
They who for heavenly gates were vainly pining,
Palm-branches bear.

From golden censers, incense sweet ascending,
Is borne on wings;
While round about the throne, the rainbow bending,
Now promise brings.

But ere we reach the blessed land immortal,
Our feet must stray
Through devious paths, and death's dark, chilling portal,
A fearful way.

Our bark must toss upon the raging billows,
The storm-winds high;
Our steps must linger 'neath the shade of willows,
Where treasures lie.

O'er mountain-tops, with fainting hearts and weary,
We yet must climb,
Then in the valleys desolate and dreary,
Abide our time.

We know not where or how the way is turning
Through forests drear,
Or on the desert plains where sands are burning,
Barren and sere.

It may be soon the veil will be uplifted
Which spans our way;
The darkest cloud may usher in, when rifted,
The blaze of day.

Or we may linger till the night-dews falling,
Our spirits chill;
Weary, perplexed, and on our Father calling
For guidance still.

We see the end, "in all its radiant beauty,
But not the path;"
We may be led to brave, in call of duty,
The lightning's scath;

Tried in the furnace whose hot fires are glowing,
Whose foes assail;
Or drinking cups with bitterness o'er flowing,
Till spirits quail.

Yet far beyond this maze of endless winding,
Where now we roam,
In blaze of glory that is well-nigh blinding,
We see our home.

And, casting down our crowns in adoration
Before our God,
We shall forget the "path" of tribulation
Our feet have trod.

—*American Freeman.*

"Not a Drop More, Daniel"

Daniel Akin had become a confirmed drunkard. So fully had he come under the dominion of his appetite, that he was perfectly miserable when he could not obtain the means of gratifying his thirst. He had neglected his family till his wife's father had taken her and the children to the parental roof. He had spent all his substance in drink, and was kept from the poor-house only by performing menial services for his food, and by the kindness of Thomas Edgerton, a member of the Society of Friends, who had known him from his youth, and who had a strong hope that, in the course of time, he would see his folly, and turn again into the right path.

The leading publican of the place had let him have drink so long as his money lasted, but would trust him no longer. He was lounging about the store one bright moonlight evening, pleading with the publican to trust him for a drink. His reply was:—

"Not a drop more, Daniel!"

He remained a while longer, and then left. As the cool air of the evening fell upon him, he, all at once, gave utterance to his feelings in the following strain:—

"'Not a drop more, Daniel.' Am I drunk or am I sober? I am sober. 'Not a drop more, Daniel.' Did Hoskins think a drop would hurt me? No; but my money was gone. He has got all—got everything I had; even the Bible my mother gave me! He has got the boots which my wife, with her own earnings, bought for Jennie. 'Not a drop more, Daniel,' what say you to that? I say so too. I once had good clothes; but now I have nothing but rags. 'Not a drop more, Daniel,' till I have clothes again as good as when Mary and I were first married. I once had a good watch; but that, too, is gone. 'Not a drop more, Daniel,' till I have another as good as the one I pawned to Hoskins for drink. I have seen the day when I had a good horse and buggy, and could ride into the town in as good a style as any man in the place. 'Not a drop more, Daniel,' till I have another horse and buggy as good as I once had. I once had cows that furnished my family with butter and cheese; but Hoskins has got them. 'Not a drop more, Daniel,' till those cows, or others as good, are mine again. I once had this wallet full of bills; but now not a cent have I got. 'Not a drop more, Daniel,' till this wallet is well filled again."

By this time he had reached the place where he formerly resided, and leaning up against the fence, he mused a long time in silence. He viewed the desolate place by the light of the moon, and his eyes ranged over the house and farm, once his own. He then said to himself: "Once I owned this house and farm. Here I was born. Here my father and mother died. I was the pride of their hearts; but I brought down their grey hairs with sorrow to the grave! Here I began my married life; and all that heart could wish was mine. Here Mary and I took comfort together, till Hoskins came here and opened his rum-shop; and now he calls it *his*. In the south room my children were born; and there my Jennie died. Oh, how sorrowful she looked when she saw me take her boots and start for the store to pawn them for rum, while she lay sick upon the bed! And then how she begged me never to strike her mother again! I can see her now; her pale face and wasted form; but she cannot come to me again. And oh, my wife, how shamefully I have abused her! It was not your Daniel who did it. No, it was Hoskins' accursed rum! No wonder you were taken from me by those who loved you, and would not see you abused. They won't let me live with you. 'Not a drop more, Daniel,' till this house is mine again. 'Not a drop more, Daniel,' till these broad acres are again in my possession, and the wife, and children that are living, are in yonder rooms, and we are a happy family once more. 'Not a drop more, Daniel.' Help me, my God, till these things are accomplished! I thank you, Hoskins, for these words. I shall not forget them."

He had become so much occupied with his thoughts, and spoken in a tone so loud, that he had not noticed the wagon, which by this time had reached the road, in which was seated the kind-hearted Quaker before mentioned. He stopped his horse, and heard distinctly the language Daniel used. As he closed his soliloquy he turned and saw Thomas Edgerton, who said:—

"Daniel, does thee mean to keep thy vow?"

"Yes, friend Edgerton, I do."

"Thee has promised a great many times thee'd drink no more. What makes thee think thee will keep thy vow this time?"

"I know, friend Edgerton, I have often vowed I would drink no more; but now I feel different from what I have felt before; my heart is almost broken, and I feel my weakness; and *I believe God will help me this time.*"

"God grant that it may be so! Daniel, get in and take a seat. Thee must be hungry; go home with me."

On the way, the Quaker drew out of him all that has been written, and he advised him to go to California. He told him to go to New York, and work his way round the Cape. He decided to do so. The Quaker kindly promised to furnish him with suitable clothing.

"Thee would like to see thy wife and children before thee goes?"

"I should, but they have become so estranged from me, if I went, perhaps they would not believe me. I think it will be better they should not know where I am. I want to surprise them; and hope to do so by coming back a sober man, and with money to make them comfortable. I prefer that you and your wife should be the only persons in the place who shall know where I am or what I am doing."

Thus, while riding towards the quiet farm-house of the Quaker, the whole thing was arranged. When they reached the farm, the horse was put into the barn, and they entered the house. As they seated themselves before the fire, the Quaker said to his wife:

"Amy, thee may put on another plate. Daniel will stay with us a few days, and then he is going to California."

The good Quaker felt confident that Daniel would keep his word this time. At the end of a few days all was in readiness. The old horse was harnessed, and before daylight, Daniel Akin was on his way to the railway station; he had not been in the village since the night when the words—"Not a drop more, Daniel," were uttered. He was missed from his customary haunts; but it was supposed that he had gone on a "spree," and so nothing was thought of his absence. No inquiries were made; for all were glad that he was missing, and cared not for his return.

He had been gone somewhat more than a year, when the Quaker was in the store of Mr. Hoskins, and wished to hire a pasture for the coming season.

"I have one I will let you have free, if you will put up the fences on the place," said Hoskins.

"Where is it?" asked the Quaker.

"It's on the Akin farm," was the reply.

"If thee will let it at that rate, thee must have let it get sadly out of repair."

"It is, indeed; I cannot leave the store to look after it. The house is poor and the family that lived in it last, were too shiftless to buy wood, so they burned up all the fences; in fact, I would rather sell it than rent it."

"What will thee take for it?" inquired the Quaker.

"It cost me sixteen hundred dollars."

"Yes, but thee paid in goods, and charged thine own price for them."

"To be sure I did. Akin could not get trusted anywhere else, and I felt I was running a great risk in letting him have the goods; so I charged accordingly; just as anybody else would have done under the circumstances."

"But thee has not told me what thee will take for the place. I will give thee eight hundred dollars for it, if that is any object to thee."

Hoskins thought long enough over the matter to conclude that the interest of eight hundred dollars was far better for him than a farm, for the use of which he realized scarcely anything; and at last he said, "you can have it."

"Very well, Hoskins; thee can make out the deeds to-morrow, and thee shall have thy money. By-the-by, does thee know what has become of Daniel Akin?"

"No; he has not been in the village for more than a year; at any rate, I have not seen him."

We may here tell the reader something that Hoskins did not know. The Quaker had that day received a letter from Daniel Akin stating that he was at the mines hard at work, and sticking to his motto, "Not a drop more Daniel;" and had laid up a few hundred dollars, and desired him to inquire what the place he once owned could be bought for. Mr. Edgerton had taken the method above mentioned to find out the views of Hoskins respecting the place; so confident was he that Daniel Akin would come home a sober man, with money in his pocket, that he had ventured to purchase the place, to keep for him till his return.

He wrote to Akin, informing him of what he had done, and about three months after, he received a letter from him stating that he had sent by express five hundred dollars in gold to a banker in New York, with orders to sell it and remit the proceeds to him to go towards the money for the farm.

Gold at that time commanded a high premium, and the five hundred dollars became eight hundred before they reached the hands of friend Edgerton. Akin requested him to draw up a deed giving the whole property to his wife, Mary, and to have it duly recorded and left with the registrar of deeds.

In this letter he said: "If perchance I should ever break my resolution, I shall have secured a home for my wife and children. I prefer, however, that they should not know anything of this for the present. If I live to come home I will give Mary the deed with my own hands; if not, you can do it. Now that the farm is bought, you had better stock it; for I still stick to my motto, 'Not a drop more, Daniel.'"

Another year passed away. By this time friend Edgerton had stocked the farm with young cattle and sheep, the fences were put up in repair, and every thing but the house wore a tidy appearance. Another remittance came, which paid for all the stock, and left an over-plus with which to repair the house. Carpenters were busy, and villagers who happened to pass that way, found that extensive repairs were going on; still no one presumed to question the Quaker with respect to his plans. These repairs completed, furniture found its way into the house. A yoke of oxen were seen on the farm. The villagers were astonished to see the Quaker driving an elegant horse and riding in a new buggy. He received this short note, one day:

"I have arrived all safe and sound. Please go and get Mary and the children."

Friend Edgerton rode to the next town and called on Mary's father, and invited her and the children to go home with him and make a visit. The invitation was accepted and they returned with the Quaker to his house. On the afternoon of the next day, he said:

"Mary, I want to go to the railway station. Thee and the children can stay with Amy."

He went down to the station and fetched Daniel, and left him at his own house, where he had previously conveyed some provisions, and where he was to pass the night. It was dark when friend Edgerton reached his home.

Next morning friend Edgerton said to Mary, "I suppose thee has heard I have bought thy old place? I have got it fitted up, and thee and the children shall ride over after breakfast and see it. I think thee will like it."

They rode over, and Mary was surprised to see the changes that had taken place. They looked over the lower rooms first; and over the mantel-piece in the sitting room, was a frame, and under the glass, in large gold letters, were these words:

"NOT A DROP MORE, DANIEL!"

Mary on reading these words said,

"Oh, friend Edgerton, if Daniel could have said these words, and stuck to them, this beautiful place might have still been his."

"Then thee don't know where Daniel is?" asked the Quaker.

"No. I have not heard anything of him for more than three years."

"Thee would like to see him, would thee not?"

"Oh, yes! Indeed I should."

"Let us go up stairs."

As they went up the front stairs, Daniel slipped down the back ones, and took his stand in the front room. When they returned Mrs. Akin noticed a stalwart man standing in the room with his back to the door; and started back for an instant. The Quaker said:

"It is a friend, Mary!"

Daniel turned round; but in the man with the heavy beard and moustache, Mary did not recognize her husband. Daniel advanced to the spot where Mary was standing, and in a voice tremulous with emotion, exclaimed:

"Don't you know me, Mary?"

We leave the reader to imagine what the meeting was. Friend Edgerton said he must go and see Amy, and addressing himself to Mary, said:

"Mary, this house and farm are *thine*. Daniel has got the papers, and will give them to thee. Thee can stay here as long as thee likes; thee will live happily once more, for that (pointing to the frame over the mantel-piece) 'Not a drop more, Daniel!' is his motto now, and will be as long as he lives." Daniel and his wife fell on their knees before the Lord. Their prayers were mingled with many tears, but in their future lives those prayers were found to be answered.

Several years have passed away since the above events occurred, and Daniel Akin, now an earnest, Christian man, still sticks to his motto:

"Not a drop more, Daniel!"

WHAT THEN?—"I am a Christian. What then? Why, I am a redeemed sinner, a pardoned rebel, all through grace, and by the most wonderful means which Infinite Wisdom could devise.

"I am a Christian. What then? Why, I am a temple of God, and surely ought to be pure and holy.

"I am a Christian. What then? I am a child of God; and I ought to be filled with filial love, reverence, joy, and gratitude.

"I am a Christian. What then? Why, I am a disciple of Christ, and must imitate Him who was meek and lowly in heart, and pleased not himself.

"I am a Christian. What then? Why, I am an heir of heaven, and hastening on to the abodes of the blessed, to join the full choir of glorified ones in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth."—*Payson.*

"NOW SQUIRM, OLD NATUR'!"—A stingy Christian was listening to a charity-sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again, he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars. Now the boxes were passed, and as they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded he would not give any thing. "Yet," said he, "this won't do. I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin. All the congregation was looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible; though, in his deafness, he did not know that he was heard. In the agony of the final moment, he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur'!"

Christian Banner.

OVERCOMING EVIL WITH GOOD.—It is said of Mr. Dodd, one of the Puritan divines, that a person, being enraged at his close and awakening doctrine, raised a quarrel with him, smote him in the face, and dashed out two of his teeth. This meek and lowly servant of Christ, without taking the least offense, held the teeth out in his hand, and said, "See here; you have knocked out two of my teeth without any just provocation; but if I could do your soul good, I would give you leave to dash out all the rest!" Thus he was not overcome of evil, but overcame evil with good.—*Christian Banner.*

Ancient and Horribles.

At the celebration of the Fourth of July of this year in Guilford, Vermont, a band of fantastically dressed men made their appearance, called "Ancient and Horribles." They showed off with their very peculiar, rich and varied regalia, in a manner that would have done full credit to a Lodge of Most Worshipful Masons. Should the foundations of a new distillery ever be laid in town, or at the first raising of a barn, wood-shed, or other out-house, this distinguished fraternity may be present on the occasion, and give the corner-stone the proper sanctimonious attention, with all due, mysterious solemnity, according to the ancient and horrible rules of the craft.

It is not impossible that their exceeding modesty, which is greater, if possible, than that of the Masons or Oddfellows, may induce them to wait until invited to come out by the Legislature; but though modesty is a very good thing in its way, we hope that they will not let this consideration interfere with public demonstrations of such very great and unspeakable importance. Any structure whose corner stone is not laid by a lodge of Masons or by their fellow craftsmen, the distinguished and Right Worthy Ancient and Horribles, could never expect a blessing, of course; and might be burned down by an incendiary.

About a hundred years ago, a band of men dressed themselves up as Indians, went on board a tea-ship in Boston Harbor, and threw the tea over board; for that tea had become the open sign and symbol of an odious tyranny. Animated by the same spirit that impelled these men, this band, or lodge of Ancient and Horribles, bowed an utter scorn and contempt of those secret organizations which have tyrannized over the country for the last thirty years. They succeeded admirably in giving a clever illustration of these tyrants in one of their most prominent as well as well as most solemn and awful features; and all we have to say is, in the grand and mystic language of Masonry,

SO MOTE IT BE.

Results of Reading "Jachin and Boaz" Forty Years ago.

By communications in the CYNOSURE, I am reminded of facts occurring forty years ago. A Mr. Southwick was then a candidate for Governor of the State of New York. He was, I think, a four degree Mason, but a seceder. He alleged that a man was murdered near Albany, for allowing "Jachin and Boaz" to be read in his family. He stated that the man was found in the woods leaning against a tree, with his throat cut. He had, also, in his *left* hand a knife; by which it was alleged that he *committed suicide*, although he was a *right-handed man.*

"Jachin and Boaz" was a book which I saw in my youth, and now know to have revealed the first three degrees of Masonry. In consequence of that book, the Masons changed the name "Jachin and Boaz," to "Boaz and Jachin." This change was made to keep "book" Masons out of the lodge.

MOSES THATCHER.

Are the Declarations of Adhering Free Masons Concerning the Institution, Trustworthy?

During the Morgan excitement, the writer resided in the western district of the State of New York, as a teacher. He had occasion to return to his native County of Chenango, and while on a visit to the town of Coventry, in said county, he met Deacon Martin of said township, who was an old acquaintance, and in high standing as an honest, upright, Christian man.

During the interview, Freemasonry was introduced, and the abduction and probable murder of Morgan, together with the investigations before the courts—the testimony given by witnesses corroborating Morgan's revelations. The Deacon being a member of the Craft stoutly denied the correctness of many of the statements of these witnesses, and among them, the ridiculous plight in which the candidate for initiation, was made to appear.

The question was then put to him direct: "Was you not divested of your raiment, all except your linen, and, with a hood-wink over your eyes, a cable-tow about your neck, with your naked left breast exposed, lead into the lodge-room—into the presence of professed gentlemen?" Deacon Martin positively denied being led by a cable-tow. It was then stated decidedly to Deacon Martin, that if he repeated that denial, he would be proved a liar. He did repeat it, and declared he was not cable-towed.

Elder Parker of the Baptist Church, residing in Coventry, and well known, was called, and the following question was put to him, and answered promptly as follows: "Were you in attendance at the meeting of the Masonic Lodge, at the time that Deacon Martin was initiated?" He answered, "I was." "Was he lead into the lodge room with a hood-wink over his eyes, and a cable-tow about his neck?" "He was, and I had hold of it, and he knows it," said Elder Parker. The Deacon was silent. To the above statement, I am ready to testify, having a personal knowledge of the occurrence.

ANTI SECRETISM.

WANTED

To know how many of the offices of the Nation, and of the States, Counties and towns are held by members of Secret Societies, especially by Masons. The subscribers of the CYNOSURE are earnestly requested to send us a statement of the offices so occupied in their town, and as far as may be, in their county; specifying the office and the name of the incumbent, and of the society to which he belongs. Also, the number of such offices held by those who are not members of Secret Societies, and to certify the statement with their signatures. Address them to the undersigned at Wheaton, Ill.

Rev. I. A. HART { Cor. Sec'y of the Nat'l. Christian Ass. Opposed to Secret Societies.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, SEPTEMBER 6, 1870. WHOLE NUMBER 54.

The Christian Cynosure.

CHICAGO, TUESDAY, SEPTEMBER 6, 1870.

Prest. J. BLANCHARD Editor.
Rev. I. A. HART, Associate Editor.

DEFENCE OF D. H. WHITNEY,

Then Worshipful Master of Belvidere Lodge, No. 60, of Free and Accepted Masons: Before the Grand Lodge of the State of Illinois, October, 1851.

Most Worshipful Grand Master and Members of the Grand Lodge of Free and Accepted Masons of the State of Illinois:

My pecuniary circumstances deny me the privilege of availing myself of the exercise of my right to appear before you, and in person defend myself against the charges, which, I have been informed by our M. W. G. Master, will be laid before you at your present communication; and I am consequently compelled to submit in writing that defence which it would be my highest pleasure to submit personally, were it in my power so to do.

I anticipate the first subject to which the Grand Master will call your attention is the following letter (the heads of which I have numbered for convenience) to-wit:

"The following statement of facts is submitted for the consideration and action of the Grand Master:

1. Daniel H. Whitney is Master of Belvidere Lodge, No. 60. An excitement has grown up in our community out of a charge of crime against one of our brothers, Samuel L. Keith.

2. Mr. Keith for a time eluded the vigilance of our police, and there grew up in the public mind an anxious desire that he should be arrested.

3. The fact of Mr. Keith's friends and counsel being three of them Masons, pointed suspicion to them, as being concerned in the hiding.

4. While at the same time some of the strongest and most active men in the pursuit were known and staunch Masons.

5. Dr. Whitney has not ceased to charge individual brothers, and by inference, the Lodge, with conniving and arranging to defeat the ends of public justice.

6. In so doing he has headed and been regarded by others as the head of an anti-Masonic excitement, and the bitterest anti-Masons among our people quote him exultingly as authority for their charges against the order and individual brothers.

7. At a public meeting held at the Court House in Belvidere, the 24th day of June, D. H. Whitney did say substantially these things: "That Joel Florida, (the Sheriff, a brother Mason), if he had a warrant against Keith, and saw him, would not arrest him, would not do it." Being asked by Mr. Gooding, P. M. (post master) why Florida would not arrest Keith, Dr. Whitney answered, "because he is a Mason and an Oddfellow."

8. He also, at the same place, improperly made allusion, to the obligation of a Master Mason.

9. In the presence of Dr. Hurlbut, and to an excited crowd of outsiders, he said "that he had learned that the Masons were going to attack him in the Lodge because he had done his duty in pursuing a murderer, and that he was ready to defy and meet them."

10. In the Lodge he has reiterated the same statements, and defied the Lodge to interfere with him.

11. Many other things are reported of him which may be true or may be not; and we, the undersigned, Master Masons of Belvidere Lodge, No. 60, believe that he is rapidly rushing toward open and avowed hostility to the order, and feel perfectly convinced that the safety of the institution requires immediate action on the part of its high authorities.

12. There are other particulars which we cannot communicate by writing, which press us to this measure, and we do earnestly urge immediate and energetic measures. Given under our hands at Belvidere, this 28th day of June, 1851.

Cephas Gardner, John Curtiss, Lyman Andrews, A. E. Jenner, Stephen A. Hurlbut, W. T. Burgess, L. H. Magher, Isaac Benson, James Johnson, Ralph D. Rix, Simeon Peck, E. A. Woodruff, H. I. Doolittle, Simon Bassett."

BELVIDERE LODGE, No. 60.

I, Ralph D. Rix, Secretary of said Lodge, do hereby certify that I know the persons whose names are above written, and that they are members in good standing, Master Masons of the Lodge, and entitled to credit as such. In witness whereof, I have hereunto appended my private seal, (no Lodge seal being provided,) at Belvidere, this 30th June, 1851.

RALPH D. RIX, Secretary, [seal]."

Accompanying which, I presume, will be the following private letter addressed by me to the Most Worshipful Grand Master, viz.:

"BELVIDERE, Boone Co., Ill., July 6th, 1851.

M. W. G. Master of the Grand Lodge of F. A. M's Ill.:

DEAR SIR—I must beg of you to excuse me for addressing you on Sunday, for the reason that our mails are very irregular now; and being that I was informed last evening that charges had been forwarded to you against me, several days since.

1. As these proceedings were without my knowledge, and in express violation of mutual arrangements made at the regular communication of the Lodge, held on the evening of a week previous to last Thursday, I am unprepared, fully to anticipate the charges, and hoping that this will reach you in time,

2. I write, and state that this Lodge has been, for nearly two years past, nearer a hell than anything earthly that I can conceive of.

3. I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whore masters, and murderers; and their aiders and abettors and accessories.

4. Disgusted and ashamed of such associates, some two years ago I applied for a demit, which was granted, but afterwards, through the importunity of worthy members, and we have such, I consented to a motion to rescind the vote granting the demit, and took the office of Senior Warden, worked on through the year, and, hoping that I might be able to restore harmony in the Lodge, and arrange its greatly deranged finances, and relying on pledges that discipline should be enforced, I took the office of Master, evidently against the good wishes of the loafers and rowdies; and the Lodge has struggled on, improved only in its finances, until the death of Ellen Slade;

5. Whom, it appears from the finding of the Coroner's jury, Samuel L. Keith, a member of this Lodge, seduced, and procured an operation to produce an abortion which resulted in her sudden death, June 20th;

6. When the open and palpable course of members to screen, secrete and run off Keith, I promptly rebuked, and endeavored to throw the odium from the institution of Masonry and upon those whom I believed guilty of the base transaction.

7. But after all, here is the head and front of my offending: A warrant was put into the hands of Joel Florida, Sheriff, and member of this Lodge, on Sunday night, commanding the arrest of Keith; the Sheriff made no effective move to execute it, nor sent out officers, nor gave the warrant to any one. All was excitement, and at a large meeting assembled at the Court House, I denounced the conduct of the Sheriff, and repelled the charges publicly made against the Institution, and assured the people that Masonry taught the contrary, and that these men were acting on their own responsibility and in derogation of their duties, not only as citizens, but as Masons.

8. I (being Judge of the county) issued on Wednesday morning a warrant, and put it into the hands of officers and men on whom I could rely, and in whom the people had confidence, and they arrested and brought Keith back to town on Friday morning.

9. I have given my opinion in open Lodge, that the Lodge has the power to try, suspend, or expel their Master, and offered to submit as a private member, to the discipline and dealing of the Lodge; this, it seems, is not satisfactory, and I do not care what course is pursued, nor what the result may be, the value of the quill with which I write. I wish you to send me a full copy of the charges, together with all the names of the accusers.

10. One thing is apparent, we have Masons here who construe their obligation precisely as has been charged by the enemies of Masonry; I have never so learned, I have never so taught Masonry; and if I shall now learn that such is Masonry, I swear by the Great Supreme Architect, and by the God of gods, that I have enough of it, and that the world has too much of it. As I have learned and taught Masonry, and as I believe you have learned and teach it, I remain fraternally yours, &c.,

D. H. WHITNEY, W. M.
Belvidere Lodge, No. 60, F. A. M's."

MOST WORSHIPFUL AND BRETHREN:—Before entering upon an examination of the charges contained in the foregoing letter of accusations, and such others as I anticipate will be added by our Grand Master from verbal statements made to him in open Lodge by certain members, I deem it important to advert to the proceeding of the Grand Master when here; and now state, most distinctly, that the course pursued by the Grand Master was courteous, prompt and impartial, leaving no one just cause to complain, so far as the same came under my observation.

On the 25th of July, 1851, about 10 o'clock A. M., the Grand Master called on me at my own house, where he found me in bed, recovering from a severe attack of sickness. He informed me that he must dispose of the object of his visit that day. I requested him to give more time, as but few of the members could be notified, and the attendance would be, principally, my accusers, and so far as their words and actions could influence the Grand Master, they would stand my accusers, the witnesses against me and my judges; and I desired more time because I did not feel well enough to attend; a right which I claimed and the Grand Master conceded. But after speaking of his distance from home, (being by the usually traveled route over four hundred miles) and the great inconvenience to him of delay, I consented and directed him to the Senior Warden. A few of the members were summoned to attend at the hall at 2 P. M. By the assistance of a friend, I got to the Lodge, and remained there until the Grand Master announced his determination to recall the Charter, and close the Lodge until after the next communication of the Grand Lodge.

The Lodge has between sixty and seventy members; twenty-one attended, but only fifteen were much of the time in the Lodge, nine of whom had signed the letter of charges, five were favorably inclined toward me, (one being a clergyman, and two church members, the only professors of religion present), and one, brother S. W., acted rather conservatively; and of the other six who were occasionally in the Lodge, one or two manifested the same bitterness that my accusers did.

After the Lodge was opened, S. A. Hurlbut spoke at considerable length of the charges in the letter, and made others, verbally. No charges were made by affidavit, nor any evidence given under oath, nor were any persons present but Master Masons.

I will now reply to the charges contained in the letter of accusations, and which I first saw in the hands of the Grand Master.

1. "An excitement," &c. The Coroner's jury on Sunday night issued a warrant against Samuel L. Keith, (a Master Mason and member of Belvidere Lodge), charging him with murder, they having found from the evidence, that several months previous he had seduced Ellen Slade, and that on the Sunday preceding the 20th of June, he took her from her mother's, some eight miles out of town, brought her to town, and kept her in a private room in his store, where, Dr. Woodward testified before the jury, at Keith's request he visited her Monday and Tuesday, and that Tuesday evening she was brought to his (Dr. Woodward's) house. An abortion was produced, and she died from the effects of the operation on the succeeding Friday night, June 20th. This was the original cause of the "excitement."

2. "Mr. Keith for a time eluded," &c. Mr. Keith, it appears was secreted in town from Sunday night, June 22, until Tuesday evening, and it is well known to this whole community that the Sheriff used no vigilance to arrest him.

3. "The fact of Mr. Keith's friends and counsel, three of them being Masons," &c. It was not that Mr. Keith's friends or counsel were Masons, that "pointed suspicion to Masons" as concerned in the secreting and hiding of Keith. About noon, Monday, June 23d, I came into town and found the street full of men in a high state of excitement, and threatening to mob the office of brothers Fuller and Burgess, and to lynch Burgess, because it was reported by the Coroner and several of the jury, that Burgess under pretext of aiding the Coroner in the investigation, (the proceedings being *ex parte*) was admitted into the jury room, and after ascertaining the evidence against Keith, left the room, then disclosing the fact that he was counsel for Keith. This "pointed suspicion." The Sheriff was also in town, with the warrant in his possession, and not manifesting the slightest disposition to execute it. This also "pointed suspicion." In my hearing, brother Masons and Oddfellows were taunting and burlesquing those who were manifesting an anxiety for Keith's apprehension. This "pointed suspicion." The people were also excited to suspicion of unfairness on the part of Masons and Oddfellows, and "suspicion pointed" to these institutions, because the Coroner and several of the jurors reported the fact, that just as the testimony was closed and the warrant drawn up, it was announced that Keith had fled; when all of the jurors instantly signed the warrant, except S. C. Gooding, who was the only Mason on the jury, and well known to be both a Mason and an Oddfellow. He refused for about an hour and a half (which was construed into delay to give Keith time to escape or conceal himself), and then signed it.

4. "While, &c., in pursuit, &c., were known and staunch Masons." This is a gross falsehood, and known to be so to every one who signed the letter of complaints; and known to be untrue to more than a thousand responsible citizens of this county. Brother Connel was the only Mason in pursuit of Keith at all. I sent him out when I issued the warrant, because I knew he regarded his duty as a citizen, and would, and did, faithfully perform it.

5. "Dr. Whitney has not ceased to charge," &c. It would have been not only folly, but madness, if I had been base enough, for me, the Master of the Lodge, to have denied the improper interference of Masons in the very face of a community possessed, at least, of common sense, and to whom that improper interference was known beyond reasonable doubt. But it is not true that I have charged this upon the "Institution and Order,"—on the contrary, in the presence of some hundreds, assembled at the Court House on the 24th of June, I assured the people that Masonry taught no such thing, as I had learned it; nor did I believe that Oddfellowship did; and that the course being pursued by several of the brethren would receive the rebuke of the Lodge; and I certainly thought so then; and although I now find myself on trial for exposing iniquity, and discharging my duty as a good citizen, as the head of the Lodge, and as a public officer, instead of those who were most grossly culpable and plainly guilty, I will yet indulge the hope that a majority of this Lodge view this matter precisely as I do; and so believing at the time, I assured the people at the C. H., that the conduct they witnessed in several of the members of the Lodge, would not receive the countenance of the high authorities of the Institution, and pledged myself to ascertain if such were the acknowledged obligations of Masons to each other, and if so I would declare it publicly; and I prayed God, if I ascertained such to be Masonry, to palsy my limbs and strike me dead if I ever crossed the threshhold of a Masonic Lodge again. This prayer I now repeat, and I swear that I will keep that vow to the letter.

6. "In so doing, he has headed an anti-Masonic excitement." &c. The Grand Master will undoubtedly recollect how utterly false this charge was shown to be, and that S. Bassett, the only one of the accusing brethren present at the Court House, and one of my bitterest prosecutors, admitted before him in open Lodge that I there repelled the charges made against the Institution, and that what he complained of was my charge against the Sheriff, and what he considered an improper allusion to the oath or obligation of a Master Mason. And it is well known to hundreds, and especially these anti-Masons, that I charged the improper obstruction of the law upon individual members, and such has been my course since, always naming the individuals, who, in my opinion, were so engaged, via: Hurlbut, Burgess, Gooding, Bassett, Peck, & Co., the last of whom is the mere tool of others, an ignorant old twaddler, deserving really neither censure nor commendation for anything he might say or do. And further, of my anti-Masonry; before the last fall election, it so happened that the Democratic ticket was composed entirely, or nearly so, of Masons. A large portion of the Whigs and not a few Democrats, were for organizing an anti-Masonic party. A mass meeting was called, and I, as the only man in the county considered as possessed of the influence, was put forward to allay the excitement and prevent such an organization; and in a speech of some two hours, I pointed out the impropriety of such an organization without more cogent reasons than had yet been offered, and induced the abandonment of the organization; although, as I expected at the time, it made me enemies in my own party; but it is a way I learned of my old Methodist mother, who is now beatified at the right hand of the Grand Warden, in the Supreme Grand Lodge above, to "do right, and let consequences take care of themselves," and so I shall continue to act; and when I am so well satisfied of the corruption of Masonry, as to become imbued with the spirit of anti-Masonry, I shall send you my renunciation instead of my defence. What anti-Masons may quote or say, I do not know, neither do I care.

7. "At a public meeting," &c., I did not say if brother Florida had a warrant he would not arrest Keith; for all present knew that he had the warrant from Sunday night until then, Tuesday afternoon, and that he was making no effective move to execute it—hence the assembling of that meeting. But this I did say, that I did not believe the Sheriff would arrest Keith if he had it in his power, because they were both Masons and Oddfellows. When I made this charge against the Sheriff, I honestly believed it, and afterwards, as I stated in open Lodge and in the presence of our Most Worshipful Grand Master, I was more confirmed in that belief; of course I had no positive proof, other than that the Sheriff remaining in town in the midst of the excitement, and not so much as giving the warrant to any other officer, or exhibiting the least disposition to procure Keith's arrest, and I was further confirmed in this belief, because I was informed that on the Monday succeeding the murder of Miss Slade, several persons believing that Keith was concealed in his father's house, induced the Sheriff to go with them to search the house, and they reported that he merely followed the old lady through a few of the rooms, and could not be induced to search the cellar; and these persons say that from the Sheriff's agitated manner they believe that he knew Keith was concealed there; and the fact is now well established by Keith's own admission, that he was secreted there from Sunday night until Tuesday evening. I was more fully confirmed in this belief, because on the day that I issued the warrant with which Keith was apprehended, the Sheriff was the first person to whom I communicated, fully, the facts on which I had issued the warrant, which was on information that one of Keith's counsel had employed one John Allen to take Keith to the Illinois River, for which he had paid Allen a large sum of money, and that Allen had communicated these facts to Job Kennyon, who had informed against Allen; and I told the Sheriff that I had sent a number of persons in pursuit, and that they were not more than two hours behind in the start. Brother Florida seemed very much agitated, and kept repeating, "You are on the wrong track; Keith has not gone South, he has gone North, and you had better call back your men and send them North;" and from brother Florida's excited manner I was perfectly satisfied that he was cognizant of Keith's whereabouts, and that the officers and men were on the right track. They pursued the South course and arrested Keith and Allen, and found upon the person of Allen (a poor devil) some two hundred and thirty dollars, which Keith claimed, and, I am informed, took from Allen. Now, as some of you may conclude that all this was insufficient to warrant a strong presumption of the improper conduct of members of my Lodge, I will add another reason why I could not look upon these transactions of Masons and Oddfellows, who did all the conspicuous figuring that has resulted in the absolute defiance of the laws of the land, with much allowance, which is this. Soon after the murder of Miss Slade, I was informed by a member of the Lodge, that another of the members was urging the Masons to exert themselves to screen Keith, and offering as a reason and inducement, that it would strengthen the Institution and induce others to join, by showing to the world that Masons would stand by and protect each other. This was communicated by one of the members who is now most active and bitter against me. I then believed, and am now convinced, that this was thrown out to me by this member as a feeler, and if it took, preparatory to a systematic opposition to the course of public justice, on the part of misguided and wicked members of this Lodge, the names of many of whom you have now before you.

8. "He also improperly alluded to the obligation," &c. This charge is without the semblance of truth, and how the fourteen accusing brethren could certify it as a fact, is passing strange; for but one of them was present, to hear what I did say. And I certainly had no intention to, nor did I, allude improperly to the obligation of the Master's degree, nor to any of the secrets of Freemasonry. And I have no doubt the Grand Master will recollect that all that was made on this charge was the statement of brother Bassett that I told "the crowd that Masons were under obligations to do the very contrary of what the public were charging upon the Institution, and what I greatly feared was true in regard to a few individuals." This I admitted; and it being manifest that the gist of this charge was my using the word *obligation*, the Grand Master remarked that he did not consider that that amounted to anything, "for," said he, "the world knows we have oaths and obligations;" and I admitted that I said also, that, as I understood Masonic obligations, Masons were taught not only passive but active obedience to the laws under which they live. If I am wrong, you have now the power of showing me my error; but I assure you that I have so understood Masonry, I have so taught it, and I will never know and practice it otherwise.

9. "In the presence of brother Hurlbut, &c., had learned that Masons were going to attack him," &c. I was so informed, first by an "outsider," and secondly by a brother Master Mason (who refused to take part in my assassination), and who told me it was arranged to ask me to resign, after I should take the chair at the next meeting of the Lodge, and knowing that I would not do it, it was further arranged that certain ones (the names of several of whom I find upon the foregoing letter of complaints, should drag me by force from the chair, and in the melee, assassinate me; and trust to the circumstances of a row, and the strong arm of Masonry for protection. I did not say "because I had done my duty in pursuing a murderer," but I said because I had discharged my duty as a public officer, in endeavoring to procure the arrest of a man charged by the constituted authorities with murder.

In regard to the meditated attack on me, the Grand Master will undoubtedly remember, that brother Fuller, S. W., stated in open Lodge, that at the meeting of the Lodge after the murder of Miss Slade, it required the exercise of all the influence he possessed to prevent a "row in the Lodge," and that he prevented it "by inducing a part of the members to go home, and others to keep still;" and while I give full credit to brother Fuller for the course he pursued, and its good effects, yet it is true that these members were in a great measure deterred from their ruffianly designs on me, by a perfect knowledge that an excited populace, already goaded to madness by the base and shameful course pursued by members of this Lodge in reference to the murder of Miss Slade, had become aware of their designs on me, and that their every move was watched; and it is to these two circumstances that I owe my escape from violence and death at the hands of Master Masons, in obedience (as they contend) to the duties they owe to the Institution, and the obligations that they have voluntarily taken upon themselves.

10. "In Lodge he has reiterated," &c. In Lodge I have repeated my knowledge of their premeditated attack on me, and also the declaration of one of the members that he wished to God there would be a lynch mob and I in it, he would be damned sure to dispose of me first, and that there were half a dozen others ready to do the same thing; and I also said in open Lodge, that they could not over-awe nor deter me from discharging my duty as a public officer, and a citizen. 11 and 12, I pass, until I come to notice verbal charges, which I presume these were intended to cover.

13. Names of the accusers—of those fourteen, I ask the Grand Lodge to bear in mind, but one was present at the meeting at the Court House, several of them had not been in the Lodge since that meeting, have not exchanged a word with me on the subject, nor even seen me up to the time of signing the accusations, and knew no more of the truth or falsity of the charges than did any man in Europe. Yet they have a right to prefer charges, and of that I do not complain.

14. The certificate of brother Secretary is well enough in its way; and I have only to remark of my accusing *brethren*, that one is under the charge of having committed willful and corrupt perjury; in a suit where another Mason was a party and suffered in consequence of that perjury; one of the accusers is charged by a brother Mason with supplanting him in business, by falsely representing himself as an agent for the sale of a piece of land, and agreeing on the price; and afterwards going to another person and disclosing the bargain made with the brother Mason, and then selling the land to this person for fifty dollars more, and hurrying him off to Chicago to secure the title; as he really had no power to sell; by which misrepresentation and transaction the brother lost the purchase of the land, greatly to his injury. Another of my accusers is under the charge of habitual intemperance, and others are obnoxious to the charge; it is rife here, and no doubt generally believed, that one of my accusers has seduced the orphan daughter of a brother member, and by the respectable portion of this community, or at least a large number of them, she is looked upon as a disgraced and ruined girl. Another of my accusers, S. Peck, has several times in open Lodge charged that brother L. was never a regularly made Mason, and that he got in clandestinely at the early organization of the Lodge, when they were not sufficiently careful in admitting members. Now these things were as well known to brother Secretary, when he made that certificate as was his own name. I would not speak of brother L. being not a regularly made Mason, had it been confined to the Lodge; but it has been repeated to "outsiders," and you can very easily imagine that it has caused me not a little trouble.

These, among other things, have kept the Lodge in confusion for a long time. I was wearied out with it, and declared I would resign, if discipline was not enforced. Some time before the murder of Miss Slade, committees were appointed on several of these cases, but they have taken no action on them, nor did I believe they would, at the time of their appointment.

I do not complain of the brethren for having preferred charges against me, it was their right so to do; and it is equally my right and duty to show you somewhat of the standing of these accusers, as well as to show you the fact that but few of these persons knew anything of the charges they signed, only from the representations of two well known members, one a lying, trifling and contemptible scoundrel, and the other one, since he has become a Mason, making no higher claims to infidelity than that of a consistent Deist. And I had certainly rather that these accusers would be compelled, even in an unmasonic spirit, to prefer charges so badly shorn of the attributes of truth and fairness, than to have had it in their power to have preferred charges against me, fledged with these attributes, even in the spirit of "Brotherly Love, Relief and Truth."

And now Most Worshipful and Brethren, I will notice, as briefly as possible, my private letter to the Grand Master, which, with my consent, be laid before Belvidere Lodge.

1. "These proceedings were without my knowledge," &c. I first saw the charges against me in the hands of the Grand Master. At the first communication of the Lodge after the murder of Miss Slade, it was agreed, as I understand and as brother Fuller stated to the Grand Master, be understood, and I have no doubt every member there present understood, that all action in reference to complaints against me was deferred until the next meeting of the Lodge. But it appears that some of the brethren changed their minds; of this I do not complain, but confess that I should have felt better satisfied had they furnished me with a copy of their charges, or openly and honorably informed me of their change of purpose.

2. "It has been nearer a Hell," &c. This is literally true, if a place of torment, and the disposition of its inmates to render each other miserable, is a correct definition of hell. This Lodge has been, during the two years past, one succession of broils and quarrels, until most of the moral and worthy members have almost entirely absented themselves from the Lodge, and assign the disturbances in the Lodge as the reason. A year ago last fall, brother Howell, the most expert Mason we ever had in the Lodge, and who had done nearly all the work of the Lodge for eight months, (brother Hotchkiss, W. M. not being very well qualified) on the night that he took his demit, declared in open Lodge that he "regretted that he had ever been a member of Belvidere Lodge, No 60, F. A. M's., and that his connection with the Lodge has given him more pain than any other event of his life." Brother Gooding succeeded brother Hotchkiss, and it seemed the signal for bedlam to disgorge; the members were refractory, and brother Gooding was obstinate and mulish; and to give you a sample of our "peace and harmony," I will state that our chaplain, the Rev. O. Miller, in open Lodge, charged brother Burgess, to his face, of having equivocated and lied to him, and that such had been his course of deceit and duplicity, and that he had shown such an utter disregard of truth and veracity that he felt it his duty to declare that he would not believe him under oath; and this old dotard, for nearly a year, had had an open rupture with Burgess every time they met in Lodge.

I succeeded brother Gooding, and found everything in confusion; the finances deranged, the books not intelligibly kept, no report made to the Grand Lodge for the past year, and the members, who continued to meet, drawn together by a spirit of hostility, retaliation and recrimination, instead of the spirit of brotherly love, and exhibiting more the spirit and appearance of a parcel of refractory, capricious and ungovernable school boys, than that of gentlemen, and members of an honorable Institution. And these broils and difficulties had become subjects of public notoriety.

3. "I find myself associated as a Mason, with drunkards, gamblers," &c., &c. (A part of the answer, in justification of the foregoing sentence, details a case of licentiousness and drunkenness on the part of two of the members of this Lodge, too revolting to publish; the whole has become public; and yet no notice was ever taken of these beastly transactions by the Lodge.) In the lodge are ten or fifteen hard drinkers. By reference to the records of the Circuit Court of this county, I find two indictments against a brother, holding at the time high office in the Lodge, one for gambling, the other for keeping a common gaming house; and at the same term, an indictment against another brother, then holding high office in the Lodge for gambling; and at the same term, an indictment against a private member for gambling; and at the same term an indictment against an unaffiliated brother for gambling; and yet no mention was ever made of dealing with these members, although the gambling and rowdyism of these and other members, was well known as one of the causes of my applying for a demit.

"Blackguards," &c., &c. I have always understood that "drunkards, gamblers," &c., were such. The agency of a member of this Lodge in the murder of Miss Slade has already been stated, as found by the Coroner's jury.

"Accessories," &c. Brother Hurlbut admitted in the presence of six of the Supervisors, and the County Clerk, that Dr. Woodward came to him immediately after the death of Miss Slade, and informed him of all the particulars of her death, and that he then advised Dr. Woodward to flee the country, which he did, and was pursued by Ex-Sheriff Smith and the Sheriff, overtaken, arrested and brought back, and committed to jail on a charge of murder, found by the Coroner's jury; this agency of brother Hurlbut, after the death, he also admitted in open Lodge, in presence of the Grand Master. For other accessories in this matter, please see my answer to the letter of accusations. Again,—several weeks before the murder of Miss Slade, a brother came to me in open Lodge and stated that a brother who had committed a murder wished to visit the Lodge. I absolutely refused to permit it, and there the matter dropped. But being astonished that a murderer could present himself as a Mason in good standing, I afterwards made inquiry, and this seems to be the state of the case, as nearly as I have been able to ascertain, and which I think can be relied on. Some eighteen months or two years ago, a Free Mason murdered a man in La Salle, or some county in that region of the State, and was indicted and tried, and found guilty, or the jury disagreed; and pending the motion for a new trial, or before he was formally remanded, as the case may have been, he was spirited away, and got into the country, and was secreted by members of Belvidere Lodge, until the murderer could be helped off to California; this, it appears, was the same man returning, secretly, for his family, and yet a Mason in good standing.

4. The essential points of this are matters of record in this Lodge.

5. The agency of Mr. Keith, in the death of Ellen Slade was found by the Coroner and jury.

6. "The open and palpable course." &c. The conduct of members of this Lodge was such as to leave no doubts in the public mind, nor in my mind, that they were acting improperly in reference to the matter, and hundreds charged it upon us as a fraternity; and I publicly repelled this unfavorable impression, and charged it upon the individuals who were guilty of a violation of their duties as citizens, and, as I conceived, as Masons; a violation of duty that admitted neither of defence or excuse.

7. "But here is, after all, the head and front of my offending." Perhaps sufficient has already been said on issuing the warrant by me, and the agency of certain brethren in their efforts to obstruct the progress of the law, in my reply to the letter of accusations. And I will only add here, that these brethren were perfectly friendly toward me until it was generally known that I had issued the warrant and sent South in pursuit of Keith, since which they have appeared entirely unable to control their rage and violence; and their lying tongues they have utterly failed to control not only as against me, but also the doings of the Most Worshipful Grand Master when here.

8. Sufficient has been said on this head, and of 9. I have only to say, I acted in a spirit of conciliation and accommodation.

10. "One thing is apparent," &c. Several weeks before the murder of Miss Slade, while I was conferring the Master's degree on the Rev. S. Park, I observed that he hesitated, and I took occasion to explain to him his relative duties as a man and a Mason. Brothers Hurlbut and Basset took exceptions in open Lodge to my explanations; and on several occasions since, they have maintained the positions they then assumed in regard to the duties of Masons toward each other, which position and views will be fully understood from the following charge, which with others, I filed against brother Hurlbut before he visited the Grand Master to this Lodge, to-wit: that on the evening above referred to, "brother Hurlbut then and there held and presented to the Lodge, views of the duties and obligations of Masons to each other, inculcating principles at variance with individual rights, derogatory to the principles of morality, in violation of the laws of the land, and in derogation of the order and well being of society; and calculated to jeopardize the rights, property, liberty, character and lives of those who are not of the fraternity of Free and Accepted Masons"—views that compelled me at the time, to mark Stephen A. Hurlbut and Simon Bassett, the two most dangerous men to society that it had ever been my misfortune to meet with; and their subsequent conduct has fully justified those fears; and, what is worse, I assure you, M. W., and brethren, I have since met with many others holding the same dangerous views. I know that in the presence of the Grand Master, Drs. Hurlbut and Bassett endeavored to show that their views coincided precisely with mine; now, if this was so, why did they arraign me in open Lodge, and bitterly denounce the explanations that I had given? It certainly was not difficult to understand me. I simply told Br. Park that the assurances I had given him at the altar, that nothing in Masonry conflicted with his duty to himself, his family his neighbor, his country, or his God, were not falsified by any subsequent proceeding or ceremony. It was at this they took umbrage, and contended that Masons were bound to go for, stand by, and protect each other, as against "outsiders," at all hazards and under all circumstances, except in cases of murder and treason. If these brothers have changed their views I am glad of it. I have never so understood Masonry, and another thing, I never will. And if I find myself mistaken in regard to Masonry, I will find it quite easy for me, in future, to let it alone, being forced to the conclusion of an old and high Mason here, who, when urged by me to visit the Lodge, said, "he had been a Mason over thirty years, and that he knew the Institution to be demoralizing and corrupt, and that unless it had greatly reformed within the last twenty-five years, a Lodge was no place for an honest man."

Most Worshipful and Brethren,—I will now briefly notice the charges verbally made against me to the Grand Master.

(*Continued on Fourth page.*)

Notice.

Hereafter, all communications intended for publication, and all subscriptions for the Cynosure and donations for the cause, should be addressed to the Office Editor and Treasurer, H. L. Kellogg, 88 La Salle St., Chicago. All orders for books and tracts, and donations to the Tract Fund, should be addressed, as heretofore, to Ezra A. Cook.

Several letters have been received enclosing $1.50 for two yearly subscriptions for the Cynosure. As the Executive Committee have not decided to send the paper on these terms, such subscriptions will be entered on the books at the usual rates, unless otherwise ordered.

Special Notice.—A meeting of the Executive Committee will be held in the Cynosure office on Friday, September 16th, 1870, at 2 o'clock P. M. A full attendance of the members is requested. J. BLANCHARD,
Chairman.

Introductory.

It is no mere deference to an established custom, nor the desire of pretentious appearance before our new circle of friends, that prompts this word of salutation with them. Let this rather be the simple beginning of a mutual acquaintance and friendship.

The call to connection with the Cynosure, was a call to *work*, as all who are engaged heart and hand in the cause will know; and in proportion as the work is difficult, the union of sentiment and action is necessary. Our oars much flash together in God's sunlight, and together bend to sturdy strokes in our up-stream work.

The Cynosure, has safely passed its infancy. The patience and prayer of its friends has never failed, and will not in the future. The boldness of truth and the force of opposition have given it strength. Its position is well understood. It has uttered no uncertain sound. We believe that its high position will be maintained, that its voice will ever be clearly heard, warning from the dark gulf of secrecy, and that its efforts will not be relaxed in repairing the dyke broken through by the floods of error.

It is desired, moreover, to make it a paper that can have a place in every family where Christ is honored; and find a hearing before every American who truly loves the liberties of his country. We wish to reach the boys and young men, and impress upon them the principles of honesty and open dealing—of the *true* love of mankind as taught by our Savior. Above all, that the prayers of God's people may so ascend for us, and the presence of Christ be so continually with us, that, as John Vine Hall did with the "Sinner's friend," we may present each number of the Cynosure before God and honestly ask his blessing upon it, is the sincere desire of

Your Office Editor
HENRY L. KELLOGG.

OUR CIRCULATION.

We publish below our friend Chalfant's suggestions, in which he expresses the sentiments and feelings of many who speak and write to us on the subject. We are thoroughly convinced from our knowledge of the state of the country, that there are one hundred thousand persons who would send each their dollar for the Cynosure, provided they knew of the movement for the redemption of the Communion Table, the Court House and Ballot-box from the curse of secret oaths, and self-projected worships.

We shall lay Mr. Chalfant's propositions before the Committee. Meantime, let our subscribers read and ponder them. The price of the paper is low, compared with other prints, and the paper itself, popular. Don't wait for the Committee, but act at once as self-appointed agents. Some active and discreet friend must see to renewals at every Post Office, or subscribers will be forgetful, and the cause lose ground. Don't act on Mr. Chalfant's plan till it is adopted by the Committee.

York, Pa., Aug. 15, 1870.

Pres. Blanchard: Dear Sir—Here is an offer, now, to raise the list of the Cynosure, so that it can be made a weekly in a short time.

You now offer agents twenty cents commission on every one dollar subscription, which is giving twenty-six numbers for eighty cents, or three months for twenty cents.

Now, I know it will be some trouble and expense to mail the Cynosure for three months for only twenty cents; but you (the Executive Committee) should do it with a view of getting permanent subscribers at one dollar a year after the three months expire.

If you will offer in the Cynosure, to send it the first three months for twenty cents, on trial, to all so wishing it, I will hunt up five men most likely to continue to take it after the three months are up, and I will, myself, pay the twenty cents for each of them, for the three months trial, hoping that they will renew after the three months expire.

If each subscriber of the Cynosure would do the same, it would give you 20,000 extra readers for three months, of which one-fourth, no doubt, would renew at the expiration of three months trial. More might do so. I paid the subscription of some of the York subscribers the first year, and they renewed the second year of their own accord.

If an appeal was made to *all* the subscribers of the Cynosure to "single out" five, four or three, of the truest Republicans or most sincere Christians in their neighborhood, and then to present them, at their own cost, with the Cynosure three months on trial, it might enable you to make the Cynosure a weekly by January 1st, 1871. Anyhow, if this plan will only bring a few it will be worth trying at once.

I also suggest that those who "single out," take country men in preference to town or city men, as the latter are all bound up tight by all manner of oaths, while many of the former are free.

I will look to the Cynosure for your offer.

Yours,
E. J. CHALFANT.

EDITORIAL CORRESPONDENCE.

Newspaper Boys—"Peddling and Blacking"—Sunday Dance-houses—The Turners—Sharp-shooters.

Milwaukee, Aug. 22, 1870.

I asked the street-boy boot-black on Saturday, "whether he went to Sunday-school?" "No—can't—I have to peddle and black," (*i. e.*, peddle papers and black boots) was his reply. He was a pretty blue-eyed boy, son of Catholic parents. Can we build prisons enough to hold all these boys when they are men? And how will it be when two have to go to prison, and only one left at home, to earn and pay taxes to support them?

This City of Milwaukee, boasts 100,000 people already; and plenty of Sunday dance-houses. These dance-houses are voted pests by general consent. Even decent German saloon men go against them; and in a recent move to shut them, signed petitions to close them on the Sabbath. But men who keeps their saloons running on Sunday, cannot be supposed to have very evangelical desires to shut up their best patrons, the dance-houses; but probably sign petitions against them on the principle stated by Hudibras:

"Atone for sins they are inclined to,
By damning those they have no mind to."

Certain it is, that men engaged in vice, or sin, naturally wish to belong to some church, or to do something to quiet their consciences. So, the slave-holders were almost all church-members, while selling their own children in the shambles. So, many Freemasons are loved professors of Christianity, while meeting in lodges and holding a weekly swearing-bee, and initiating our young men by rites which combine in themselves, all the elements of blasphemy, idolatry, and sacrilege. No matter what theories are adopted about receiving members who give evidence of regeneration—and our Oberlin brethren are good at moral theory—yet the simple, practical fact must be met that Masonry and Christianity are antagonisms, and "two cannot walk together except they be agreed."

But—the dance-houses. The Milwaukee authorities lately rallied and passed an ordinance to shut them on Sabbath; but a judge who wishes to go to Congress, decided the ordinance "unconstitutional." So the Sunday dance goes defiantly on.

Yesterday, (Sabbath) was the German sharp shooters' day here. Chicago was here in force, and the depravity of the two cities united like tar and pitch. They fired their cannon bravely, and drank lager deeply, and like madmen broke out of bedlam, seemed to have a demoniac relish for making a bedlam of all out-doors. Poor deluded people! How soon they will make a Europe of America, and then—something worse. Why do not the poor wretches see, that there is not—cannot be—either popular government or liberty, where there is no day of religious rest.

The "Turners" it seems, a simple club of Gymnasts, are the organized janizaries of this movement to blot out Christ and the Christian religion by blotting out the "Lord's Day." Satan seems to delight in hiding his dark movements under some simple thing like a meeting of stone-masons, a club of Gymnasts or sharp-shooters, to conceal his movements on the people, disarm suspicion, allay fear, while he is ensnaring the masses and deluging our age and nation with folly and irreligion, black guardism and blood.

Those who made a raid on the dance-houses are now out of heart. They need not be. Sin always revives when the commandment comes. And God's cause in the earth, always seems just going to be lost. But it is not lost; and never will be. By and by, these Germans or their children will begin to pray! The leaven of truth works, though "hid in two measures of meal" which seem to smother it. The most brazen and ungodly of these Sunday rioters, are the most religious people there are, in their own account. But men shall yet discern the false nature of human religions, and Christ reign in light.

IS NOT THIS SOUND REASONING?

An organization is started in New York State having its head-quarters in Rochester, styled "The Commercial Union of the State of New York." Its professed object is to abolish tolls on the New York canals, that, being free, they may command the carrying trade of the West. This Union consists of a Grand Lodge governed by a Grand Chief, A. Nelson, and subordinate Lodges governed by local Chiefs. The subordinate lodges are represented as "places of confidental meeting and schools on the most vital points it concerns a citizen to know." Plainly, Masonry, applied to the complex matters of business and politics.

Speaking of this new phase of secretism, the Chicago *Tribune* says, it should be styled "The Order of the Mud Turtle;" and then adds, "If this, (the abolition of tolls) be the real object of the Union we do not understand why there should be any secrecy about it. It seems to us that the organization of a secret order to release canal transportation from tolls is an extraordinary proceeding. Instead of being a subject for confidental discussion, it is one that ought to be discussed as publicly as possible. The fact that the Union has a canal policy which cannot be disclosed except in confidence, ought to satisfy the public that the Grand Lodge, and the subordinate Lodges are dangerous institutions;" and he comes to the conclusion that the real object to be discussed "*confidentially* in secret lodges and behind locked doors, is the scheme of selling canals to the United States, and a division of the spoils among the lodges;" that the real objective point of the movement is the U. S. Treasury.

Now, whether the *Tribune's* conjecture brings out the real object of this Commercial Union, and hits the nail precisely on the head, we do not undertake to say; but his conclusion that its ostensible object and its real one are different, and that "the lodges are dangerous institutions," is so manifestly sound that it seems to us no wise man can call it in question; and it is the true logic to apply to every secret institution professing a laudable object. The secrecy is more than *prima facie* evidence of deception as to the real end in view; it is *proof positive* of original and fundamental hypocrocy. Not that the individual members, the rank and file or all the officers are hypocrites and deceivers personally; they may be themselves be the victims, instead of the authors of the deceit; but the deceit is there. It is the bottom stone of every secret order; and no credence, therefore, can safely be given, to their pretensions. They are dangerous institutions. It is perfectly safe to treat their pretensions as, at the best, delusive, for they *are* so if the Word of Christ is true. He declares, "Every one that doeth the truth cometh to the light, that his deeds may be manifest," therefore every one who persistently hides his work, doeth evil. H.

LYNCHING OF REV. WM LUKE.

Mr. Luke is certified by the Missionary Agents as a very gentle and inoffensive teacher and minister of Christ, who assailed no man's principles or prejudices, and labored with uncommon singleness of purpose to preach Christ and teach the Freedmen. Yet because some of the colored men where he lived, against his earnest remonstrance, undertook to avenge the shocking abuse of one of their number by a drunken white man, he was taken with four of the negroes, and after a mock trial by a so-called vigilance committee, they were hung to trees in the village until they were dead. Four negroes were shot who refused to surrender. This was done at Patona, Alabama, July 11th, 1870.

The following is the letter which Mr. Luke was permitted to write after his sentence, during the ten minutes allowed him to prepare for death.

Patona, July 11.

My Dear Wife: "I die to night. It has been so determined by those who think I deserve it. God knows I feel myself entirely innocent of the charge. I have only sought to educate the negro. I little thought when leaving you that we should so soon part forever, and so far distant from each other. Would to heaven this cup might pass from me, but God's will be done. He will be to you a better husband than I have been; and a Father to our six little ones. Tell them I died in the service of Christ. There is a balance of a little over $200.00 in the company's hands, of my money; also my trunk and clothes. You may send for those matters or let Beury come down after them.

God of mercy bless and keep you, my ever dear, dear wife and children." Your
WILLIAM.

These are the bitter fruits of healing our nation's hurt slightly; of the false clemency of exercising mercy to rebels indiscriminately, at the expense of utterly ignoring *justice*; of giving back power to rebels without requiring repentance or retaining any guarantee for the future. And now such things are done and the nation is powerless; but God's justice will not always slumber. H.

Charles A. Blanchard.

[The following interesting testimony to the labors of our agent, is from the pen of Rev. A. S. Wightman, in the *American Wesleyan*, Aug. 24th.—Ed.]

"Soon after our arrival here, we learned that a young man, son of President Blanchard of Wheaton College, was favoring the people with a series of lectures on the subject of Masonry; and like many others, went to hear. The members of the sworn fraternity of course were considerably nattled; so much so that a certain doctor, resident physician, accused the lecturer of stating falsehoods concerning the age of speculative Masonry, and pledged himself to bring a book the next evening to prove the truth of his accusations. The next evening came and the lecturer repeatedly called for the doctor and his book; but only obtained an assurance that it would be produced. Next evening came the closing lecture, in which was shown, in a masterly way, that Masonry is a false religion, dangerous in both civil and religious relations. During this lecture, the brotherhood swayed and rocked with rage as does the tempest swept ocean in a hurricane. A certain minister who was counted skillful in insult, and that kind of brainless twaddle by which men of small parts are always accompanied, came from an adjoining village, backed by others of similar stripe, and commenced, in a way more indicative of the boor than of a man of common decency, to interrupt the speaker. Finding young Blanchard coolly intrepid, receiving his vituperous assaults with a moral heroism which won the admiration of all right-minded people, he roared with rage, reminding one of some poor old toothless canine, mad at the thought that his biting days were over.

Seeing that matters were approaching a crisis not desirable in civilized communities, we ventured, although a stranger to both the people and speaker, to advise the quietly bearing the young man through, and then, if need be, review his arguments, suggesting that what would not bear sifting must from the nature of things be questionable; after which the speaker, undisturbed, was allowed to proceed to the close.

One thing is certain, Masonry in these parts is being subjected to the ordeal of honest, persevering and able scrutiny, and the people are already appalled at its revolting features. May God bless and protect young Blanchard, brothers Stratton, Rathbun, and the score of others who are dealing telling blows upon its monstrous head.

Boone County Convention.

Seventy eight miles north-west from Chicago, is the beautiful town of Belvidere, the scene of the incidents narrated in "Judge Whitney's Defence." Through the vigorous efforts of Mr. C. A. Blanchard, lecturer of the National Association, throughout the county, an Anti-Secret Mass Convention was held here on the 31st of August. Blessed with a beautiful day, delegates were present from all parts of Boone, and even from adjoining counties and States. The Convention opened at 10 o'clock A. M., in Union Hall, with a good attendance. After temporary organization, a committee was appointed to nominate permanent officers, and President Blanchard, of Wheaton, delivered one of his stirring addresses, which occupied the forenoon session. At 2 P. M. a large audience assembled, and Mr. Silas De Munn, took the Chair as President of the Convention. Mr. Philo Carpenter of Chicago, made a short but stirring speech, followed by excellent addresses by Rev. Mr. Smith of Marengo, and Rev. Mr. Sinclair of Elgin. A committee was appointed to nominate candidates for an anti-Masonic ticket for the coming fall elections.

In the evening, an audience of about a thousand assembled in the large hall. After opening exercises, prayer and singing, Rev. Mr. Sailey addressed the assembly at length. He was followed by C. A. Blanchard, who described the initiatory ceremony of the lodge, intensely interesting the audience.

A full account of this great and successful meeting, will appear in the next issue of the Cynosure.

FROM THE INDEPENDENT OF AUGUST 18.

"A new association has been formed, called the National Anti-Secret Society. One of its objects is to exclude from the church all persons who have any connection whatever with secret societies of any kind."

This is a bad paragraph, and our Brother Johnson must try again. "Any connection whatever" may include even the connection of antagonists; and it is no part of the work of the "National Association of Christians Opposed to Secret Societies" to put Masons out of the church, but to draw them from the lodge; and exclude them only when they prove contumacious, and grieve their brethren with their bad Masonic "meat." To be wheedled into the lodge is bad enough; but to cling to its abominations when known, and against the remonstrance of brethren, is worse.

By the way, if not impertinent, what would the *Independent* exclude from the church? Sincere Masons, Brahmins, Universalists, men who scorn the Bible, Miracles, Christ as an object of worship? Is any person, principle, or anything to be excluded from a Chrisian church? and if anything, what, and whence, or who is it?

THE CYNOSURE IN GERMAN.

We have the following from the Rev. F. W. A. Riedel, Secretary of the Eastern District of "The German Evangelical Synod of the West." He says:

"I have written in the German language a series of articles against Freemasonry, which were published in the *Friedensbote*, St. Charles, Mo. I have received orders for upwards of 250 copies of those articles in book form, from persons in Missouri, Illinois, Indiana, Wisconsin and Ohio.

I have no doubt that a paper like the Cynosure, published in the German language, would meet with good success and find a large number of subscribers; perhaps more than sufficient to support such a paper.

That such a paper is needed to check the fearful progress which secret societies are making among our large and intelligent German population, is a matter entirely out of doubt."

Mr. Riedel's letter will be laid before our committee. An infidel German of St. Louis, who was once a Catholic, assured me that one half of the St. Louis Germans disbelieved the the Bible. Secret societies are making them all deists. What shall be done for our German population in the cities?—Ed.

A cotemporary journalist says, "Masonry is bound to be discussed, for that its opposers are conscience-bound to state their objections, or what they believe to be the corruptions of Masonry to the world;" and moreover, he says, "A part of the order themselves, with a published organ, calls for a reform which shall 'cut off spurious degrees, false claims and silly ceremonies.'"

This would be like cutting off an animal's tail at the base of the brain. H.

THE WAR IN EUROPE.

We first thought to keep a diary of the war for insertion in the Cynosure. But news at this day becomes history, or at least, becomes stale in two weeks. We prepared and sent in a diary for the last paper, but it reached the office too late for insertion. We now find the daily telegrams so numerous and conflicting, that it seems a useless labor to undertake to make up a daily or almost any other account of the war while it is raging. Not only the secrecy of war, but the most deliberate lying, the most crazy excitement, the confused noise and tumult of the struggle all tend to involve the whole in uncertainty and confusion. It is confirmed that there has been hard fighting in various places, but mostly around Metz; and the advantage appears to be with the Prussians. But they have lost, in killed and wounded, not less than 100,000 men. The French loss, if we add prisoners, can hardly be less. The French hold most of their fortresses. But the Prussians have overrun Alsace and Lorraine, and advanced beyond Chalons. Everything looks now as if the war would be the end of the temporal soverignty of the Pope and of the dynasty of Napoleon. If the governments of Europe should unite to part the combatants as they talk of doing, it may not only be a sublime act of mercy in arresting a most frightful carnage, but an invaluable precedent, that may lead on to a union of nations that will hereafter command peace before the murderous work of war is begun. Why should not a congress of nations forbid the deadly assault of one nation upon another, as society forbids the individual to murder? H.

LATER NEWS.

The Prussians have bombarded Strasbourg with terrible effect.

The attempt of the French under Bazaine to evacuate Metz was defeated with great loss to the Prussians.

News of a terrible battle fought near the Belgian frontier on Aug. 29th and 30th, states that McMahon has been defeated in his efforts to relieve Bazaine.

France has little prospect of success.

Rome.—The French troops have evacuated Rome, and Victor Emmanuel who has long been coveting Rome for his Capital, and been under the ban of papal excommunication, has undertaken to become the Pope's protector. Whether the Pope will accept such protection or retire to Malta or the United States, is what many are just now curious to know. The *Advance* calls this arrangement on the part of Napoleon and Victor "a solemn joke." H.

Wheaton College begins on Thursday, September 8th.

The New York State Anti-Secret Convention is to be held at Syracuse, on the 15th of November next.

Friends who write wishing answers on private business, will remember that our Treasury is yet low. If they will enclose a stamp, it will be an accommodation, and ensure an immediate reply.

Many of our subscribers are to be commended for their activity in sending in renewals. Cannot their good example be followed generally. Let some friend in every town take a little pains to see to the renewals of his neighbors, and do not forget the neighbor who has not subscribed. He may *need* the Cynosure.

Judge Whitney's Defence occupies our first page and part of the fourth. Our readers will scarcely complain of its length if they once commence to read; for an article of greater interest has seldom been published in our columns. One thousand copies are struck off for distribution at the Boone County Convention, held at Belvidere, Ill., on the 31st of August.

A continuation, including Mr. Whitney's final renunciation of Masonry, will be published in our next issue, God willing. Mr. Cook intends also to publish it in pamphlet form soon.

The Hillsdale Mercantile College which has been so ably conducted by Professor A. C. Rideout, is now united with the "Hillsdale College" which is a State Institution in the hands of the Free Will Baptists. This Institution, hitherto popular, will be greatly strengthened by the addition. Prof. Rideout is an amiable and earnest man and educator, and the Institution and State will feel the stimulus of his endeavors to exalt business interests by a thorough business education.

"The Bible Hand-book" is the title of a work just out, got up by Albert L. Rawson, and published by R. B. Thompson and Co., 645, Broadway N. Y. It differs from other books designed to aid Bible study, in simplicity, brevity, directness, and the number and beauty of its original sketches and plates. It is warmly commended by representative men of various religious denominations, and deserves and will have a wide circulation.

CORRECTIONS.

An important part of a quotation in Elder Barlow's article in our last number was accidentally omitted. The mistake will be found in the second column of the third page, second paragraph from the bottom.

In the sentence commencing, "Therefore we must look to the Ritual of Masonry," these words should be inserted: "the true doctrines of the sacred Scriptures, and to the life of Masons for;" the sentence corrected reading thus: "Therefore, we must look to the Ritual of Masonry for the true doctrines of the sacred Scriptures, and to the life of the Mason for true charity or a heavenly life."

The able article in No. 52 of the Cynosure, "Reasons for Opposing Secret Societies," should have been credited to the *Lutheran Standard*.

Editor Cynosure:

I receive frequent calls for the comic tracts issued some time since. In reply to all such inquiries permit me to say that my edition of these tracts is exhausted, but that I hope within three months to have a large number ready for distribution, and that due notice will be promptly given.

Truly yours,
CHAS. A. BLANCHARD.

To Thinking Republicans.

Will such read and ponder the following letter from a Union General in our slavery war? Our soldiers many of them, remember General Pike's Indians and their scalping-knives at Pea Ridge. If we are forced to put a third candidate into the field in the next Presidential Canvass, we shall withdraw more Republican than Democratic votes.—Ed.

There are gratifying evidences from various quarters, that the miserable jugglery and charlatanism which makes up Masonry, are beginning to be understood. Even the New York *Times*, which seems to think that a half-way course between right and wrong is the safest and most dignified one, in all things, has at length spoken of Masonry in terms of disrespect. It expresses itself at a loss to know what really constitutes bogus Masonry, and not in a way, by any means, to show that it is trying to find a middle course between true Masonry and false Masonry. Such an effort would indeed be unavailing, for true Masonry must be false, and false Masonry must be true. The fact is, the whole system called Freemasonry is "bogus;" it is imposition, deceit, and sham. The practice of it is having a very injurious effect upon the character of our people inducing them with a low and belittling order of qualities, which fall below that manly standard which is necessary for the maintenance of Republican government.

Like Romanism in its palmiest days, like slavery in its arrogance and power, Masonry has reached its acme of absurdity and impudence, and is beginning to destroy itself by its own unconscious follies, errors and crimes. One day we read of the death of an "eminent citizen," as follows:

Washington, D. C., Aug. 12.—Major B. B. French died at his residence in Washington, this morning, at the age of 70. He had been ill for several weeks. Major French had been a resident of Washington for forty years. He was formerly Reading Clerk, and afterward Clerk of the House of Representatives; subsequently he was Commissioner of Public Buildings, but was more widely known in connection with the Masonic fraternity.

Here we perceive a man who has held very important positions under the government, that of Reading Clerk, and afterwards Clerk of the House of Representatives, positions which, as a Mason, he had it in his power to do great service to Masonry, and great disservice to the country. We do not say that he did disserve the country; but what a fine position he held—that of Clerk—for a sly man who is given to Masonic practices, to alter or connive at altering laws after they are passed, as well as to influence their shape and character before they are passed! And how curious it is too, that a man holding such positions should prove to be widely known in connection with the Masonic fraternity.

But all the merits of the deceased are not disclosed the first day. It is not till the second day that the full grandeur of his Masonic character becomes known. It is only on the announcement of the funeral of the deceased that the full magnitude of his lofty Masonic title is given. And when that grand title is fully set forth, as it is in the following words, let the mere plain Republican man who disbelieves in titles, pause and reflect.

"The funeral of B. B. French, took place in Washington yesterday afternoon. He had occupied the highest posts in the Masonic fraternity, and was Past Most Eminent Grand Master of the Grand Encampment of the United States. He was also a member of the Scottish Rite of the thirty-third degree. The Masons of the District of Columbia and adjoining States, were present in large numbers. At the church the Masonic burial services were read."

One would suppose that the announcement of such a title as this would be quiet sufficient for either the curiosity or edification of mere ordinary men. It beats any of the titles of Romanism or of modern aristocracy out and out; but Masonry does not stop here. Such an extraordinary man as this, bearing such a title, and coming within three degrees of Brigham Young himself, who has taken only three degrees above the thirty-third degree to which the deceased belonged,—such a man, who has retained his Masonry both under slavery and under the Republican party, and has doubtless served them both, indiscriminately, is thought worthy of more than ordinary funeral obsequies; and hence the following "unusual ceremony" is to be observed in his case. Thus say the newspapers:

"The Masonic order of this vicinity are making great preparations for the unusual ceremony of a lodge of sorrow, which is to be hold at the Metropolitan Church, on Tuesday evening, in memory of the late B. B. French, under the auspices of the Grand Consistory of the Scottish Rite for the State of Maryland. Albert Pike, A. G. Mackey and other Masonic dignitaries participate in the ceremonies."

Among the "Masonic dignitaries" who are to be present at this "lodge of sorrow," are Albert Pike and A. G. Mackey, who, we believe, were distinguished adherents of the rebellion against the government of the United States. Well may such men be unusually sorrowful for the loss of an "eminent citizen" who, together with such an immense Masonic influence, has held important positions near the government—near a Republican government, against which, or in which, or under which, a secret collusion, like Masonry, is a crime.

There are not a few citizens of the United States who believe that Masonry was the willing hand-maid, ally and abettor of slavery; and what must such men think of an "unusual ceremony" of a "lodge of sorrow," held by *ci-devant* rebels over the remains of an eminent Mason, who has lain so long close by the ear of a Republican government?

A. L.

A correspondent in the *Congregationalist* of August 18th, does not accept a statement made in that paper that "Our soldiers in the late war placed love of country above Masonry." He says:

"It is the opinion of very many that in a great many instances, our soldiers or our officers did not place love of country above Masonry in the late war. And that if we could get at the facts they would furnish a solution to many a sad catastrophe of the war, now shrouded in mystery. I am acquainted with a returned soldier of the 23d Iowa—a man of unquestioned veracity, who, when on duty on one occasion during the war, was compelled to overhear a conversation in the officers' quarters, on this very subject, in which officers of different grades gave the most unqualified expression of their purpose to exalt their Masonic oath, above their oath of allegiance, not only in the treatment of prisoners, but in actual battle. Declaring that if they saw the "Masonic sign" displayed by the foe, they would order their men not to fire, either on the individual making the sign, or on the soldiers he commanded. And the response of another fellow officer was: "You would not dare to do otherwise."

M. N. M.

Freemasonry Gone to Seed.

The great mystiologist, Stephen Pearl Andrews, calls upon his Masonic brethren to install him as the "planetary Grand Master of all Freemasons," as he intends to marry, on a certain day, Freemasonry and the church, Freemasonry being, according to his new science, "masculoid, or pre-eminently adapted to males," and the religion of the church, "feminoid, or pre-eminently adapted to females.—*American Baptist.*

The Sabbath in Germany.

Dr. Hurst, writing from Germany to the *Methodist*, thus speaks of the observance of the Sabbath in that country;

"We reached Berlin on Saturday night, and enjoyed news from home and a good night's rest. On Sabbath morning, while on the way to the Methodist Church, we passed a carriage in which the Emperor of Russia and the King of Prussia were seated. They proceeded to the railway station. The Emperor was on his way to the Baths of Ems, and the King was attending him to the station. The sons of both and a host of nobility, outsiders, and lackeys followed in their train. Does royalty make a practice of traveling on the Sabbath here on the Continent? Yes, and everybody else who has a mind to be misled into adopting the prevalent unchristian and often immoral mode of spending the holy day. If an American does not become all the fonder of his Anglo-Saxon Sunday by seeing it abused here, he may set it down that there is something wrong in him as well as with these nations of Sabbath desecrators. If I were writing these words just on the southern bank of the Main, which glistens in the sunlight a short distance through my window, I might have something to say on Protestant Prussia's Sabbath desecration and its sanction by the government in the way of military review and the attendance of royalty at the Sunday theater and opera."

A recent correspondent of another journal gives a rose-colored view of the state of religion in the rural districts. He depicts the people assembling on Sabbath morning to hear a sermon, and departing thence to their simple pleasures, while the preacher seeks the beer garden to drink and talk during the remainder of the day. How long religion will be able to retain her hold on any part of the day which she thus consents to divide with fleshly pleasures, is a question of interest.

—*Christian Statesman.*

Aurora Minutes

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the Cynosure is published, should read the Minutes of the Aurora Convention.

The first edition of these Minutes (3,100 copies) was exhausted in a very short time. Of the second revised edition (2,000 copies) only a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains, it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon on secret societies by Prof. Chas. G. Finney of Oberlin College. Both of these gentlemen are seceding Master Masons. It also contains the history of Masonry by Pres. J. Blanchard, in itself a highly interesting address, which, in another form, appears as the *first*, in the series of Cynosure tracts.

Send for copy of the Aurora Minutes.

Single copy, (paper covers) 25 cts. Five copies, $1.00.

Single copy, (bound in muslin) 40 cents. Six copies, $2.00.

(*See advertisement in another column.*)

PUBLISHER'S DEP'T.

SPECIAL NOTICE.

To all who ever write to this office, please give your Name, Town, County, and State as plainly as possible.

When writing to have your P. O. address changed, always give your former address.

We often receive letters like the following, from our good Brother Nichols, of Mendon Mich., which we print verbatim, as follows:

E. A. Cook.—Sir—Enclosed with this, find P. O. M. O. for sum of ten Dols. which please credit me to be taken up in future orders mostely.

Respectfuly Yours,
N—— N—— Mich.

14 July, 1870.

☞ We frequently receive letters, saying "I wish I had extra copies of the Cynosure for distribution." If you want extra copies, tell us how many, and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

☞ To any one who is too poor to buy tracts and yet would make good use of them by spreading the light they contain, we will send fourteen tracts on receipt of a three cent stamp until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

Judge Whitney's Defence.

We are now publishing Daniel R. Whitney's Defence before the Grand Lodge of Illinois, in the case of the murder of Ellen Slade, at Belvidere, Illinois.

Judge Whitney was, at that time, Master of the Belvidere Lodge, and came near losing his life at the hands of his own Lodge, because determined to bring the Mason who murdered Ellen Slade, to justice.

Price, 12 cents each. $10 00 per 100.

Send on your order at once, to
Ezra A. Cook, Chicago.

Correspondence.

What is thought of the "Cynosure"—Extracts from Letters.

BATTLE CREEK, Mich.

I had rather do without all the rest of my papers than to have the CYNOSURE stopped.

RIPON, Wis.

I have never taken a paper I am so well satisfied with. I have very little of this world's goods to help any good object: If I had, this would be among the first. May God bless you and the cause you advocate.

MENOPANY, Pa.

I believe there is no paper published at this time that is more needed than the CYNOSURE. It is very interesting and I believe will accomplish much good.

A letter from Elmwood, Ill, says of the CYNOSURE; "I have the privilege now and then of its perusal; I desire it however on my own table. It is giving testimony in favor of a noble cause. May the Lord give it great success."

[Let all who can say "Amen" to this show their faith by their works.]

MANSFIELD, Mass.

The people are spell-bound in favor of Masonry. They dare not lift up their voices against it, or read a word to enlighten their minds on the subject. Not a secular paper in Boston dares recommend Mr. Green's book. The Boston *Commonwealth* publishes every week a review of new books, but the most able and necessary book of the age, Mr. Green's, is not even mentioned.

[We noticed that the Boston *Congregationalist* of June 16th, reviews Mr. Green's work with great fairness. The religious press is not yet wholly under the ban, thank God.]

MORRISON, Ill., August 17, 1870.

Editor Christian Cynosure:

Last June, we had rather an interesting time. The anti-Masons got brother J. R. Baird to deliver a course of lectures on secret societies, in Morrison. About a month later, Rev. P. Hurless, of Polo, lectured upon the religion of Masonry. On the next evening, brother Baird lectured again. On the third evening, Elder Johnson, of Polo, (U. B.) gave his experience of the workings of Masonry in the lodge and out of it. This was the hardest dose that Freemasonry has ever had in this part of the country. These agitations are making many friends to the anti-Masonic cause.

F. J. LEWIS.

From Mr. Rathbun, the victim of the Buena Vista Outrage.

In a private letter to Mr. Honeywell brother Rathbun says:

"I have not yet recovered from the injuries received in that mobbing affair. My back is very lame and it effects my head; but still I discharge the duties as pastor of a large circuit."

Masons are doing all they can to injure and ruin me, and I know not but that they may put their threats in execution and deprive me of life. But by God's help I will stand firm."

From a Friend on the Pacific Coast.

From the time of my conversion, which is more than thirty years ago, I have been opposed to secret organizations; and as the first, missionary of the United Brethren Church in this country, I was probably the first representative of a denomination of Christians upon this coast, which opposed all those mystic brotherhoods; and be assured I have been "much hindered" by them.

My heart is with you in this work, and I wish you abundant success.

P. J. C.

Editor Christian Cynosure:

I see in several back numbers of the CYNOSURE communications from Reuben Small of Wabash, Ind., and in one of them, that a minister of the Society of Friends was a Freemason and that he saw no harm in the institution. I have lived in several of the States, and have known but three persons of the Society of Friends, that ever belonged to the fraternity. To show the estimation of Masonry in the Society of Friends, I will quote from the discipline of the Society. "It being obvious that the public entertainments, and the vain and ostentatious processions of those called Freemasons, are altogether inconsistent with our religious profession: if therefore, any of our members shall join therein, or unite in membership with them, they are to be treated as in other cases of disorderly conduct, and if, after tender admonition and brotherly labor, they cannot be dissuaded therefrom, they are to be disowned;" and the above is to be rigorously enforced, without favor or partiality, throughout the whole Society. As to Morgan's disclosures of Freemasonry, and Bernard's, up to Royal Arch degree, I know they are correct in all of the essential parts, let Masons say what they will to the contrary.

G. A. BROWN.

Canada Awakening.

J. Levington writes:

"The light is penetrating Masonic darkness in Canada, and there is a stir. A body of Episcopal Methodists there, passed resolutions requesting that no man belonging to any secret society, especially the Masonic, be appointed Bishop, and sent it to their church paper for publication; but it was not published. Thus they begin to find out that the hand of Masonry is upon them. One of their Bishops having died lately, they are about to make one. No doubt Masonry is working to get the vacancy filled with a secret brother. O for more light! This is all that honest people need, and all that Masonry dreads."

Mr. Levington's Books.

Permit me, Messrs. Editors, to present through your valuable paper, a few remarks upon the two volumes written by Rev. John Levington, volumes entitled the "Masonic Conspiracy," and "Origin of the Masonic Conspiracy." No candid reader can doubt that Mr. Levington is an able writer, that he thinks clearly and expresses very distinctly and forcibly what he thinks. Equally evident is the fact, that he honestly believes what he affirms. That he writes with terrible severity against Masonry and other kindred institutions, is undeniable. Now Masonry is or is not what Mr. Levington affirms it to be. If it is "the evil and bitter thing" which he affirms it to be, then he would be censurable, were he to write with less severity than he does. If, on the other hand, it is "the beautiful, the true, and the good" thing which its advocates affirm it to be, then the presiding elders, ministers, and others of his own denomination, whom he names and refers to, are under obligation to call him to account, and by an impartial trial, vindicate themselves and the institution from such misrepresentations. Mr. Levington has spoken distinctly and openly before the world. If he is not, in a Christian and ecclesiastically legal form, charged with misrepresentation, and convicted of the same, the public will credit his statements, and we undeniably ought to do so.

I will here state a single fact, which to my mind, is quite indicative. A friend of mine, the President of the Methodist (formerly Methodist Protestant) Conference of Michigan, called some time since, upon a ministerial brother, who is an adhering Mason. On the table of that brother, lay the "Masonic Conspiracy." "Are you reading this work?" enquired the President. "I am," was the reply "What do you think of it?" The brother rose and walked the room in much agitation. "Why, brother, this work seems to have made a deep impression on your mind." "Well," replied the Masonic brother, "Mr. Levington is right as far as I have read him." The conviction of the candid reader of these volumes, in my judgment, will be this, that Mr. Levington can hardly be wrong.

A. MAHAN.

Extract from a Letter written from New York, to the National Convention at Cincinnati.

The Syracuse Wesleyan Conference stands, to a man, against all secret societies whatever. With swords drawn and scabbards thrown away, like a line of fire, they are fighting toward the blazing breach.

The *American Wesleyan*, published within our bounds, speaks in decided opposition to secret orders, in nearly every issue.

Other denominations are stirred. At a private meeting of some thirty Methodist Episcopal ministers in this vicinity not long since, I am told that this question twice obtruded itself, and was lengthily talked over. Though they resolved to "let it alone," nevertheless, on sweeps the battle.

The question, like the cry of blood, is thrusting itself upon the attention of the masses. Along these Ontario shores, where the martyred Morgan sleeps, there are voices whispering in the air. The people are awakening to life and duty with undismayed hearts. I have means of knowing that the daily papers of Buffalo, Rochester, Syracuse and Albany, make occasional allusions to this subject, and village and county papers through the interior, speak of the coming agitation. So the battle opens in spite of opiates.

The few who dare take a public stand and lecture upon the subject, are traduced in character. Our houses and Masonic libraries and persons, are threatened. And if before another year, we should meet them, know ye that we have died in the faith, giving glory to God.

It is a very general wish among all anti-Masons this way, that you might have your next anniversary in this State.

On behalf of members of the Syracuse and Rochester Wesleyan Conferences, I present the request, that your honorable body, representing so many Christian denominations, should form a Temperance Organization, with a platform on which all Christians could openly and heartily unite, and should issue blank pledges for use in all our churches and Sabbath schools, and thus make ourselves a standing argument against the innuendoes of fulminating Templars, Sons, and Masons, who declare that we are fighting against temperance and good society.

Yours in the field till the battle ends,

L. N. STRATTON.

Chivalry and Masonry.

Well may it be asked what chivalry has to do with Masonry. The two institutions are as opposite in character as they could possibly be. Chivalry is open, frank, high-minded, fair in its dealings, honest, scorning unequal advantage, highly respectful of the ladies, honoring religion, and devoted to the king or government; while Masonry, on the other hand, is just the opposite of this; being close, reserved, tricky, unfair in its dealings, dishonest, eagerly taking advantages at the expense of others, rejecting the ladies, dishonoring true religion, and conspiratorial against the king or government. There is no more in common between them than there is between a man and a snake.

History informs us that the Christian Church, when battling for its existence against the thronging multitudes of fanatic Mahometans, accepted the services of certain orders of Knighthood. Although it does not seem proper for Christianity to resort to the use of the sword, it being opposed to the precepts of its founder, yet there is much in common between the Christian man and the true Knight, or the real cavalier; both aim to establish the same elevated and ennobling sentiments among mankind. We can never fail, therefore, to entertain some degree of respect and admiration for the ancient Knights who fought for the possession of the Holy Land. They inevitably, however, introduced corruptions into religion, and, ceasing, in course of time, to be of any use whatever, they finally disappeared from the stage.

But, *presto change!* The next thing we see of them is, they come up in militia colonel's uniform, through the trap doors of Masonry! What jugglery could ever beat this? In fact the transformation is so complete, and so extraordinary, that we may well suspect some trick, some false pretension, and that the Knights Templar which we see are not really Knights Templar, but mere impositions, like many others which are palmed off by the Masons upon an unsuspecting public.

But if these formidable looking Knights were the very pinks of perfection in chivalry, we are certain that they could not long remain so, and retain any connection with Masonry; for either Masonry must be elevated to a level with the chivalry of true Knighthood, (which, considering its innate meanness, is utterly impossible,) or else these gallant Knights must come down to the grovelling level of Masonry, which is not only probable, but inevitable. What havoc, for instance, has Masonry not made with the chivalry of the South? In an evil hour, the once high-minded, generous, manly, chivalric Southerner resorted to Masonry in order to sustain the "divine Institution of Slavery," and from that moment the chivalry of the South went down rapidly, until we now discover former traces of it under the masks of the infamous Ku-Klux. And such will be the fate of these modern Knights Templar, if they are really such, from their association with Masonry. The secrecy of Masonry is as unmanly, unchivalric, unknightly, and mean as the mask worn by the Ku-Klux, and is calculated to serve the same purpose, which is to escape detection and responsibility for base and unworthy actions, and to defeat both the law and the Gospel.

ANTI-MASONIC KNIGHT TEMPLAR.

Church Membership.

[We commend the following reply to the Presidents of Oberlin and Berea Colleges, to the careful perusal of our readers.—ED.]

The exercises of the Theological Institute during commencement week at Oberlin, were full of interest and profit to all present, and one which particularly interested me, was the discussion of the conditions of church membership. President E. H. Fairchild of Berea, Ky., opened the subject by saying if a man is living in a state of fitness for heaven, if he is at present loving God with all his heart, and his neighbor as himself, he is worthy of a place in the Christian church. He must not be required to offer us more evidence than God himself requires. A church which requires other conditions, is schismatic, and thus requires other churches to be formed which are not schismatic. To excommunicate a Christian, though holding errors in doctrine or practice, is not according to Scripture, but is a farce; for you acknowledge his Christianity. He very frequently repeated this "fundamental principle" that we must accept any one who gives evidence that he is really accepted of Christ, whatever error in doctrine or practice he may hold.

At first, he did not explain this principle fully, and there was danger of much mischief growing out of it, and many of the ministers present brought up specific cases that had come before them, asking what he would do with them. One told of a man who gave every evidence of being a devoted, faithful, active Christian, but did not believe in the Christian Sabbath. Another, of one who claimed and appeared to be a Christian in every respect, but believed in universal salvation. Another, of one that was all right, but did not believe a radical change of heart necessary. Another, of one that did not believe in the Divinity of Christ. In reply to all these, President Fairchild said, "If they give evidence and satisfy the church that they are really Christians, notwithstanding these errors, you have no right to exclude them." But he qualified it by saying that he doubted whether they could give evidence under such circumstances, that would be satisfactory. He finally touched upon Masonry, and said he hated it, and in communities where it had been thoroughly discussed, he should not admit a Mason; but where it had not been discussed, there should be public discussion, before it is made a test of church membership. But if a man manifests a true Christian spirit, after being labored with upon the subject, and yet upholds the system of Masonry, we certainly have no right to refuse him the blessings of the church. No other one made any allusion whatever to Masonry.

Some of the ministers thought this "fundamental principle" was too apt to be misunderstood and misapplied by the churches. As generally received, it tended to make them too lax in their requirements, and to substitute a high order of sentimentality for deep and genuine religious faith and experience; to make the churches receive every applicant who could talk well and feelingly, and let him believe or act as he pleased.

While listening to this discussion with intense interest, the following thoughts came coursing through my mind. It is true, that when God has really received any one, he should not be excluded from the church; but how are we to know that he is received? This is a difficult matter; and might require us to "know as we are known." But we can more easily judge when a man is not accepted, by studying the word. For instance, God commands, "Remember the Sabbath day to keep it holy." What is the attitude of the man who will stand up in the face of this command, and deny that the Sabbath has any claim upon us? Perhaps he may plead that Christ did away with the law of Moses; so he did with the ceremonial law, but the Decalogue, he came not to destroy, but to establish; and the fact that God placed this command among the foremost of the list, shows, that next to those concerning himself, he considers it the most important command of the Decalogue. Will he receive a man who disregards his most important commands?

Then, does not the one who insists on universal salvation, call the Lord that bought him a liar? For He said, "the wicked shall go away into everlasting punishment," &c. Does he not "take away from the words of the book of prophecy," and bring upon himself the curse in Rev. 22: 19? Has God accepted this one?

What better is the one who does not believe in a change of heart? How can he read, "Except a man be born again &c., or "Repent and be converted, that your sins may be blotted out," or the many descriptions of renewed and unrenewed hearts, and, in the face of all that, claim acceptance with God? Still more strange is it to me, that a man can deny the Lord that bought him, and still be accepted.

Finally, the constant readers of the CYNOSURE know that Freemasonry is similar to the idolatrous mysteries, and heathen abominations spoken of in the Scriptures: "Ye cannot drink of the cup of the Lord and the cup of devils" "And what concord hath Christ with Belial? * * * And what agreement hath the temple of God with idols? * * * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." Is not this plain? Does it not mean that unless a man separates himself from this institution, he cannot be accepted of God? that the gate of heaven will be shut against him, however wide the door of the church may swing open to receive him? The fact that so many professed Christians and ministers of the gospel are Masons, does not change the decree of the immutable God. Then should not the churches be careful and faithful to the candidates, not shunning to declare the whole counsel of God? Should they not keep them out of the church, at least, until they put away the evidence that they are not accepted of God? Is it not the only real mercy that can be shown them? It may be objected that this would drive away many good Christians, and many who are now in the churches. Very likely; but would it keep away any real child of God?

W. O. HART.

The Temperance Orders.

Editor Christian Cynosure:

Your success in discovering documents of the anti-Masonic times has greatly exceeded my expectations. Many of those, as they have re-appeared in the CYNOSURE, have been to me like the familiar faces of long absent acquaintances. I possessed them once, long years ago, but I had Masonic friends, to whom, in my simplicity, I loaned them; and a paper or pamphlet once borrowed, was never returned.

What exemplifications there are, which we of those times can recall, of the depraving influences of Masonry! It reconciles men to the practice of systematic duplicity and treachery. As we look back now, we see that many who affirmed that they had done with it, and abandoned the lodge on principle, forever, nay, some who renounced and denounced the institution, were only playing a ruse—practicing the "craft" to which they had been trained. In the face of all their pretensions, they were purloining and destroying the records and documents which proved the baseness and guilt of the fraternity, endeavoring to lull agitation, and divert the public mind, and with consummate dissimulation preparing the way and awaiting the opportunity to revive the seemingly defunct abomination. We can trace the same well-trained duplicity and treachery through the whole anti-Masonic period, always observant of times and watchful of events, and ingenious to find or make occasions, under false pretenses, to subserve the interests of the order. Beneath the exuberant herbage of fair pretensions, the trail of the serpent is everywhere visible, until at length it finds its chance by gliding in with the temperance movement, and worming itself into the lead of that popular reform.

Thus began the Masonic temperance orders. The order of the "Sons of Temperance" was only a device of Masonry; yet good men were ensnared by it, and so its object was accomplished. The previous modes of action in the temperance cause, which up to that time were working well, were laughed down, or cried down, or put down by subtle intrigue; and there was no alternative but to join the *lodge* (then warily called the "Division,") or retire from the field of temperance effort. In this alternative, some earnest friends of temperance, who at heart disapproved such measures, rather than be inactive, went into the secret conclaves, and were lost to the cause; while others who had been active and efficient in the reform (some from the beginning of the movement) rather than make the sacrifice of principle demanded, and convinced that no good cause can be advanced by such a mode of operation, retired in sadness and disgust. Successive secret temperance orders have followed, and grown more and more boldly Masonic, until now the term "lodge" is assumed without disguise, and Masonry is aped in ceremony, in paraphernalia, in grips, pass-words, and official pomposity. And what is the result we have witnessed? Why the temperance cause has gone down and Masonry has gone up. The temperance secret orders are proved to be only a part of the machinery of Masonic wire-working, with no manner of regard to temperance in the real contrivers and secret movers. Intemperance has been all the while on the increase, and there is more drinking in our country now than at any former period.

This result is what might have been anticipated in regard to temperance even if Masonry had had no other purpose to serve. What could be more at variance with common sense, than the idea of influencing the public sentiment, and correcting a prevailing vice, by hiding away in a secret chamber, and shutting the door and setting a guard to keep the people out? Suppose the same method was adopted by the churches to promulgate the Gospel and win converts to Christ; how long would it take to evangelize the world? How much influence would the Gospel exert in the community? What could be more ridiculous than to make a secret of temperance, and cover it from the public view by grips, pass-words and mysticism? What can the cause of temperance gain by the pompous burlesque of titles and dignities, and the comic heraldry of mysterious initials, the W. P.'s the G. W. P.'s, and the O. P. Q.'s?

But it is said, "We do so to prevent being imposed upon." Incomprehensible, if the object be to promote temperance! What is there in that which makes it necessary to be on the sly? Who ever felt in danger of being imposed on by admitting everybody to a temperance meeting? What sensible temperance man would not open the door wide, and invite every body to come in? There must be some other object for closing the door, aside from temperance.

Again it is said, "We concert plans in the secret meeting. We prepare inside for working outside." What sort of preparation do you make that requires organized secret conclaves? What has the solemn comedy of initiation and ritual, mingled with jest and merriment, to do with preparation for work in the temperance cause? Is it necessary to cover your movements by sly tactics? Does your object require systematic, secret plotting and scheming? Certainly the cause of temperance requires no such thing.

Beside this, there is the shutting out of men of principle and energy, whose deep convictions and well-formed judgment will not allow them to fall in with such measures. There are many of this class all over the land whose co-operation is needed for the cause.

Above all, God is not pleased with such forms of action. They are of evil tendency, and have been employed to forward evil designs in every period of human society. And we may not "do evil that good may come." We cannot offer sacrifice acceptable to Jehovah on the altar of Baal. We cannot do the work of the Lord with Satan's enginery. We must not hitch the devil's locomotive to the car of Christian reform.

Christ is not "in the secret chamber;" when they tell you He is, "believe it not."

E. ADKINS.

Sentiments of O. S. O.

(Continued from our last number.)

Clergymen may consider it complimentary to our Savior to join a secret organization which ignores the mention of his name and does not tolerate his being honored; but it appears to me it is advertising their desertion of him, or evincing a species of loyalty that savors of treason toward God, country, and humanity. As the author of Christianity claims for it perfection, it never has, and never can be improved upon, and it is treason to the Savior for clergymen to write and expatiate upon a lack of wisdom in our Savior in not perfecting it by adding the horrid code of craft, caste, secrecy, selfishness, midnight meetings, orgies, revelry, grotesque habiliments, toys, trinkets, blasphemy and murder. Seriously does it not reflect on the common honesty of a clergyman who leaves the paths heavenly wisdom has prescribed, to have recourse to secret orders to improve on the heaven-appointed means to save and bless the world? No man ever entered a secret society who had a correct conscience, but came out a changed man, realizing that he had lowered his manhood, and feeling tainted by corruption that must adhere to him. It would appear singular that clergymen should stand by Masonry through fear and selfishness, rather than Christianity, which is the power and wisdom of God unto salvation, should not condemn secret orders and brand them as soul-destroying and corrupt.

Mr. Beecher Again.

In my last CYNOSURE I noticed a conundrum &c. in reference to H. W. Beecher and his tirade on the "National Anti-Secret Association." I was reading to-day in the "Guide to Holiness," and noticed an article of which the following is a copy; and if you think it proper, you may give it a place in your excellent paper.

Yours Respectfully,

A. HOLT.

H. W. BEECHER—WHAT A CHANGE!

"We have no bitter words to say, but it makes our hearts sad, exceedingly sad, to see the influence of one, who by virtue of his sacred calling is swaying the minds of multitudes, prostituting that influence to the service of the God of this world.

At the thirteenth anniversary of the Young Men's Christian Association, Brooklyn, N. Y. H. W. Beecher (we certainly must omit the "Reverend" in view of the connection in which it here stands) made a speech in which he recommended bowling alleys and billiard tables as necessary to the contemplated building for the Association. He says "the times have changed," but how greatly has he changed! A few years ago in lecturing to young men, he said, "Hell is populated with the victims of harmless amusements. Will men never learn that the way to hell is through the valley of deceit? 'The wise man foreseeth the evil and hideth himself, but fools pass on and are punished.' Startled for a moment, the victim pauses, gazes around upon the flowery scene and whispers, 'Is it not harmless?' 'Yes, harmless,' responds a serpent from the grass! 'Harmless' echoes the sighing winds! 'Harmless,' re-echo a hundred subtle tongues! If now God from heaven might only sweep the clouds away through which the victim gazes! O, if God would break that potent power which chains the blast of hell, and let the sulphur stench roll up the vale, how would the vision change. The road becomes a tract of dead men, the heavens a lowering storm, the balmy breezes, distant wailings, and all those balsam shrubs that lied to his senses, sweat drops of blood upon their poisonous brow." Surely these were not the sentiments of H. W. Beecher, the novelist, but, of the Rev. H. W. Beecher of former days.

From an Old Manuscript of 1792.

In giving the official duties &c. of the High Priest in the Chapter, we copy *verbatim*, the following

"The Rev. High Priest's place in the Chapter, is the Sanctum Sanctorum or Holy of Holies. His business there, to receive and make offering for his own sins and the sins of the people."

Who and *what* are these who ignore and repudiate "Jesus our Passover who is sacrificed for us." Do not Masons now do the same thing? (See Macoy's Manual, P. 199—234.) Can Freemasons make High Priests by the score, in this year of our Lord 1870, in the face of an enlightened Christian world? What horrible blasphemy!

C.

(Concluded from First page.)

1. "That B. H. Whitney, W. M. had guards stationed around the lodge, on the night of the alleged meditated attack on him." It is true that a large number of persons were around the Lodge that night, who had heard of the contemplated "row" in the Lodge, and the unprovoked attacks of certain members on me in the public street; and to that assembling of citizens around the Lodge, and Br. Fuller's interference, I am indebted for my personal safety. It is worse than idle for any man, or set of men, to preach to me that a man is not in greater danger amidst infuriated Masons, than in the midst of infuriated "outsiders."

2. "He is turning Anti-Mason, rushing to open hostility to the order," etc. I have no doubt but some of the brethren were induced by Hurlbut, Bassett, Peek, and a few others, to believe this; for you know that this was a prerequisite to their doing me personal violence. On any other principle it is not easy to account for the reasoning of these men, that to deal with, and turn me out, will prevent my rushing "toward open hostility to the Order," when a committee composed in part, if not in whole, of my accusers, have been dallying for months with a brother for a slight offence, and which reports that he threatens to *reveal* if not let alone, and they suggested to the Lodge the propriety of dropping the matter for that reason; when they all know that he does not know enough of Masonry to work his way into a Lodge; while the same brethren know that I am as familiar with Masonry as I am with my alphabet. The solution of the whole matter is, that it is a deliberate and malicious falsehood.

3. "He has refused to speak and converse, out of open lodge, with several of the brethren." This is as true as Holy Writ, and it is because I have found them miserable twaddlers, false, malicious and deceitful. I never so learned Masonry, and this must be my apology.

4. The charge that I said, "brother Jervice refused to telegraph in relation to the fight of Mr. Keith," the Grand Master will remember, was not proven; this was a common report, I never asked him to telegraph, knew nothing of it, and cared less.

5. It was also charged, "that the Lodge could not be induced to meet again, under me as W. M." The brethren might have saved all that breath. This is stale, and the rod in the hands of a parcel of the members, and used for a long time, as they imagined, to hold the officers in order. When I was elected W. M., I was gravely informed by several of these brethren, that, if at any time I should call brother Gooding to my aid, it was determined by the members quietly to withdraw from the Lodge; and when, a few weeks before the murder of Miss Slade, I consulted several of these very members on the subject of my resigning, they declared that if I resigned it would break up the Lodge, for they never would meet under brother Fuller. And of this charge I will only add, that these brethren will be no more gratified to get rid of me, than I will of them. And I simply ask you to observe, from the foregoing, the combustible and discordant materials that I was called upon to harmonize and to govern, and then conclude of the position of any honest man among them.

Members of the Grand Lodge: I have now answered all the charges made against me, that have come to my knowledge; and as the M. W. G. Master assured me that if any other charges were preferred I should be furnished with a copy of them, and having received no copy, or even intimation of other charges, I will call your attention to the fact, that in all their bitterness and zeal, these brethren have brought no charges against my moral character.

And now M. W. and brethren of the Grand Lodge, having pursued the course of my defence, as directed by our M. W. Grand Master, in case of my inability to appear personally before you, and in a manner which seemed to me called for by the circumstances, in justice to myself, to the Grand Lodge, and to the Order, as anomalous as these proceedings appear to me, I submit them without complaint of this course of proceeding. I have but little to say by way of argument, deduction or comparison, but rest upon the facts submitted.

Of the truth or falsity of the charges made by the Coroner's jury, I have had, I have, nothing to do; that determination belongs elsewhere; and it was only for me to see that the progress of the law was not obstructed by a wicked combination, while in my power to prevent; and although carried out, as all predicted who had observed the influences at work, I forbear to comment upon them, as my defence of right should be confined to the foregoing charges.

But as to the foregoing matters—why, after brother Burgess had possessed himself of the evidence against Keith, did the brethren advise him to flee his country? Were they alarmed at the strength of the evidence against him? Or were they prompted by villainous cupidity to take advantage of his fears, and extort from him his money? These brethren may hang upon which of these horns they choose; either should forever damn them with all honest citizens and good men.

I frankly confess to you, that I feel but little solicitude about the result, and certainly if my expulsion is premeditated, as some of my brethren boast, I have lost considerable time and much paper; and can only say, if my suspension or expulsion is essential to the purification of Masonry, and if for me to walk beside a procession, an expelled Mason, with my accusers and some others in full regalia and in full communion, will add to the glory and honor of the Institution, as it certainly will to the gratification of "drunkards, gamblers, rowdies," etc., make me the example or the victim.

I ask nothing but open, frank, and fair dealing. I have neither said nor done anything in a corner. I have dodged no responsibility; neither do I stand before you, by this my defence, to implore nor supplicate; nor do I retract one word I have said, nor apologize for an act I have done in reference to this whole matter. I knew my duty and have performed it to the best of my judgment and ability. I should, perhaps, feel a greater solicitude for the result, had not my connection with the Lodge, thus far, shown to me the utter falsity of all that was represented to me of Masonry before I became a Mason.

"Brotherly Love and Truth" are almost total strangers to the Lodge, and "charity and relief," have seldom entered our door; not a twentieth time as often as pails of beer have. Out of a revenue of some ten or twelve hundred dollars, but about fifty has ever been appointed for charitable purposes, and yet, it is all frittered away; to speak to you of "harmony" among us would be an insult to its shade.

If Masonry is, elsewhere, that which, when "the cold winds of death comes sighing around us," will contribute to prepare us to obey with joy the summons of the Grand Warden of Heaven,—I yet love Masonry. But if it is what its controlling votaries make it here,—if no crime is repugnant to Masonry but imaginary or real infringment of its usages, and the refusal to violate the laws of the land and of God, to shield a member from the punishment due to crime, then is Freemasonry all that has been charged by its enemies,—the darkest and most damning Institution that has ever scourged the earth and cursed mankind.

But if it awakens the energies of the soul to an attainment of the approbation of heaven, it is well; for then, instead of the awful yet true picture, that I have above presented of the Lodge, we shall see her votaries crowding to the holy of holies by the "benefit" of a pure and blameless life, and with a firm reliance on Divine Providence, and an unshaken confidence in the merits of the Lion of the Tribe of Judah. So I learned, and for this I loved Masonry,—would to the SUPREME GRAND ARCHITECT I could say I had so found it!

I now leave the subject with you, my brethren; and if it is your duty to certify to the world that Daniel H. Whitney, W. M. of Belvidere Lodge, No 60, of F. A. M's, is suspended or expelled "for gross unmasonic conduct," let a candid world judge between me, from the foregoing charges and defence, and the Institution of which I have then been, though an honest, a duped, deceived and ignorant member.

This defence I should make orally, were it in my power to attend. I therefore request the Grand Secretary to return it to me by mail, after the Grand Lodge adjourns.

As I have learned and endeavored to teach Masonry, and as I am bound to presume that you have learned and teach it, I am fraternally yours &c., B. H. WHITNEY, W. M.,

Belvidere Lodge, No. 60, F. A. M's

The Church Bowing to Masonry.

In No. 61 of the CYNOSURE, there is an article under the above heading, which is worthy of notice. The writer undoubtedly referred to the Baptist Church in Cambridge, Henry County, Ill., although he called it a Chicago Church. Belonging, as I do, to a church of that denomination, I blush that one of our churches should descend so low as to become the tool of Masonry; and that one of our Chicago pastors should lend his aid. I was called to Cambridge a few days since, on business; and was careful to inquire how the matter was regarded by the community in general, and the members of the other evangelical churches in particular. I found it just as I expected. The church is regarded there as having sold herself to the Masons for a few dollars. This base bargain was consummated by two Masons who were on the building committee.

Never, I believe, was such publicity given to any small affair, as was given to the laying of the corner-stone of that little house of worship. It would seem as if Satan did his best to advertise the church and the orator, to show the world that they were his partners in business. The orator made an assertion which I am sure would be news to three fourths of the Masons who heard it; neither would they thank his reverence for it. He denied *in toto*, that Masonry was a religion. He declared that Masonry sets up no such claim. Shall I, in charity, attribute such a statement to his ignorance? I ought to have said that my informant is one of the most intelligent and trustworthy citizens of the town.

About twelve years since, the writer applied for admission to one of our Chicago lodges, and, as the custom is, two of the fraternity signed the application with him. After giving his signature, one of them remarked with a serious air, "You need never join any church after you become a Mason." I believe that man spoke the true sentiments of more than three-fourths of the fraternity. For seven years, I ploughed with the Masonic heifer, and I could not discover in Masonry anything but a pagan religion—a device of the devil to blind men to the truth, and keep them from Christ.

OBSERVER.

Attempted Assassination.

Rev. A. Crooks, Editor of the *American Wesleyan*, in his report of the visit he paid to the Champlain Wesleyan Methodist Conference details certain facts respecting Rev. Nathan Wardner, President of Conference, which should be transferred to your columns; since Bro. Wardner is a most active and efficient laborer for the Master, and stands among those who lead the van in every noble work. Some of your readers will remember seeing him at the Pittsburg Anti-Secret Society Convention, and will recall his speech which rung like a battle charge. But to the extract;

REV. N. WARDNER AND THE MASONS.

"Brother Wardner has recently, in public lecture and debate, been canvassing the merits of the various secret orders. As is not unfrequently the case, the friends of these orders have manifested their characteristic indiscreto sensitiveness, involving threats of personal violence. Well it came to pass, that at a hour when most persons are domiciled and many are encouched, a rap is heard at the door. Inquiry is made, "Who's there?" A reluctant answer is finally given. The stranger wishes a moment's interview with Mr. Wardner—*just a moment*—he need not so much as strike a light; and so much emphasis was given to not striking a light, that they determined a light should be had. A lamp was lighted. The stranger came in. He must have a private interview with Mr. Wardner—it must be in the *absence* of his wife. His wife refused to be absent, but called for John to come down immediately. Not deeming it prudent to allow John time to come down, the mysterious stranger left in nervous haste. Some thirty minutes later he entered the hotel and called for lodging; but by this time his conduct had been reported to others, and he had become the object of especial interest. His answers to sundry questions were so manifestly evasive, self-conflictive, and excitive of suspicion, as that he was placed under arrest, and held, we believe, a day and a night for good behavior, and then left, still involved in mystery, as to who he is, whence he came, or what was his business. He made himself known, however, as a Mason. The Masons say he was crazy. Brother Wardner says if Masonry is going to set itself against either the lives or liberties of American citizens, he is ready for the issue in any form in which it may or can be made up. We record the facts and leave our readers free to form their own judgment as to the probabilities. But two things are true beyond question, (1) That if Masonry and kindred institutions cannot endure the ordeal of candid investigation, they must, as they ought, go to the wall. (2) Secret conspiracy, in America, against liberty or life, in support of any cause, is a policy as fatal as it is foolish, mad and murderous. That is one thing that cannot flourish in American soil and climate."—*American Wesleyan.*

We have since learned that Mrs. Wardner, whose intrepidity and generalship should ever be a lesson to others, and pass her up among the honored and noble women of the land, took Sir Knight of Kadosh into the parlor to await Mr. Wardner's appearance; after due preparation, and when all was ready, the visitor was invited to a seat in the sitting-room, from which he chanced to see the butt of a fowling-piece lying across the bed in the adjoining bed-room. Would it have made an honest visitor uneasy? It did him.

Sister Wardner called John to come down stairs at once, at which the "Prince of the White and Black Eagle," arose to depart.

L. N. STRATTON.

The Little Girl who Lived up in the Steeple.

Once upon a time I was hurrying down Chestnut street, just as dark night was coming on. It was blowing up cold, and I was trying to walk fast, but there were such a stream of people coming up street that I couldn't get on very well. Merchants hurrying away from their locked-up stores, porters with great brown paper parcels, the lamp-lighter with his slender ladder, and whistling boys with baskets on their heads, all streaming *west*. I seemed to be the only one in all the vast crowd, who was going eastward, towards the river and the quiet wharves—I and a little girl. She was going along in front of me, briskly enough, with a little red-riding-hood covering her shoulders and head, and a small old-fashioned basket on her arm.

She did not seem at all afraid at being out so late, but trotted along, darting under men's elbows and running up into the doorways to get round, when she couldn't get through the crowd. At Seventh street a car had stopped for an old woman to get in, a bent, old woman, with a great white cap and a black shawl, carrying a bundle of sticks rolled up in a newspaper. They were pulling down a house at the corner, and I saw that the poor old thing had gathered these from a pile of rubbish there.

As she put her foot on the steps of the car the horses started forward with a jerk, jingling their bells, and down went the old woman on the stones, and her sticks flew in all directions. I jumped forward to see if she was hurt, and the driver of the car pulled up his horses, while the conductor leaned over to help her up the step. Just then I saw my little girl had left the sidewalk and was picking up the sticks very fast. I was afraid she wanted to run off with them—some children are so bad, you know—but in another minute she held them up all together in her arms, saying in a pleasant voice to the old body who was still bungling up the steps of the car,

"Here are your sticks, granny."

The conductor put them into the car, the old woman and the sticks, and when I told him not to ask her for her fare he seemed to understand me, for he laughed and jerked the bell again.

My little girl was running along just in front of me, as I came back to the sidewalk again. I thought she must be a kind little girl, at least, so I patted her on the shoulder, asking her if she would take hold of my hand, that we might go along together. The child looked up into my face a minute, and seeing that I looked friendly, I suppose, put her hand in mine and said,

"Did she get hurt?"

"I hope not; she was only a little confused with the fall, and didn't know where she was, exactly; but I think she will be very glad to find her sticks beside her when she gets home. Where are you going, and what is your name?"

"Sally," she said; "I'm going home, too."

By this time we had come to Sixth street, and were crossing to the wide pavement in front of the old State House.

"Well Sally, I am very glad to know you, but aren't you going *away* from home? I thought nobody lived down here among the offices and stores."

"Oh, I live in the steeple," said Sally.

"In the steeple!" said I. For the broad lighted face of the clock up there was shining down upon us, and I could just see the dark old bell above. There didn't seem to be room for any one to live up there, much less a little girl.

"Why, how can you live in the steeple, Sally?" I said, "there is nothing up there, surely, but a great clock and the bell, and the winding stairs to the top."

"O yes," said the little girl, "there's plenty of room for mother and father and baby and me. There's *three* rooms." And Sally looked quite important, as though three rooms made a very large house, indeed.

"But what do you do when the clock strikes, and the bell rings for fire?"

"Oh, I ain't *skeered*," she said, laughing, as though people had asked her that question before.

"Well, Sally, I suppose I must believe you, though I never heard of such a strange thing; but why does your father live up there? Couldn't he find three rooms anywhere else, instead of taking his supper up there among the stars? What does he do up there?"

"Oh, he *rings* the bell," she said, as though I was very stupid indeed not to know that. And so I was; for I had never thought of anything but that the bell rang itself.

"And will you let me come to see you sometimes, Sally," I said; "I think I should like to live in a steeple myself?"

By this time we had reached the broad, weather-beaten steps to the old door, where John Hancock and Thomas Jefferson and Benjamin Franklin had gone in and out.

"Yes, you can come, but you'll have to have a ticket."

"A ticket, Sally?" said I.

"Yes, nobody can come up into the steeple without a ticket that they got down stairs. But you don't have to pay for it; just ask the man." And Sally began to cross the great stairway that rose in the back part of the old Hall. I could see by the flickering gas-light in the doorway that she had bright blue eyes, and her hair was smooth under her Red-riding-hood, though she wore only a thin cotton dress, and her hands were red with walking in the cold. She had been so ready to help the old woman with her sticks, that I was sure she was a good little daughter to her father, wherever he was, and had a kind heart under that red cloak.

I called out, "Sally, what have you got in that basket? You don't mean to say that it's tripe!"

"Tripe!" said the laughing little voice, "What's that?"

"You wouldn't know if I should tell you," I answered; "in England, poor people eat it; but here, though I have tasted it, and it tastes like dried flannel, I believe we oftener give it to Tarry and Dash. But what have you in that dear little basket?" for it was such a funny little basket I wanted to lift the lid.

"Ham," she answered, "for father's supper, and eggs." Then she began going up stairs again, saying "good bye," over her shoulder, as though she was in a monstrous hurry to have the ham and eggs frizzling in the pan.

I stopped her just one minute to say, "Sally, won't you take charge of these pennies for me? I really don't know what to do with them, they make such a rattling in my pocket among my keys; maybe you can do something with them."

She held out her hand shyly, and I dropped them in. Then I lifted my hat to her, and she nodded her head, and away she went up the dim stairs. The great clock chimed six, booming it out with a solemn clang that seemed to shake the stair-rail upon which I was leaning, and throb right through me.

Of course the next time I passed the old State House, which happened to be the very next day, I was curious to see more of my little girl. Whether she was a real little girl, after all, or a fairy child who had picked up the old woman's sticks after night-fall, and had disappeared up the steeple stairs, knowing I could not follow her there.

But then, a fairy, I thought, would never have called herself Sally—she would be Melinda or Rosalba at least, and I should have seen, as she sped away, the shining of her silken gown, or the diamond buckle on her shoe; some token would have told me I had talked with a fairy!

"Anyway, I will go up and see," said I, "and if there is nothing in the steeple but cobwebs and bell ropes, I shall have to come down again for my pains." So I stepped into the great room on the left of the hall, the square room, floored with tiles, where those old grandfathers of ours met together years ago, to defy King George and all his men. "Tickets for the steeple to be procured from the janitor," hung in a blue placard on the wall. But I seemed to be all alone in the Hall. There was the stiff-backed chair in which John Hancock sat when he wrote his name in letters large enough to be read across the water! There was the long table of common painted wood where the old Declaration was unrolled while the grandfathers signed their names, too! There was the silver chandelier with the tall, wax candles, swinging overhead; and the portrait of William Penn, in his broad-rimmed hat, with his Indians waiting for him in the woods beyond. And the Marquis La Fayette, with his soldier's cloak, and his brave Frenchmen landing from their ships behind him, looking down from the opposite wall.

Just then a little man, fanning himself with a large palm leaf fan, rose up from one of the high-backed chairs that had hidden him till then, and when I asked him for a steeple ticket, he handed me one without any pay, my little girl was right, so far; and I turned to climb the wide stair-case, up which she had gone the night before. Such monstrous windows with deep sills lighted it at every turn, you could have had a whole doll's tea-party in those window seats, with plenty of room for the kitchen stove and the cook with her turban on.

Up and up till the stairs grew narrower and steeper, and I began to hear a thud, thud, as if some giant blacksmith was at work on his anvil up there. Presently I came to a tall closet in the wall, where a thing like a monstrous warming pan was swinging to and fro. Was it indeed the giant Blunderbore who lived in the steeple, and did he send my little girl out at nights to coax unwary travelers into his den? And after he had killed and eaten me, would his bed be warmed with that warming pan?

Still I went up, for it seemed as easy as to go down all those stairs again; and the next room I came to was full of wheels, great brass wheels large enough for a velocipede, and little ones all turning and creaking; and here the thud, thud, went on louder than ever. It was only the Giant Clock who lived up there, and the heavy thud was his tick, and the warming-pan was the great pendulum swinging down into the room below.

I was quite comforted then, and well it was, for I came just then to a gate in a stair-way which was locked and barred. I knocked pretty loud to be heard above all the noise the clock was making, and who should open the gate but my little girl herself, with a clean check apron on! She knew me in a minute, and said, "Walk in; you go up these steps to get to the top and see the view," pointing to a long ladder in the wall.

"But I came to see *you*, Sally, and not the view from the top!"

There were three doors behind her, opening into the little entry where we stood, and I was very curious to know what was behind *them*. Sally blushed and looked pleased, and opened wide one of the doors. "Mother," she said, "here's last night's gentleman, the one that helped the old woman into the car!"

"Walk in sir," said a sweet voice, and lo I went into a queer little room that looked like a grown-up baby-house. There were bright tins shining on the wall, and in one corner stood an ironing table, with a little pink dress spread out on it ready for smoothing. Some bread was baking in the stove, I think, for the room was fragrant with its fresh and wholesome steam. There was a settee opposite the door, covered with a blanket shawl, and on it Sally's mother was lying. She looked very pale and ill, and though she was knitting as fast as her fingers could fly, she did not move nor rise up to receive me, but asked me to sit down in a rocking-chair near her.

While she began to talk to me, Sally took up the iron she had laid down to open the door, and went to work on the pink dress as though she was quite a little woman already.

"You have a brisk little housemaid here," I said, not knowing what else to begin with. The poor woman replied, "Yes; I don't know what we should do without Sally. Ever since I had my fall down stairs she has done all the work."

"Did you hurt yourself so much?" I asked.

"Yes," she said, "last winter I started to go down stairs in a great hurry, one morning, and slipped from the top step and fell the whole length of the great stair-case. I struck my back, and the doctors say the spine is hurt, and I shall never walk again." As she spoke some sharp pain filled her eyes with tears, and she drew the shawl up over her poor lame feet as though to hide them from sight.

"You have a snug, bright room here," I said, looking over to the geraniums in the window. "And somebody here loves flowers, I see."

"Yes," she said, "it's a good place for flowers. The sun shines in all day long, we are so high up and in the corner, where we get both morning and evening light."

All this while Sally was smoothing away, occasionally tapping a wet finger on the hot iron when she took it from the stove, as though she might have been her own grandmother. Presently there was a stir in the next room, through the half open door; some little noise and half grunts made me know there must be a warm, sleepy, baby in there, and, sure enough, he soon broke out into a full roar of impatience at not being taken up on the instant. Sally went in, and in a few moments came out again with a fat baby, all rosy with his nap, and showing his pretty new teeth as he stared at the stranger with wondering eyes. "He is sixteen months old," said Sally, showing him off, while he tried to hide his face on her shoulder. Then she settled him on the floor and gave him a spoon to play with.

In another minute she opened the stove-door, and took out the bread, a plump brown loaf, which she wrapped in a white cloth and set down on another table in the corner. I knew I really ought not to stay longer, for as the dress was beautifully ironed by this time, and hung up against the wall, Sally would be wanting to get dinner, and it was already past eleven o'clock. Still I thought I should like to hear the clock strike twelve while I was up there, so I said to Sally, "Is there anything I can do to help you? Am I in your way if I stay awhile?"

"No indeed!" she said, "If you will stay and talk with mother, while I go down stairs, I shall be very glad; I'll not be gone long."

Once more she took up the little basket and went through another door. I suppose it was her own little room that it led into, for the Red-riding hood hung on a chair-back, and there was a little looking-glass just tall enough for her.

While she was gone, Mrs. Welsh, for that was her mother's name, told me a great deal about her dear little daughter. How, since the accident, "she had stayed home from school so cheerfully; though she was head of her class at the time and powerful fond of her book, she never fretted once about it. She is always bright and happy, though she never seems to think of herself nor want to do things like other girls. Now she can cook her father's dinner as well as I could, and takes such good care of the baby!"

Here the baby crowed, and flapped his spoon as though he too would join in Sally's praises.

"And when I feel I haven't long to live," the poor mother went on, with a sigh, "I know she can be left and I needn't worry about her."

I looked at the poor pale face and the wasted hands, and thought it might not be long before Sally was indeed "left" alone.

Just then the deep bell of the clock boomed twelve. The sound shook the little room, and lingered and floated above our heads till it seemed like the tolling of a passing bell, and I could scarce keep back my tears.

But the quick little step was already at the door, and out of the basket came potatoes, a rack of mutton, and a bunch of green parsley with a little white onion in it, like a bouquet.

Then I knew I should be in the way among the pots and pans, so I said good bye all round, and promised to bring Sally a story book when I should come again.

As I went down past the great clock, there was a man in his shirt sleeves dusting some part of the machinery. Supposing him to be Mr. Welsh, I gave him a cordial greeting for his little daughter's sake. And I thought as I went down still lower and lower, and into the noisy street again, that it is better to be a real little girl, with the loving hands that make all work light, and the happy heart that brings smiles and flowers up there in the grim old steeple, than to be ever so much a fairy, with a magic wand that can turn cabbages into gold. —*Christian Union.*

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, SEPTEMBER 20, 1870. WHOLE NUMBER 55.

The Christian Cynosure.

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DEFENCE OF D. H. WHITNEY.

(Continued from number 54.)

A communication of Judge Whitney—further statements of defence and renunciation of allegiance to the Order.

Sep. 16. A. L., 5851*, A. D. 1851.

To C. G. Y. Taylor, Most Worshipful Grand Master, and the members of the Grand Lodge of Free and Accepted Masons of the State of Illinois—In Annual Communication at Springfield, Oct., 1851.

On the 9th of September, 1851, the Circuit Court convened at Belvedere. There was an unusually large attendance of people from the country, and those of our best citizens. There were five Grand Jurors absent, or set aside for cause; and the Sheriff was ordered to fill the panel. He summoned as talesmen, Ralph D. Rix, the Secretary of the Lodge, who is both a Mason and an Oddfellow, two other Masons, one residing in, and the other near town, one Oddfellow, and the fifth neither a Mason nor an Oddfellow, but an ardent friend of Mr. Keith.

The balance of the Grand Jury were, unfortunately, young and inexperienced men.

After the Court adjourned, the following appeared in the Chicago *Daily Journal* of Sep. 13th, 1851, over the signature of S. A. Hurlbut, one of the counsel:

"Editors Chicago Journal, Gents:—As a great deal of excitement was stirred up some time since, by the story of an alleged murder committed in this town with which the name of Mr. Samuel L. Keith was connected by public report, it is proper that the same publicity should be given to the justification which that gentleman has at length received under the law. In the time of the excitement alluded to, no pains were spared, here or elsewhere, to give currency to the charges against Mr. Keith, and although in many persons who lent themselves to the feverishness of the day, the excitement was excusable, yet in many others, the occasion was eagerly caught at for gratifying their private hostility, under the mask of a zeal for public justice. It is to the latter class that the sweeping charges of murder, paraded in the newspapers and hawked about the streets, are traceable, and to such, I have no doubt, the recent action of our Grand Jury has proved a wholesome lesson.

At the present term of the Court, a Grand Jury composed of our most noted and influential citizens was empaneled, nearly every member of which was subjected to examination as to his impartiality, and stood the test. After a full and patient hearing of the case, and the production of the testimony, they refused to find any bill whatever, and Mr. Keith was discharged from his recognizance.

Dr. Woodward, whose name has also been mentioned in the same connection, has been indicted for the crime of Involuntary Manslaughter, and will stand his trial at some future term.

By publishing this statement of facts, you will render a service to one who has been cruelly attacked, and whose innocence has now been made manifest." S. A. HURLBUT.

To which the Coroner and several of the Jurors, made the following reply, which the Editors refused to publish:

"Will you do the mass of the people of this county the favor to copy the (above) letter of S. A. Hurlbut, from the Chicago *Daily Journal* of Sept. 13th, 1851, and also insert the annexed statement of facts?

Ellen Slade was a most beautiful, but orphan English girl, who went to reside in the family of Samuel L. Keith's father, at the age of fourteen or fifteen years, and continued to reside there, as we are informed, between two and three years. About three months before her death, it was rumored that she was in trouble; and that S. L. Keith was the author of her ruin and shame. On Friday night, June 20th 1851, she died at the house of Dr. Woodward, in Belvidore, under suspicious circumstances. The same night Dr. Woodward fled the country, (leaving her dead body in his house, with his wife and mother-in-law, and two or three very small children) and was pursued by Mr. Smith, ex-Sheriff, and the Sheriff, and arrested and brought back to Belvidere. F. B. Hamlin Esq., acting as Coroner, held an inquest over the body of Miss Slade on Saturday, and assembled the jury again on Sunday evening, who continued their session all Sunday night, and a part of Monday.

The main proof before the Coroner's jury was: That the post mortem examination showed extensive injury, and abortion which produced her death,—and that S. L. Keith took her from her step-father's the Sunday evening previous to her death. After her death, Keith informed one person that on the above Sunday evening, he left her in town on the south side of the river; and he informed another person that he left her on the north side, and informed both that he had not seen her afterwards. Dr. Woodward, after he had been arrested and brought back to Belvidore, went before the Coroner's jury, and testified that, at Keith's request, he visited her at Keith's private room in his store, of which room Keith told him he kept the door locked and carried the key in his pocket; and that on the evening of the Tuesday that he visited her at Keith's private room, she was brought to his, Dr. Woodward's house, where she died the Friday night succeeding.

L. H Magher, Mr. Keith's clerk, testified that he returned from Indiana on the Tuesday preceding the death of Miss Slade, and started to go to the private room in the store, when Mr. Keith told him not to go there, and that he did not want any one to go to that room; and on the Friday night of Miss Slade's death, Mr. Keith said to him, "I want to see Dr. Woodward, can't you find him?" And that he, Magher, then went on the mound near Dr. Woodward's house, where Dr. Woodward came to him and said, "She is dead." Immediately Mr. Keith came to them, and Dr. Woodward made the same remark to Keith, "She is dead." Keith replied, "It is horrible, how her mother will feel." Dr. Woodward then said to Mr. Keith, "There will be a fuss about this, and I must leave the country to-night; and my family affairs are in a bad fix, and you must let me have a hundred dollars." Mr. Keith then replied, "that he had not that much by him." They three then went to Mr. Keith's store, where Woodward and Keith had further conversation; Dr. Woodward then told Keith that he would go and get his horse and come back, and that he, Keith, must do the best he could for him. After a while Dr. Woodward returned, and he and Keith had another interview, and then Dr. Woodward left.

A lawyer went into the jury room, as the Coroner supposed, (the proceedings being *ex parte*) to aid in the investigation on the part of the people, and after hearing the testimony against Mr. Keith, left the room, and disclosed the fact that he was counsel for Keith, and Mr. Keith immediately sold out his stock of goods. About three o'clock on Monday morning, it was announced to the Coroner and jury that Mr. Keith had fled; being through with the evidence in the case of Keith, they made out and delivered to the Sheriff a warrant, commanding Keith's arrest, but he was nowhere to be found.

On Wednesday morning, at early dawn, a gentleman applied to Judge Whitney for a warrant for the apprehension of Keith; informing him that one John Allen, residing about eight miles south of Belvidere, went to one of his neighbors in the early part of the night, and informed him that one of Mr. Keith's lawyers had that evening paid him a large sum of money to take Mr. Keith from near Belvidere, and convey him with haste to the Illinois River; and requested this neighbor to aid him, which he refused to do, and immediately communicated this to others.

On this information, Judge Whitney issued a warrant for the apprehension of Mr Keith, and eight or ten men started in pursuit, and overtook and arrested Keith and Allen toward the evening of that day, toward Paw Paw Grove. They found upon Allen two hundred and thirty dollars, which Keith has since claimed, and, we understand, taken away from Allen.

Allen's wagon was arranged with two wooden springs running lengthwise of the inside of the body, on which sticks were laid crosswise, on which were bags filled with hay, giving the appearance of a loaded wagon, and the bags high enough from the floor of the wagon to admit of a person creeping under. Mr. Keith was brought back to Belvidere on Friday morning and committed to Winnebago County Jail, on the warrant issued by the Coroner and jury. Subsequently he was taken out of jail, and brought before judge Henderson on a writ of habeas corpus. Judge Henderson, on the same testimony, held Mr. Keith to bail in the sum of two thousand dollars. With the Grand Jury we have nothing to do, but with the same testimony as was given before the Coroner's jury, we will venture to say that there cannot be found twenty-three candid, respectable and intelligent men in the world who would not have found an indictment; what the testimony was before them, we do not know. The foregoing are the main facts, and we forbear making any comments on them, and leave the candid to judge whether under this state of facts the people were justified in endeavoring to arrest Mr. Keith, or whether, as Stephen A. Hurlbut, one of his counsel claims, "he has been cruelly attacked."

That "the occasion was eagerly caught at for gratifying private hostility, under a mask of zeal for public justice," is a charge against all and every one of this community; uncalled for and unjust. After Mr. Keith's arrest, all excitement subsided, notwithstanding it seemed the desire and determination of his friends to provoke and keep it up, to give color to the cry of persecution, and to enable them to draw upon public sympathy, and manufacture public opinion. F. B. Hamlin, acting Coroner, Henry L. Crosby, F. D. Bement, S. Terwilliger, D. E. Ellis, D. Ransom, S. Avery, Samuel Powell, N. C. Amedon, Daniel Reed, Leonard N. Loke, Jurors. D. Leonard, one of the jurors, was absent, and the other one, S. C. Gooding, the above was not presented to.

I forwarded my defence to the "Most Worshipful Grand Master, or the Grand Secretary," September 16th, 1851 and about ten days after we received intelligence of the death of M. W. G. Master Taylor.

The Lodge assembled the first Monday in October, and appointed a committee consisting of Lieut. Gov. McMurty, Rev. C. Howard, and Judge Caton, to repair to Belvidere, Nov. 10th, for the purpose of investigating the difficulties existing between Belvidere Lodge and their W. M. Nov. 10th, at 9 o'clock, P. M., the committee of the Grand Lodge, viz: Hon. Wm. McMurty, Rev. C. Howard, and Rev. Wm. B. Linel, substitute for Judge Caton, appeared at the Masonic Hall in Belvidere, and organized by reading their appointment.

They then ordered the original charges and my letter to the Grand Master read; after these were read they announced that they had also my written defence, and that it was to be made a part of the proceedings against me.

To this I objected. 1st, Because it was such as I should have delivered orally, had I attended the Grand Lodge. 2d, That it was my private property, and the Grand Secretary should have returned it to me as I requested him to do. 3rd, Because if so unfair and unprecedented a course was adopted to make my defence the basis of new charges against me I should never know when I was through. 4th, Because it was well known to the committee that I was under recognizance to appear at the Kane County Circuit Court on Thursday morning, as a witness in the case of the People vs. Wm. Woodward, and that I should have to leave early on Wednesday morning, leaving us but one day, which would be little time enough in which to investigate the original charges.

I then stated that there was nothing in the defence that I wished to conceal from the Lodge, and that for the satisfaction of the brethren, I was perfectly willing it should be read. The committee then requested me to come forward and read it. I consented to do so, if it was decided that it was only for the information of the brethren, and not to be made a part of the charges against me. The chairman said, "the committee had so decided." I then went forward and read the defence. We then proceeded to argue and settle preliminary questions. The committee announced, 1st, That none but Master Masons would be admitted within the Lodge Room to give evidence. 2nd, *That it is a well-settled doctrine among Masons, that* a Master Mason's word was to be received and held *by all Masons, of as much* force and verity as an oath. 3rd, That the written statements of "outsiders" would be received and given such weight as the committee thought proper, but that the form of affidavit would give no additional force to such statements, as the oaths would be *extra judicial*. To the 2d, I objected, as grossly absurd and dangerous to every right and interest of the community at large. And to the 3d, that though consonant with the spirit of the second, it was unfair and preposterous; for the word of a Mason which Masons hold of absolute verity, is given under the Masonic obligation, which is not only extra judicial, but seldom administered by those authorized to administer oaths. The committee overruled these objections, and adhered to the rules above laid down. I do not pretend here to give the tithe part of what transpired, but only such as seems to me of most public importance. By the time we had proceeded thus far, it was plainly manifest that to have *a fair* investigation of the foregoing matters was no part of the business of the committee. Every possible effort was made, and every word watched, and every idea caught up and distorted for the purpose of endeavoring to place me in a false position. The two priests who were on the committee, I freely acquit of a shadow of hypocrisy; they frankly manifested that the throne of the *Deity* they then worshiped, was neither the habitation of justice nor fairness, nor yet of gentlemanly deportment, or common courtesy. Mr. McMurty was more affable, courteous and wary. Again the committee adverted to my defence before the Grand Lodge. I objected to embarrassing the proceedings with that defence, as they had once ruled it out.

The committee remarked that it contained grave charges against the brethren of Belvidere Lodge.

I then stated that the defence was written in explanation and justification of my course, and the letter I had written to the Grand Master; and not as a formal complaint against the members of the lodge; but if they would give me time, after disposing of the complaints filed against me, I would substantiate every charge contained in that defence. It being now about 1, A. M., the committee adjourned until 9 A. M.

Tuesday, Nov. 11th, 9, A. M., the committee met, pursuant to adjournment; and A. C. Fuller, B. W., volunteered to aid me on the defence. Again the committee called up the subject of my defence before the Grand Lodge. To this brother Fuller objected, and after discussing the subject for some time, the committee decided to lay that subject by for the present; and then for the first time informed me that there was another catalogue of complaints in their hands against me, and which they ordered read. I then requested a copy; and after a long consultation between the members of the committee, they decided that I might take a copy, as the Grand Master Taylor had furnished me a copy of the first charges. These charges were without date and are mostly different changes rung on the former charges, and containing in addition to them (1) a charge of falsehood, (2) having renounced all jurisdiction of Belvidere Lodge in a letter to the Secretary, (3) and charging that I had stated that Grand Master Taylor had recalled the Charter of the Lodge on account of the unworthiness of the members. These charges were signed by Stephen H. Hurlbut, Simon Bassett, Wm. T. Burgess, S. C. Gooding, H. I. Doolittle, John Curtiss, Joel Florida, Asa Williams, E. A. Woodruff, Orrin Miller Sr., S. Longeor, A. E. Jennee, L. H. Magher, and Cenhas Gardner.

It was now late in the morning, and all knew that I was obliged to leave for Kane county, distance 50 miles, early next morning, and as it appeared to me that the committee and my accusers in perfect concert, were acting against time, Mr. Fuller and I agreed to submit to a trial upon any charges that they would put up in tangible form, and they made the following:

1st, of falsehood, in stating that the Lodge refused to pay him $18, they were indebted to him.

"Plead not guilty of falsehood, and would justify as to the charge that the Lodge refused to pay," &c.

2d. Has renounced jurisdiction of Belvidere Lodge.

"Plead guilty and justification."

3rd. Has stated that Grand Master Taylor recalled the Charter on account of unworthiness of the members of the Lodge.

"Plead, do not know of making such statements, but give notice that I will prove that Grand Master Taylor so declared in open Lodge."

4th. Has improperly alluded to the obligations of a Master Mason.

"Plead, not guilty."

5th, Has without cause repeatedly attacked the character and standing of members of the Lodge.

"Plead, not without cause, and will justify."

6th. Has charged that Masons of this Lodge consider themselves bound by obligation to protect a murderer.

"Plead, not guilty as charged, but that members of this Lodge consider themselves bound to screen, aid, and protect a brother guilty of crime, at all hazards, except in murder and treason, and that at their own election; and will justify."

7th. He does not possess one particle of prudence, and is likely to utter the secrets of Freemasonry when excited in debate.

"Plead, if the secrets of Masonry be to conceal the crimes of its votaries, and a duty to violate the laws of the land and of God to shield them from punishment, I am guilty, and shall continue to be, and will justify by showing that it is only such secrets as the above that I have uttered and denounced."

8th. He made arrangements with outsiders to watch the lodge.

"Plead, the lodge was watched by 'outsiders' on the night of my meditated assassination with my knowledge, and I did not try to prevent it; and will justify."

9th. He has become the head authority of Anti-Masonry.

"Plead, not guilty, as I know of, and await the proof."

And now commenced the most ridiculous farce ever witnessed in any proceeding in the least analogous to a judicial one. The subject was taken up without system, and sometimes several would be speaking and giving their versions, their "I guess," and "I think," and "I understood," and "I have heard," &c., at the same time; and when anything came out that did not accord with the notions of the committee, they would take the witnesses in hand, and without difficulty get it to their satisfaction; and to cross examine the witnesses was nearly impossible; especially if I attempted it, the priests, more particularly, Linel, would take the witness as soon as I had propounded a question, and whenever the tendency was to elicit a justification, they would contend that I had plead guilty to that, and that was the end of the matter; but Gov. McMurty, having more sense, or more fairness, probably both, would generally decide that I might take the witness again; and scarcely could I propound a question before my accusers would take the witness in hand, and I must then wait until they get through. Late in the evening, my complainants gave notice that they rested for the present. Brother Fuller and I then looked over to see how the matter stood. The record of the Lodge had been produced to convict me of falsehood by showing that the Lodge had voted me five dollars; that allowance was admitted by the accusers, and proven by several of their own witnesses to have been made in this wise: I presented my bill for $18 against the Lodge, and asked its reference to the finance committee, the course that all bills and accounts must take; the Lodge refused to refer it; I then withdrew the bill; at the next meeting of the Lodge I was not present, and B. C. Gooding, one of my bitterest enemies, moved that I be allowed the sum of five dollars, which was voted, and no doubt intended as an insult, as my bill was a reasonable one. At the next meeting of the Lodge I presided, and when I ordered the reading of the minutes of the last communication, the Secretary informed me that the record was not made up, and wished the reading dispensed with, and I so directed; this was the last communication of the Lodge that I attended, and so of course I knew nothing of the allowance until the record was produced on this trial; and the allowance was made without a reference to the finance committee, and without my knowledge or authority.

2d. I admitted that I had renounced the jurisdiction of Belvidere Lodge; and indeed, they had no jurisdiction over me, as I was a member of the Grand Lodge and amenable to that power only.

3d. "Has stated Charter recalled in consequence," &c. Of this the Chairman remarked that he did not think it worth while to consume time, as it was hardly supposable that the Grand Master recalled the Charter on account of the *worthiness* of the members.

4th. "Improper allusions to obligations," &c. It was proved that I said that Masons were under solemn obligations, and the exception was to my exposing the fact that we took obligations. I proved by their own witnesses that Grand Master Taylor said, "that amounted to nothing, for the world knows we have obligations."

Of other charges, they stood pretty much as we begun with them—I have generally admitted them with qualifications, and given notice to justify. Brother Fuller then stated that he had been informed by one of the committee that they had determined to remain until I returned from Kane County, to give time for a thorough investigation; and now wished to know if that was the determination of the committee. They answered "that it was." Brother Fuller then proposed an adjournment, and stated that before entering upon the defence we wished to make some remarks that would take up considerable time. The committee urged us to introduce a witness or two as it was not late; I told them that my witnesses, except Mr Horace Robinson, had left, supposing they would not be called upon that evening.

They then urged us to proceed to the examination of Mr. Robinson, which I did reluctantly, as I was unwilling to commence the defence at that late hour, and when it was certain that we could examine but one witness. As soon as Mr. Robinson was called to the stand, the Chairman informed us that the committee were in possession of a letter purporting to have been written by Mr. Robinson, and directed to the Grand Lodge, that they would like to have him look at; he looked the letter over, and said he had written and sent it to the Grand Lodge. They then asked him if he stood by that letter and reiterated its contents; he told them he did; they then ordered it read. They asked him if any one directed or aided him in getting up the letter; he answered that they had not, and that he wrote it without the advice or knowledge of any one.

This letter complained of the bad conduct and gross immorality of members of the Lodge; and of their improper conduct in reference to the murder of Miss Slade, and especially of the Sheriff for filling the panel of the Grand Jury. And so in every stage of the proceedings, it seems as if the committee were intent on keeping me in the dark until a favorable opportunity presented itself to take me by surprise; and now brother Robinson became the subject of brow-beating and abuse by my accusers, and after Mr. Fuller had tried for some time to examine him in the midst of constant interruption on the part of my accusers, which was not rebuked nor checked by the committee, I asked brother Fuller to permit me to pursue the examination, which he did, and I soon found that I had not only my accusers to contend with, but the committee also.

The whole of them leading off from the question I would put, breaking off with inquiries as to the anti-Masonic excitement I had got up, &c. I arose and asked the committee to permit me to pursue the examination of my own witness in my own way, that my object was not to disprove by this witness that there was an anti-Masonic excitement here, but to justify several of the charges to which I had plead guilty. Here the committee seemed unanimous in the intimation that no justification was admissible for charging a brother with crime, in the presence of "outsiders," nor for taking any other measures to guard against assassination, than that of keeping out of the way. It is, perhaps, useless to detail more particularly the conduct of the committee on this trial; any one who is tolerably acquainted with the history of the Inquisition, can form a very correct opinion of it. It was now nearly 11 o'clock, P. M., and a motion was made to adjourn until Friday morning. I asked the committee if I was to understand that I was to have only until Friday morning to return, without contingencies. The Chairman, Lieutenant Governor McMurty, replied, "certainly not, we are here at the expense of the Grand Lodge, to give this case a thorough, full and fair investigation, and you shall have a fair chance for your defence, but we want you to get back as soon as you can." I then told them that I could return by Friday 4 P. M., if the case came as set, on Thursday. The accusers then handed in the names of, I think, eighteen more witnesses, and requested them summoned to appear on Friday. The Chairman then asked me for a list of my witnesses, that they might be summoned during my absence. I replied that they all knew it was impossible to tell when the cause in Kane county would be tried, and I did not want my witnesses summoned until I knew when I could use them, and that there should be no delay on my part, for my witnesses would attend on a moment's notice. The committee then adjourned.

The trial of Dr. Woodward could not be reached on Thursday, and Friday about half-past 10, A. M., he came into court and plead guilty, and the witnesses were discharged. The cars left at half-past 7, and consequently I was obliged to wait until the train of the next Saturday morning. I arrived at Marengo, twelve miles from Belvidere, the then western terminus of the Rail Road, at 1 P. M., and as I was stepping off the cars, I met the committee. I asked Mr. McMurty if they were on their return; he said they were; I asked him what they had done since I left; he answered "nothing of course." I then asked him if I was to have no chance for my defence; he said they should report the evidence to the Grand Master, that they had taken; and said I must take mine, and forward it to the Grand Master as soon as I could. The conduct of the committee before I left home, had fully prepared me for this, or any villainy that they might perpetrate against me.

I was satisfied that they would hold, 1st. "That no Mason has a right to expose a brother Mason's crime: 2d. That the greater the crime, the stronger the obligation to conceal it: 3d. That a Masonic Lodge has the power of life or death over its members: 4th. That if a member is aware of his intended assassination, he has no right to employ any means of safety other than his own physical force, or keeping out of the way.

I reached home Saturday, 15th, at evening, and Monday morning I called on brother Fuller, S. W., and then acting Master of the Lodge, and inquired of him if the committee had authorized him to issue subpœnas to my witnesses, and to preside at taking their testimony. He informed me they had not, nor to his knowledge, conferred that power on any one. Upon enquiry, I ascertained that after I left for Kane County, the committee called brother Robinson before them, and to an account, for the letter he had written, and for the testimony he had given to my favor, and suffered him to be made, for hours, the subject of vituperation and abuse by my accusers; and that the committee had been busy with the complainants, picking up every thing they could against me, after my absence, and that they had taken S. A. Hurlbut's statement in writing to report as evidence against me, notwithstanding they knew that all the complaints were in his handwriting, and that he was regarded as the ring-leader in this whole affair. And yet, at the depot, in Marengo, they assured me that in my absence they had "done nothing in the matter, of course."

After carefully considering the whole matter, I was satisfied that it had arrived at the stage, that, from the beginning, I had anticipated; and concluded that I was now sufficiently "imbued with the spirit of anti-Masonry," and that for good cause shown by the "High Authorities of Masonry."

On the 19th of November, four days after the committee left, I forwarded to the present Grand Master, Thomas J. Pickett, the following renunciation:

Most Worshipful, for personal reasons,

1st. Because I publicly pledged myself, in my speech at the Court House, to ascertain if the High Authorities of Masonry countenanced in its members a violation of the laws of the land, by protecting and screening a brother from the punishment due to crime; and that if I ascertained such to be the case, I would publicly declare it;

2d. Because, in violation of the solemn assurance of our lamented late W. M. Grand Master, that no new charges should be entertained against me without my having due notice thereof, charges have been received and entertained by the Grand Lodge, or their committee, against me, without date, but referring to matters that have transpired since my defence to all the charges of which I have received notice, was forwarded to the Grand Lodge, and of which said last charges I had no notice, nor even intimation, until the moment I was called upon by the committee to defend myself against them;

3d. Because the committee of the Grand Lodge, viz: Lieutenant Governor McMurty, Rev. C. Howard, and Rev. Wm. B. Linel, (the last substitute for Judge Caton), after arriving at Belvidere, on the 10th November 1851, organized at about 9 P. M., and continued in session until after midnight, engaged principally in settling preliminary questions, and reading the charges against me; during which they did not treat me with candor and fairness;

4th. Because, notwithstanding it was then and there made manifest to the said committee that this entire community was cognizant of the fact that Belvidere Lodge had in the bosom of its membership, as well as worthy members and men of sterling worth, those too corrupt to be held and countenanced as worthy members of society at large, the said committee evinced no disposition to correct the abuses of the Lodge, nor even to administer reproof to those whose conduct was, and had for a long time been, subject of public scandal.

5th. Because the said committee, after having proceeded to business on Tuesday morning, the 11th of November, for the first time informed me that other charges against me, were in their hands, by order of the Grand Lodge, preferred by members of Belvidere Lodge, which were without date and of which I had received no previous notice;

6th. Because said committee entertained a complaint of falsehood against me, for alledging that the Lodge has refused to allow me eighteen dollars that they had been for a long time indebted to me, and they received as evidence against me the Records of Belvidore Lodge, showing an allowance of five dollars in my favor, although proven and admitted that the said allowance of five dollars was made at a communication of the Lodge when I was absent, and that on motion of one of my deadliest enemies, without my knowledge, consent or authority;

7th. Because the said committee, after patiently hearing the prosecution all of Tuesday and a part of Tuesday evening, (during which time the only witnesses called were my accusers, being complainants, prosecutors, counsel and witnesses in the case) the prosecution having rested—I called brother Horace Robinson, a candid and worthy man, and member of the Methodist Episcopal Church, who testified to facts, most of which are known to this entire community, but which facts were in the general conclusive in my favor, amply justifying the course which I pursued was permitted to be made the subject of vituperation, and in such a manner, as it appeared to me, to give witnesses most distinctly to understand that they would be dealt with if they stated facts favorable to my defence;

8th. Because the said committee, knowing that I was under recognizance to attend the Kane County Circuit Court as a witness in the case of the People vs. Wm. Woodward, (on change of venue) indicted for manslaughter, as being concerned in the death of Ellen Slade, and that the same was set for trial on Thursday, 13th November, and that it would be impossible for me to return sooner than Friday evening, or Saturday, they, the said committee, did declare that they were here "at the expense of the Grand Lodge, to give the subject of these complaints a full, thorough and fair investigation," and that they would adjourn until my return, and that I should have a fair chance for my defence;

9th. Because, on Saturday the said committee met me at the depot in Marengo, on my return from said court, and within twelve miles of Belvidere, and they, in violation of their pledge to remain and hear my defence, on their return home:

10th. Because the said committee informed me at the said depot, that they should report to the Grand Master the evidence they had taken, and that I must take the evidence of my defence and forward the same to the Grand Master;

11th. Because, on my return home, I found that the committee had left no copy of specific charges against me to which I should direct my defence, although they knew the charges were general, and that others had been verbally preferred and couched in ambiguous language;

12th. Because the said committee left no power or authority by which I could compel the attendance of witnesses, nor did they authorize any person to preside, or even to take down and certify the evidence that I might adduce;

13th. Because, as I am informed, and verily believe, that after I left for Kane county, the said committee called brother Robinson before them, and to an account for the statement of facts made by him, when called to stand by me, and permitted him to be bullied and brow-beaten by the said accusers, prosecutors, counsel and witnesses;

14th. Because the aforesaid brow-beating of said witness was evidently intended to intimate to others that it would not be safe for them to state facts favorable to me, if they wished to avoid the ire of the fraternity;

15th. Because several of my witnesses declare that they are unwilling to testify voluntarily; as they dread the persecution of the Lodge.

16th. Because I am informed, and verily believe, during my absence aforesaid, the said committee received the written statements of S. A. Hurlbut to use in evidence against me, notwithstanding the said committee were fully aware that the said Hurlbut had led off in this whole transaction from the moment he advised Dr. Woodward to flee the country, until the moment of his giving that evidence; and that, too, with a full knowledge on their part, that Division second, Section 14 of the Criminal Code provides, that "an accessory after the fact is a person who, after full knowledge that a crime has been committed, conceals it from the magistrate, or harbors and protects the person charged with or found guilty of the crime," and for the offence, "shall be imprisoned for any term not exceeding two years, and fined in a sum not exceeding five hundred dollars").

And for public reasons,

1. Because I am convinced, from the action of a large majority of the members of Belvidere Lodge, and from the action of the high authorities of the Grand Lodge, that the dark and revolting crimes, of which a large proportion of the members of Belvidere Lodge are guilty, are not considered worthy of notice, nor derogatory to Masons;

2. Because it is apparent that Masonry does exact from its votaries the violation of the laws of the land to screen a member from punishment due to crime;

3. Because the committee plainly indicated that they would not be influenced by testimony showing that the Sheriff was influenced by Masonry and Oddfellowship in his not arresting Keith, and in his filling the panel of the Grand Jury with five of Keith's warm personal friends, three of whom were Masons, and two Oddfellows, (one of those, brother Secretary Rix, being both a Mason and an Oddfellow), and one of whom, in the evening, after the Grand Jury had failed to find a bill against Keith, and before they were discharged, in a drinking "fuddle" in the bar-room, drank to Keith, "here is to the brave and innocent;" and this indication manifested by the committee after being apprised that I could prove by Grand Jurors of the regular panel that they adjourned before the business before them was disposed of and publicly stated that they adjourned because they "would not sit there and be brow-beaten by the talesmen that had been packed upon them;

4. Because the committee did plainly indicate that no justification was admissible on the part of a Mason for asking or receiving aid and protection from "outsiders" when ap-

(*Continued on Fourth page.*)

The Christian Cynosure.

CHICAGO, TUESDAY, SEPTEMBER 20, 1870

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. Kellogg, Office Editor.

NOTICE.—Our friends will please notice that all communications intended for publication, and all subscriptions for the CYNOSURE, and donations *for the cause*, should be addressed hereafter to the Office Editor and Treasurer, H. L. Kellogg, 88 La Salle St., Chicago.

All orders for books and tracts, and all donations to the Tract Fund should be addressed as heretofore to Ezra A. Cook.

THE BELVIDERE CONVENTION

This Boone County Convention may be regarded as the first of County Conventions proper. The ground had been canvassed by our lecturer, the people thoroughly aroused, and measures taken to put in nomination candidates for Representative, Sheriff and Coroner, against the tickets brought out by forsworn men, who put the interests of the order of Freemasons above that of township, county, State or nation. The meeting itself, was a popular triumph, and will make August 31st, a day long remembered in the county of Boone, and the fine town of Belvidere.

I had prepared a speech with some care and labor, thinking, perhaps, as in times past, the heaviest weight of discussion would fall on me. But to the joy of my heart, I soon found that this great cause had already furnished its own champions, able to instruct and delight the people. So, finding a gap in the morning, I spoke some forty minutes, to a large and attentive audience of men and women, on the origin and nature of the "Grand Lodge," which is the key of the Masonic system, and the source of its terrible power and mischief.

A large audience assembled in the afternoon, and listened to Rev. Mr. Smith, of Marengo, and Rev. Mr. Sinclair. Philo Carpenter, Esq., of Chicago, also gave some interesting information and useful suggestions, which were received with much favor by the house. These speeches were made while committees were in session.

I had some apprehensions for the evening meeting. The morning audience was in large proportion from the country. It was with some little difficulty a Chairman was found, used to handling a deliberative body. In fact, the men were almost all farmers, strong, intelligent, substantial men. When organized, our Chairman and Vice Presidents represented some half a million of property, but there did not appear to be a professional man or public speaker among them. Farmers were there in wagons, with wives and children, from a distance of sixteen and seventeen miles. They staid through the whole day, and started for home joyous after 11 o'clock at night.

The crowd in the evening was greater than either forenoon or afternoon; indeed, the great hall, said to seat thirteen to fifteen hundred persons, though not crowded, was full; and, best of all, the Spirit of God seemed to preside over and guide our deliberations.

Rev. Mr. Bailey spoke at large, quoting from Masonic authorities, and showing with great fullness and force, that Freemasonry is a patch-work system of heathenism, made up of odds and ends taken from old idolatrous systems, and the abolished ritualism of the Jews, fused with a mass of lying legends of its own.

Our agent and lecturer, Mr. C. A. Blanchard, made the closing speech, which has seldom been excelled in force of argument, withering invective, and general popular effect. He spoke on the revelations of Masonry, and gave a rapid delineation of the odious thing itself.

Three Masons had promised, as they had heard his lectures elsewhere, to be present and bear witness that his presentation of Masonry was correct as they received it. Two of the gentlemen failed to appear. A third was there, but a Master Mason had been to him and given him dark intimations and threats of vengeance, and dreading the horrible penalties which his threatened assassins had imposed on him, he shrank from the ordeal, and his friends begged him not to appear!

The speaker stated this fact, and used it with terrible effect. But think of it, Americans! A farmer, badgered, deceived, hoodwinked, and swindled into the lodge, upon reviewing the transaction, and upon a religious conviction of duty, attempts to warn his fellow-citizens not to be entrapped as he was; and he is threatened with being murdered "in that grove behind your house!" If he dares to warn his fellow farmers of the snare into which he was drawn!! I, myself, saw the man, and heard the statement from his brother-in-law. Let this answer the question, "why so many good men remain in the lodge?" The answer is, they dread assassination by its invisible daggers! But are 174 Masons in Boone county to be permitted to carry off all the freedom and intelligence, the law and religion of that county on the point of a Masonic dagger? We shall see.

I wish I could give, in his own words, the lecturer's allusion to the murder of Ellen Slade, and the shielding of her murderers by the Masons of Belvidere. "The poor girl lies there in the Potter's Field, awaiting the resurrection. Her very grave smoothed down and lost, so that no brother nor sister can go where the green grass spreads its soft mantle over her beauty, her sorrows, and her wrongs." An emotion swept like a tornado over the audience when the speaker turned suddenly, and pointing to the lodge across the street, exclaimed, "The power that protects such deeds among us, nestles in that brick hall!"

I waive all modesty from personal relation to the speaker. I had known him as an honest and dutiful child; but as I then listened among the crowd, to his vindication of "The Christ of God," of Christianity and popular government, against the ruining terrors of the lodge, I had ceased to be his father and listened only as a man.

His peroration was in nearly these words:

LADIES AND GENTLEMEN OF BOONE COUNTY—I have now done. I have handled these great themes among you for these weeks, imperfectly of course, but with no intention to injure or to affront any; and I thank you for the uniform kindness and courtesy which I have received. I now go on my way. And if Masons shall tell you, when I am gone, that the things spoken are not true, tell them what you and all men see and know to be true. Tell them (taking and holding up the Bible) that the principles and teachings of this blessed book are so plain, that a fool can understand; and its blessings so free, that the poorest poor can share them. Tell them (pointing to the vases of beautiful flowers on the table) that God has scattered these beauties all over the face of the earth, with no charge for their colors and no tax upon their fragrance. Tell them that God has bid his springs gush up all around the globe, and calls on all who thirst to drink "without money and without price." Tell them that God's pure and free air surrounds and covers all, blessing and invigorating prince and pauper, maimed and whole alike.

Tell them that the only beings on this footstool who claim the right to take what is good to themselves, and cover and conceal it from the needy are a man who loves himself better than he loves God or his fellow, and a Masonic Lodge which absorbs money under pretense of charity, and bars its gates against every human creature of God, who is ever likely to ask or need its assistance! And then tell them, by these plain tokens, that the principles of Masonry (here the speaker reached his hands lower than the front of the platform, and then lifted them aloft) have come up from beneath, and not down from above; from hell and not from heaven.

THE FUNERAL OF HENRY C. WRIGHT

TO WILLIAM LLOYD GARRISON:

MY DEAR SIR:—Some one has sent me a Providence, R. I. paper, which informs us that Mr. Henry C. Wright fell dead in the shop of Henry C. Dorsey, Pawtucket, R. I., on the 18th (I believe) of August ult., and gives us your speech at his funeral.

I first met Mr. Henry C. Wright in committee at a teachers' convention in the State House, Boston, in 1835, just thirty five years ago. We had occasion to refer to the Constitution of the United States. He had evidently never read it, though he was accustomed to refer to it in words, I believe, quoted from yourself, as an Instrument "born in blood and baptized in iniquity, and as a covenant with death and a league with hell." He had been a Congregational minister, which, about that time, he was accustomed to apologize for as if a sin and shame to him. He was accustomed through life, to treat the Bible, which you quote freely and respectfully at his funeral, with the utmost contempt, as a translation of "those old musty parchments;" and in this contempt of the Scriptures, he professed to be quoting your words as your admiring disciple and follower. His contempt and bitterness towards Christians who adhered to the prayer-meeting and commemorative supper, seemed to know no bounds. He, soon after, published an exceedingly shallow and coarsely abusive derision of the dedication of a meeting house, making merry over the idea of consecrating a piece of wood called a pulpit; as though praying over it made it holy. Like you, too, he not only abjured and ridiculed all visible acts of religion, but "all human politics;" declaring it to be wrong (I know not by what standard) to *vote* or *hold office*; not because under our government, slaves were held, but because governments executed their laws by force. This is about all I can say of Mr. Wright. On the principle *Nil nisi bonum de mortuis*, I am willing to hope that he once believed himself a Christian; that he saw that the slave-power had blinded the ambitious church leaders of the country, and that those leaders had misled and confused the people; that he admired, as I did, your bold assault on the slave-power; that his mind, a compound of honesty, weakness and self-conceit, gave way under yours, and that he has followed you through life, *as I have not*; and as, if we all had done, there would have to-day been neither Church, nor Constitution, nor Sabbath, nor vocal prayer to God, nor Communion-table, nor government, nor religious liberty; unless some American Napoleon had arisen to give us despotism for government, frivolous popish rites for religion, and voting at the bayonet's point for liberty.

At the time I first met yourself and Henry C. Wright, and for several years afterwards, I was but a youth, and not a professed minister of Christ, though I afterwards became one, and until slavery fell in 1863, I steadfastly abode by anti-slavery truths, and suffered steadily, as you did, the personal and social proscription of the fashionable and worldly religion of the country. And as even Jehu was blessed in his posterity because he dashed down those corrupt systems which opposed God and goodness, I, in common with many whose love and hope have lingered about you like an atmosphere, was willing to think you had learned something by events; that your bitterness had been softened by time and success, and that the shipwrecked souls who have followed you, and who are now reproducing polytheism, and the worship of familiar spirits in Boston, by their weird and blasphemous follies and immoralities, had taught you, that "Without Christ we can do nothing," and that he who prates of loving Christ, while he "casts off fear and restrains prayer," and practically scouts all the institutions which Christ started, is a fool.

Your speech over Henry Wright's corpse has undeceived me, and filled me with sorrow. In that strange harangue, you do the following things:

1. You treat death as Hume did, who met it with a game of cards, as simply and solely a matter of physiology. You scout the idea of preparing for it, as though Christ had not rebuked the rich simpleton who believed with you that "no special preparation is needed" for death, saying, "Thou fool, this night shall thy soul be required of thee!" In your speech, death is "a natural event dependent upon certain physiological conditions." In the Bible, "The wicked shall not live out half their days," but the evil man "is driven away in his wickedness," while "the righteous hath hope in his death," and "Precious in the sight of the Lord is the death of his saints."

2d. You, standing by his coffin-lid, laud him for casting off the current religious belief of the Christians of Massachusetts. You quote and applaud his words in which he says, he "should have nought to do with religion as a string of theological dogmas, that he had "good reason to detest all doctrinal religion," that "theological dogmas rather tended to sour the tempers," etc., etc.

Now, one of these "theological dogmas" which Mr. Wright "cast off" under your leadership, was that Jesus Christ had and has "all power in heaven and on earth," as he said he had; another, that he "hath power on earth to forgive sins;" and another, that "The dead should hear his voice and come forth;" that the wicked "shall go away into everlasting punishment," etc., etc. These simple, plain, direct words of Jesus Christ your speech praises him for deriding as contemptible, and treating them as false; and what always seemed to me far worse, you compliment Christ while you scout his words. You praise him in words, while you "make him a liar" by point-blank denial and derision of what he says. I should respect you more if you met the case manfully and declared Jesus Christ, instead of the miraculously born "Son of God," to be the illegitimate son of a peasant girl, as you make him, and, of course, an impostor or a dupe. This you dare not do; for the "common people" who heard Christ gladly, could then meet you by direct argument on the case. But you take all the teachings of Christ which make him a supernatural author and bringer of salvation to men, and name them "theological dogmas," "creeds," and what not, impute them to "the pulpit," and then hold up the derelictions of ministers, as though they proved your proposition true against Christ and the Bible.

I do not think I should have written these or any other words to you, had not our mutual friend, Theodore Tilton, reprinted your, to me, very disgusting and abominable sentiments in the *Independent*, a paper which is (or I am) sinking deeper and deeper into error and unbelief.

I have loved Mr. Tilton, as I once admired you. The beauty and boldness of his genius, his tireless industry, his manly struggles, and the real hard service which you both have done in the cause of applied Christianity, has made me torture invention to find apologies for your setting aside the abounding declarations of the Sacred writers, that they "spake as they were moved by the Holy Ghost," and affecting to quote them as teachers, while you brand them as fanatics or cheats! They declare from one end of the Bible to the other that God is speaking, while, on your theory they knew, if they knew anything, that it was nobody but themselves who spake.

But what scandalizes me worst of all, is, that while you know that there are a half a million of Freemasons in this country who hold nothing but "dogmas," cut-throat oaths, solemn horse-play ceremonies, and windy titles; all covering a real, heartless, unmixed despotism, you and Mr. Tilton look on and see Freemasonry, which was once put down by the American people, returned to power, absorbing our young men by thousands, and their money by millions. You have seen Andrew Johnson kept sober till raised to the 22nd degree of foolery and falsehood; sent to Boston to play patron saint and "dedicate" the Masonic temple, which cost nearly half as much as all the churches in the city. and Mr Henry C. Wright and you, who was valiant against the reverence of a pious grandmother's arm-chair, or the "dedication" of a Methodist pulpit, look on in sweet and calm philosophic silence, while you see Freemasonry reversing all the ideas of freedom in the country, administering Popery in broken doses, and swearing our citizens to kill each other if they do not obey the Lodge!

May God forgive me if I am uncharitable, but I do not believe you are sincere. I believe you hate the real piety of the Congregational and other Christians, worse even, than you hate the pro-slavery apostacy of their leaders who kept the people back from their duty to the slave, by pointing them to your errors and inconsistencies.

"How can ye believe who seek honor one of another, and seek not the honor that cometh from God only?" And what is it that keeps you from denouncing the Lodge? You saw the popular discussion of Masonry suppressed or stifled beyond the slave-holding line; you saw the lodges creep back from their burrows in the Slave-States through the North. You saw its organs declare in our late bloody struggle, "Masonry knows nothing about this flag or that flag." While our citizens were fighting, you saw the Lodge-leaders steadily *initiating*. You saw them glorify Andrew Johnson in Boston, while the people were demanding his impeachment. You see in it, if you examine its books, the most abject slavery to "dogmas," "creeds" and "rites;" yet your denunciation of "dogmas," "creeds," etc., has no reference to them, but to the Christians of Massachusetts and elsewhere, who are, after all, the freest minded people under heaven; and I solemnly believe if the churches should reject Jesus Christ as the Lodge does, they would escape your denunciations as the Lodges do.

And now, farewell. You are some years my senior, but we shall both soon pass into that realm where Mr Wright has gone before us; and we shall learn whether Christ's parable of the rich man and Lazarus was fiction or fact; and if that was, and is, a correct representation of eternity, *something* there is "fixed." Yours in Christ Farewell.

The State Anti-Secret Society Convention of New York.

By permission of Rev. C. O. Finney, we make an extract from a letter received by him concerning the New York Convention.

"The Convention is to be entirely undenominational. We who love Jesus, must consolidate for action, and call on God for help. Our enemies are united in our overthrow. Not less than three cases of outlawry and murder have been developed during the past year, growing out of the malice of the enemies of truth; and because our men are opposed to the secret combinations which threaten church and nation."

The brethren in New York are working with all vigor to make this meeting an entire success. With God's help, they propose to open a campaign which shall end only in the triumphant overthrow of the secret orders. The spirit of the fathers of forty years ago is moving the children. Brother Stratton has made a strong opening by already securing for the call about forty influential names from the various denominations in the State, and more are coming. Among those who have responded heartily with their assistance are Rev. H. H. George, of Cincinnati; Rev. Nathan Brown, D. D., and Rev. John Duer, of the *American Baptist*; Elder J. G. Stearns, Rev. David McAllister, editor of the *Christian Statesman*, Philadelphia; Rev. H. Gregory, and others.

Brother Stratton writes as follows to the *American Wesleyan*:

"I am in process of correspondence with President Blanchard of Wheaton College, [who expects to attend] President Finney of Oberlin College, President Whipple of Hillsdale (Baptist) College, Rev. John Levington of Michigan, and expect to invite the attendance of Hon. Gerrit Smith, of New York, Hon. Henry Wilson, United States Senator of Massachusetts, and Hon. S. C. Pomeroy, United States Senator of Kansas.

We have sounded forth a trumpet that must never call retreat. We must be united and firm. Edmund Burke said a hundred years ago—"When bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice in a contemptible struggle."

Wanted! The names of six or more United Brethren; as many Congregationalists, the same of O. S. Presbyterians, Reformed Presbyterians, Friends, Baptists, Episcopal Methodists, &c.

Dear Brethren of Committee and others, please help, and help promptly. All help.

L. N. STRATTON."

Mexico, N. Y.

The time and place of holding the Convention, is thus announced:

"As Committee for the purpose, we name Syracuse, N. Y., as the place, and Tuesday Nov. 15th, 7½ o'clock, P. M., as the time of commencing,—probably to continue in session two days

A. CROOKS.
G. M. HARDY."

We trust the call of "All help!" will not be unheeded. No doubt, a thousand hearts cheerfully respond. But sympathy is not enough. Bear a hand. Put shoulder to the wheel. Make a little sacrifice of time or money to help the friends in New York. Some who may be journeying East, can arrange to stop a few days at Syracuse. Others can send words of encouragement and interest. All can pray for God's blessing upon this great movement in the Empire State.

A QUESTION AND ITS ANSWER.

"The CYNOSURE allows a contributor to say that, 'where a lodge of Masons is to be found, we should naturally expect to find a brothel not far off. The tendency of one of these institutions would naturally be to produce the other.' Isn't that a little stronger than it is good policy to put the case—to say nothing more?"—*Advance* Sept. 1st.

ANSWER.

1. "Furthermore, do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such."—*Master Mason's oath.*

Now if the *Advance* will say, on its conscience, that the tendency of the above oath, administered promiscuously to men, would not be as stated in the above extract, we will, with equal Christian candor, consider the case anew. What say you to swearing "to murder none of our clan."

2. Will the *Advance* point out a system of false, man-invented worship on earth, ancient or modern, where the "tendency" has not been precisely that stated above. And as to "policy," there was once a saying, "Honesty is the best policy."

THE STATE OF THE WAR AND OF EUROPE.

Since our last issue, the French and Prussians have been making history with unparalled rapidity. After a terrible battle of three days continuance, the main French army, with the Emperor, were surrounded at Sedan, and compelled to surrender themselves unconditionally as prisoners of war. The army has been variously reported form 100 to 140,000 men: ninety thousand were actually taken prisoners. Of the others, a few escaped into Belgium and were disarmed; and the rest lay in their gore with an equal or greater number of their enemies. Thus the vast army with which Napoleon thought to over-run Germany and make the glory of his Empire surpassingly dazzling, is in one short month, put *hors du combat*. It is not merely defeated and hurled back into France, but it is slaughtered, captured, or shut up in fortresses so that the remnants that remain to aid in the defence of Paris, are comparatively few and feeble. Since the nations have used fire-arms, we cannot recall an instance of such rapid destruction, or of the surrounding and capture of so large an army in battle. Thus the first scene of this fearful drama closes. The fighting seems to be virtually ended; though the Prussians 300,000 strong, or stronger, are advancing on Paris, and the French are levying new armies and talking defiance. It is also rumored that Bazaine has broken through the lines of his besiegers at Metz, and is hastening to Paris. Whether this shall or shall not be confirmed is not very material. For the second scene is already opened, and all minds are now intent upon arranging the conditions of peace and adjusting the political changes that by the course the war has taken, have become inevitable, for France has already declared itself a Republic. Italy has already determined to absorb the Papal States, and make Rome its capital; and the *infallible* is bending before the *inevitable*. The spirit of Republicanism is also kindling in Italy and in Spain, and even blazing out in London. All the thrones in Europe tremble and are shaken by the fall of Napoleon. It would not be strange if King William himself should be brought to the ground by the tremendous blow by which he leveled his adversary. It is an anxious moment for crowned heads. The thoughts of monarchists are upon diplomacy now, and those of Republicans upon the moment for rising. But Israel's God reigns, and let his people calmly wait and watch the sublime movements by which he "will overturn, overturn, overturn it until," as he has abased the pride of slave-holding and imperialism, he shall also abase the pride of ecclesiasticism and of secretism, and of every high thing that exalteth itself against the knowledge of God and the equal rights of man, and so right shall prevail and Christ's kingdom shall come on the earth. H.

THOSE STATISTICS.—Statistics as to Masons and Oddfellows in office, begin to come in. The proportion is astounding. Thus far, the non-secret society office-holders, seem to constitute hardly a respectable minority. This looks as if Masonry has nothing to do with politics, don't it? Let the stream continue to flow, brethren. We'll make out a register in time, and it will be a powerful weapon in this war on the hidden enemy.

But send us the numbers on both sides, so that we can get at the proportion. Send us facts reasonably certain—not conjectures or opinions, and be sure and accompany them with your name and address; and don't require answers to your communication. We can't employ many private secretaries at present. Send to I. A. HART, Sec'y.

Wheaton, Ill.

FUNDS.—Our friends do not seem to understand that the National Christian Association opposed to Secret Societies, has no funds except what its members contribute from time to time. Hence they call for lectures and books which must cost somebody hundreds of dollars, and to meet the expense, take up paltry collections, seldom reaching a tenth part of the cost. Friends, this will never do. If we are to carry this conflict to a successful issue, we must have "the sinews of war. To every man whom our light keeps out of the lodge, or whose son we keep out, we save hundreds of dollars. Our triumph would save the nation tens of millions annually. Give your dollars then, and not your pennies, unless you are poor o rwish the cause to languish and fail. H.

—OUR subscribers must recollect that the terms of the CYNOSURE are still One Dollar per year. A commission of twenty cents is allowed to regular agents *only*.

On clubs of five or more, we allow 20 per cent to those who ask it.

—THE Executive Committee have adopted the rule generally practiced of sending papers until an order to discontinue is received. By this means much annoyance is saved us in the office. The CYNOSURE will therefore be continued to each subscriber until otherwise ordered.

All wishing to discontinue will please notify us immediately.

—WILL our correspondent, O. S. O., do us the kindness of calling at the CYNOSURE office for a friendly interview.

As we have not his address, we are constrained to ask this favor.

—WILL our readers please notice Elder Stearn's proposition in J. S. Hickman's letter on the third page.

Decay of False Religions.

In a recent work on the Asiatic Missions of the Methodist Episcopal Church, Bishop Thompson enumerates many tokens of the decline of false religions. Encouraging as these may be, we must not forget that the terrible abyss of infidelity opens to receive the awakening mind of heathenism. The Christian world must be active and ready for this emergency. The Bishop says, "Mohammedanism is declining. It founded itself upon the Christian Scriptures, supplementing and superseding, but still venerating them. This fact goes far to account for its spread. When it arose, Christianity was corrupted, and thus gave occasion to the prophet's protest against idolatry. This circumstance also gives Christianity advantages in the lands of Islamism. The great struggle of Indian Mohammedanism to recover lost power, was a dreadful failure. There is not a Mohammedan power of any great influence in the world, while many Mohammedan States that once exerted great influence have been utterly wrecked. If Mohammedanism is making any progress, it is in Africa—a region of darkness. If it displaces Fetichism there, it will prepare the way for the Gospel.

"The whole heathen world is in a transition state, having lost faith in its religions. If I am asked, why they do not avow the change which has occurred, I answer: a nation does not at once abandon an opinion upon discovering its incorrectness, if that opinion is venerable from its associations or inwoven with its institutions."

"That the heathen are alarmed for their faith, is evident. Among the signs of this, I found a native missionary society at Benares, having numerous auxiliaries, the purpose of which is to train missionaries to defend Hindooism from the attacks of Christians.

On one occasion, when the people were unable to resist the appeals of a missionary, they shouted for several minutes 'Great is Ram, because he conquered Lanka'—Ceylon. At length an old Brahmin cried: 'You fools, if Ram is God because he conquered Lanka, what do you make of the English who have conquered not only Lanka, but all Hindoostan besides?'

"The priests, in many cases, admit that the preaching of Christ is undermining their system, and some are ready to say; 'Allow us to be Deists and retain caste, and we will forsake our idols and join you.'

"The whole system of Brahminism is honeycombed. This opinion may seem extravagant to those who have not considered that India is now under a Christian government, administered upon Christian (?) principles, and which has already suppressed Suttee, infanticide, Thuggism, etc., although these things were inwoven with the religion, customs, and sentiments of the people; that the railways of the country transport twelve or fourteen millions of passengers annually without regard to caste; that the postal service distributes multiplied millions of letters and papers every year; that vast numbers of youth are educated in the government schools and colleges, to say nothing of the missionary schools; that the Protestant Church numbers members in India by the hundred thousand, and the Catholic by the million; that the sacred books, now becoming accessible to the people, are opposed to some of the institutions of Hindooism, and contain a much purer theology; and that the total forfeiture of the Sepoy Rebellion has had a great effect in disposing the people to accept the situation."

—THE Freemasons of the Grand Lodge of Iowa have amended their laws so as to admit colored people to their order.

—WE learn through the *American Wesleyan* that funds are being raised for the prosecution of the Masons who mobbed Mr. Rathbun at Buena Vista, N. Y., and a M. E. Methodist heads the subscription with $200.

—CIRCULATING libraries of Anti-Secret literature are about to be, or are already started at Oberlin, O. and Fairview, Pa. No better plan for the spread of light on this subject could be adopted.

—LECTURERS.—Rev. W. F. Manley lectures on Secret Societies, at Yorktown, Ill., about the middle of September.

—ON the 30th of August Elder Barlow addressed the people of Granville, Ill.

—MR. CRITTENDEN is still in the field, as our readers will see from the correspondence.

—MR. C. A. BLANCHARD, after the Belvidere Convention, visited the good people of Sharon, Wis., and is now in Iowa where he will remain two or three weeks.

—OTHERS are in the field from whom we have received occasional reports.

Applications are coming in from various States for lecturers. The harvest is ready "but the laborers are few."

—*Have you renewed your subscription for the* CYNOSURE?

THE INFALLIBILITY DOGMA

Is not well received in all quarters. A despatch from Fulda *via* London, states that the conference of Bishops at that place had just closed. It was resolved unanimously never to submit to the action of the Ecumenical Council on the Infallibility question."

At a meeting of the professors at Nurnberg, they determined to make a formal protest against the doctrine of absolute spiritual power and infallibility of the Pope.

The Faculty of the University of Tubingen, Wurtemburg, are in full sympathy with this movement.

THE DEFENCE OF JUDGE DANIEL H. WHITNEY which we complete in this No. of the CYNOSURE, is now published in pamphlet form at the very low price of 12 cents per single copy, $10.00 per 100, $75.00 per 1,000. Address

EZRA A. COOK & Co.
88 La Salle St.
Chicago.

Honor the Church of Christ.

The duty of a Christian minister in respect to the burial of deceased members of Secret Societies has been the subject of much perplexity. Past. Robst, in his Theological Monthly, publishes from an old Oddfellow journal the letter of a Lutheran minister declining to officiate at the funeral of a deceased member of that order, and expresses a doubt whether the decision was right. It seems to us the circumstances of the congregation and of the person deceased must enter so largely into the question, that no answer could be given which would be applicable to all cases. But one thing seems to us to be beyond question, to wit, that if at such a funeral the Secret Society claims the right to bury the dead, and the relatives accord such right, so that the society's priest or chaplain officiates and performs the prescribed religious rites, a Christian minister would disgrace himself and his calling by consenting to stand meekly aside while the rites of another religion are celebrated, and then to supplement the whole operation by performing his functions. It is right that the minister of Jesus should be meek and lowly, but it is not meekness to stand submissively by while Christianity is insulted by giving it a place subordinate to the religion of nature, as held and inculcated by such societies. If these orders will not meddle with the burial, leaving it wholly to the church, the minister must decide, according to the principles of the church and the relation of the deceased to the church, what he should do; but if they are permitted to attend to the burial, they must be required to do it without the church's assistance, or rather without having the church lumbering awkwardly after, as a troublesome fifth wheel to a wagon.

[The above from the *Lutheran Standard* is worthy of the consideration of all ministers of Christ.—ED.]

AN UNFOUNDED BOAST.—The loud boast of Rome, that there is unity only within the pale of its church, has deceived many who expected to find relief from the divisions and distractions that often agitate other portions of the Christian world. Rev. Mr. Husband, who a year ago left the Church of England for Rome, has been disappointed by not finding the peace he sought. In a recent letter he says, "I boldly declare that the Church of England, with all her difficulties on doctrinal questions, has no disunion so great, so bitter, or so important, as that which exists upon the question of infallibility at the present moment in the Church of Rome. Persons may try to hide it, but they cannot; for it stares them in the face at every turn."—*American Messenger.*

A NEW SECT.—The Christadelphians, a branch of the followers of John Thomas, who anticipate ruling the world in the age to come, have recently issued the following proclamation in Jeffersonville, Ind:

"The Christadelphians will soon chain the kings, emperors, and presidents of all nations. Forty years war. One thousand years peace. What is the gospel? Hasten to enter the name of Jesus. The kingdom of God is now at hand. Jesus is to arrive on Mount Sinai. The resurrection near by."

Aurora Minutes

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the CYNOSURE is published, should read the Minutes of the Aurora Convention.

The first edition of these Minutes (3,100 copies) was exhausted in a very short time. Of the second revised edition (2,000 copies) only a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains, it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon on secret societies by Prof. Chas. G. Finney of Oberlin College. Both of these gentlemen are seceding Master Masons. It also contains the history of Masonry by Pres. J. Blanchard, in itself a highly interesting address, which, in another form, appears as the *first*, in the series of CYNOSURE tracts.

Send for copy of the AURORA MINUTES.

Single copy, (paper covers) 25 cts. Five copies, $1.00.

Single copy, (bound in muslin) 40 cents. Six copies, $2.00.

(*See advertisement in another column.*)

—:o:—

PUBLISHER'S DEP'T.

SPECIAL NOTICE.

To all who ever write to this office, please give your Name, Town, County, and State as plainly as possible.

When writing to have your P. O. address changed, always give your former address.

We often receive letters like the following, from our good Brother Nichols, of Mendon Mich., which we print verbatim, as follows

E. A. Cook.—SIR—Enclosed with this, find P. O. M. O. for sum of ten Dols. which please credit me to be taken up in future orders mostely.

Respectfuly Yours,
N—— N—— Mich.

14 July, 1870.

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many, and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

—:o:—

☞ To any one who is too poor to buy tracts and yet would make good use of them by spreading the light they contain, we will send fourteen tracts on receipt of a three cent stamp until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

Judge Whitney's Defence.

We are now publishing Daniel R. Whitney's Defence before the Grand Lodge of Illinois, in the case of the murder of Ellen Slade, at Belvidere, Illinois.

Judge Whitney was, at that time, Master of the Belvidere Lodge, and came near losing his life at the hands of his own Lodge, because determined to bring the Mason who murdered Ellen Slade, to justice.

Price, 12 cents each. $10.00 per 100.

Send on your order at once, to

Ezra A. Cook, Chicago.

Judge Whitney's Letter on the Female Masonic Degrees.

BELVIDERE, July 17, 1852.

——————,

You ask my approval of your publishing my defence before the Grand Lodge of F. A. M.'s of the State of Illinois, in pamphlet form, for which you have my consent; and you also express a wish that I would furnish you a few remarks on the Masonic degrees conferred on ladies.

These degrees as nearly as I have been able to ascertain, are of quite recent institution. In the spring of 1849, a stranger, while stopping a few days in this place, taught us a degree to be conferred upon the wives and daughters of Masons. Soon after, some of the brethren received a degree intended for the mothers and sisters of Masons. I have taken considerable pains to ascertain the time of their institution, without success. In Belvidere Lodge are members who have been Masons from 20 to 50 years, and not one of them had ever heard of these degrees until they were introduced here in 1849; and there is one Mason here who was seven years Worshipful Master of a Lodge East, and several years an officer in a Chapter, and he has repeatedly told me that the first he ever heard of conferring degrees of Masonry on women, was in Belvidere Lodge. During 1850, there was an effort made by many of the high officers of the institution to discountenance and suppress them; but it now seems that the conferring of them is becoming quite general. We are instructed to teach that these degrees had once been common, but for a long time, had been neglected, and were now being revived again. The advocates for conferring degrees upon women, urge their importance to ladies when traveling, enabling them to be recognized by all Masons, who have taken the same degree, thus insuring to them "a reliable protector in every crowd."

This, you will readily perceive, is a lamentable commentary on human nature, the spirit of the age, and upon the humanity and gallantry of Masons themselves; for it illy accords with what we all suppose obtains in a pre-eminent degree, that ladies find protectors among gentlemen everywhere, whether Masons or not, and plainly implies that a lady cannot look to a Mason for friendship and protection "in a crowd," unless she is able to hail him as an initiate of some of these degrees. These degrees are always somewhat analogous to some degree of real Masonry; and although, after having received them, ladies will generally declare to Masons, that the ceremonies are "silly," they are, nevertheless, as mysterious, as august, as instructive and sublime (!) as in Ancient Freemasonry itself, and differ only in the quantum of "silly" nonsense and boasted pretension, and the abridgment of the binding ties of the oaths,—the grips or tokens, signs and words.

The degree for ladies analogous to the Master Masons degree, is founded upon the eleventh chapter of St. John, and principally on the 21st verse. There is, perhaps, no chapter in the volume of Inspiration that more beautifully portrays unshaken confidence in the Savior, and human and divine love, than this one; and no where is more clearly and powerfully demonstrated the resurrection power and omnipotence of the Son of God; yet here we see it perverted to sordid and selfish ends, and lessons attempted to be drawn from it teaching the initiate, at a given signal, to pass the meritorious and deserving, and rush to the aid of a brother or sister of this degree, regardless of consequences, and without a "why" or a "wherefore."

The degree for ladies analogous to the Royal Arch degree, is founded upon the second chapter of Joshua, and upon the incidents of Rahab, the harlot, and the spies. It has been contemplated to change this, as many ladies are highly displeased with the degree being founded upon incidents connected with a harlot; and to endeavor to remove this prejudice, it is customary to inform the initiate that 'The learned men of our fraternity have ascertained that in the days of Rahab, the word harlot meant an hostess, or female inn-keeper, and therefore, Rahab, the harlot, is synonymous with Rahab, the land lady."

Now, let us take the 5th verse of the 17th chapter of Revelations, and adopt this definition, and see how it reads: "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of 'Land Ladies' and Abominations of the Earth." I think, with intelligent and moral ladies, no argument will be called for to prove the impropriety of such gross perversions of the Holy Scriptures. Masons urge, among themselves, the necessity of conferring these degrees to remove the prejudice of ladies against secret societies, and to prevent those family jars so frequently consequent upon husbands having the knowledge of mysteries that they cannot divulge to their wives. And it is true, that if these degrees are properly conferred, lady Masons, of ordinary intelligence, can arrive at a very correct knowledge of the whole "mystic ceremonies;" but do Masons reflect that many of these daughters and sisters of Masons will marry men, who are opposed to Masonry, and that they are liable to increase, instead of lessening, such difficulties?

But undoubtedly, one motive pervades the operations of the whole fraternity. These degrees teach precisely, as does real Masonry, a selfish charity; and although pretending to be founded upon the Scriptures, enforce none of its divine precepts and eternal truths, nor its universal philanthropy and benevolence,—all is "Aid and assist, stand by and protect each member of the Order, when it will not involve the aider and abettor in greater difficulty and peril, than the principle is involved in." This is the spirit of Masonry in every degree.

How different are the inculcations of Masonry under all its forms, from the spirit that teaches us that every where

—"Man is dear to man; the poorest poor
Long for some moments, in a weary life,
When they can know and feel that they have been
Themselves the fathers and the dealers out
Of some small blessings; and have been
kind to such
As needed kindness; for the single cause,
That we have, all of us, a human heart."

I am respectfully yours, &c.,

D. H. WHITNEY.

How can we expect to live with God in heaven, if we love not to live with him on earth?

"Out with it," said the old Quaker to the man of the oaths, for thee can never go into heaven with such stuff in thee."

Short Sermons.

NO. I.

Let us examine the four last verses of the 12th chapter of St. Matthew, with a view to their bearing on Freemasonry. These verses are as follows, to-wit:

"Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee."

But he answered and said unto him that told him, Who is my mother? and who are my brethren?"

"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!"

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The first question that presents itself is, who are the brethren in the Masonic acceptation of the term?

It is plain that no women, whether mothers or sisters, can be included under this term, for women are not admitted into Masonic Lodges. There is nothing in the character of Masonry that can warrant any one of its members saying of the other members—these are my "mother."

The love inculcated by the Savior was of such a spiritual nature, and was so widely charitable and benevolent, that it virtually predominated over both the distinctions of sex and of consanguinity. It knew but one distinction, and that was, does the object of this love do the will of God? If so, he is to be regarded with the same confidence, tenderness, respect and love that one usually observes towards his tenderest relations—even towards his sister or mother.

But this is not the kind of love inculcated by Masonry. That love is a speculative, artificial one. It is a love that might as well prevail in a den of thieves as in a lodge of Masons. It is rather an *esprit du corps* than Christian love. It is manifested towards a heathen, pagan, Mahometan, Buddhist, infidel (whether he does the will of God or not) as well as toward the disciples of Christ. It surely could not teach a Mason to regard a Buddhist priest as his mother, or sister, though the priest, if a Mason, is undoubtedly his brother.

The Savior in pointing out his brethren, did not point to Masons, as doing the will of God, but he pointed to his own disciples, that is, to Christians. It is Christians who, as a class, it may be supposed, do the will of God, and not Masons or Mahometans. And it is Christians who are recognized as his brethren, and not the brethren of the mystic tie, of the double-faced craft, of the dealers in hidden arts.

We are to conclude then, that the word brothers, or brethren, as used by the Masons, has a very different significance from the same term when used by our Savior, and that Masonry and Christianity in this respect, are very incompatible.

The wonder is how a minister of Christ should so far misapprehend, or misrepresent the meaning of our text, as to suppose that the words of our Savior, contained therein, are as applicable to Freemasons as to Christians.

Searching for the Site of King Solomon's Temple.

"The Hon. Richard Vaux, Past R. W. Grand Master of the Grand Lodge of Pennsylvania, A. Y. M., in his valedictory address, stated that "during the past few years a scientific association in London had voluntarily undertaken to institute discoveries on the site of King Solomon's Temple, for the purpose of ascertaining what yet remains of the foundation, and superstructure of that wonderful edifice. It is beyond doubt that enough has been done to satisfy the Freemasons that the sacred and profane history of this temple is corroborated. When we hear from an eye-witness that the stones of the foundation, which have been brought to light, are each designated by a significant mark, cut into each stone, which has defied the learning of philologists and archæologists, we are animated with a joy in which only the Masons can participate. Every effort should be made to continue these explorations. Freemasons have a most direct interest in the result. I, therefore, invite my brethren, the Grand Masters of the Grand Lodges of the United States, to take such action as will supply with material aid these explorers, since the craft will be rewarded by evidences thus grasped from the destroying power of time, confirmatory of many of our esoteric teachings. Might it not be well for those Past Grand Masters who take an interest in this subject, to unite in securing means to effect this most desirable object. The symbology of Masonry is a most interesting study. The truths which are hidden under these symbols may yet receive renewed life in a resurrection which would confirm the faith of the fraternity. I would earnestly invite for this subject the early and practical consideration of the distinguished brethren to whom I now appeal for effort to this end."

The foregoing article from the Chicago *Journal* seems to be going the rounds of the secular press. We think it one of the most contemptible attempts to connect Freemasonry with the building of Solomon's Temple that we have ever seen. The following sentence we can heartily indorse: "It is beyond doubt that enough has been done to satisfy the Freemasons that the sacred and profane history of this temple is corroborated." But what comfort is there to Freemasons in that, for neither sacred nor profane history shows that Masonry had anything to do with building the Temple; and what is more, sacred history shows the Masonic account of the building of the temple to be a lie, and profane history shows Freemasonry to be at this date, September 20th, only a few days over one hundred and fifty-three years and three months old. Sacred history tells us that by God's command there was no sound of hammers heard in the building of the temple, and it is undoubtedly true that each stone has "a significant mark cut into it which has defied the learning of philologists and archæologists" simply because the mark in itself was as meaningless as the mark of the stone cutters of to day; and simply by agreement meant that the stones with such a mark were for the temple. Doubtless there were other marks, perhaps numbers, showing the exact position for each stone. Doubtless after this wonderful discovery we shall soon have the full account of the great Masonic procession, headed by King Solomon with his sheep-skin apron on, and the imposing Masonic ceremonies at laying the corner-stone, and what next?

EZRA A. COOK.

The Press Awaking.

The *Phrenological Journal* has just fired its first shell, which has been well loaded with candor and plain hints. Here is what it says in the September number:

"SECRET SOCIETIES.—We are not to sit in judgment, or, rather we are not to pronounce against the motives of the thousands and tens of thousands who seek to better their own condition and that of others by joining the Masons, the Oddfellows, the Sons of Temperance, Good Templars, Rechabites, and the rest. But as for ourselves, we find enough to interest and occupy us *fully* in such good works as are commended by the highest authority, and which are clearly defined in science and revelation. If there are not real mysteries enough in nature, we may institute artificial ones to any extent. Personally, we have no time or inclination to work secretly, or to withhold from loved ones an equal share in all there is of us, present or prospective. If we should be invited to take a step in the dark—a step on which we could not ask God's blessing, we should decline to take it. If entertainments be proposed in which the family may not participate, we should decline them. In short, *we* decline being a party to *any* secret society whatever."

I now see articles against secret societies in several journals which have hitherto been silent on this subject.

How true it is that "Coming events cast their shadows before." The suppression of secret societies by legal enactment, is a coming event which now casts cheering shadows before. No shadows ever "struck more terror to the soul of Richard" than these now strike to the souls of cunning conspirators.

If any of the readers of the CYNOSURE will scatter a few tracts and circulate a few documents, or hand around a few numbers of the CYNOSURE to those who possess at least the the average amount of common sense, the now slowly coming event will advance with great rapidity, and soon there will be an end of Masonic "black-books," "black-lists," "black-shirts," and blackness in general.

E. J. O.

The Leaven Working—Freemasonry against Free Speech.

We are glad to find evidences from the papers that public attention is being called to the subject of Freemasonry in a way that promises to bring that monstrous iniquity to an account. As one of these evidences, we clip from a paper the following notice of an agitation of the matter at a religious Conference recently held at Detroit:

"The abuse of Freemasonry does not appear to be confined to Roman Catholic clergymen. We learn from our Michigan exchanges that at the Conference, recently held at Detroit, a series of resolutions were introduced by a Mr. Livingston, declaring Freemasonry to be "an institution of the most corrupting character." The Presiding Elder, Mr. Baker, having announced himself to be a Mason, the resolutions were tabled in silence."

It appears from this slip, that Roman Catholics are not now the only people who array themselves against Masonry, and that other sects are beginning to enquire into it. But mark how the first efforts at an enquiry into Masonry at a religious Conference, are met by the Masons;—not by a willingness to invite enquiry, and, according to Scriptural rules, to examine all things, but with a most determined and emphatic opposition to it. All attempts at free discussion and free-speech are suppressed at once. When Mr. Livingston introduced a resolution that demanded investigation, deliberation, and a fair ventilation, declaring what is the simple truth, that "Freemasonry is an institution of the most corrupting character," and therefore wholly incompatible with religion, the Presiding Elder, Mr. Baker, declared himself to be a Mason, and thus brought all the influence of his Masonry, together with that of his position as presiding officer of a religious body, to suppress discussion on the matter, and the resolution was tabled in very expressive and emphatic silence.

What kind of an institution is this, that, by the action of one of its members, all free-speech can be stopped, and all efforts after the truth can be smothered in the bud? We know that under the old feudal system, the word of a nobleman was considered as good as his oath, and that where more ordinary men were obliged to confirm the truth of their words by a solemn oath, he claimed the right to give his testimony without any such ceremony. And we fancy that we can see something of this marked distinction in Masonry, in the way that it silences free discussion. Mr. Baker, by merely announcing himself a Mason, had as much power to stop investigation into a rotten affair as would Napoleon himself, or a council of Romanist divines.

This incident may abundantly assure us, if any such proof were needed, that Masonry is opposed to the Christian religion and to Republicanism, for both these institutions insure free-speech, free discussion, and free investigation.

The logic of Mr. Baker's position, as we understand it, is this—I, Mr. Baker, am a Mason; and as other elders of the church are also Masons, and as we are all very excellent, holy, and right-minded persons, therefore, there can be nothing corrupt or improper in Masonry. And not only this, but Masonry is so supremely excellent and good, that it is an outrage against all decency even to think of introducing a resolution against it into the discussions of a religious body;—an outrage so great that it can only be met by the silence of ineffable contempt. This appears to us to be the interpretation of Elder Baker's procedure. For we cannot conceive it possible that he and his fellow Masons were ashamed of being caught and exposed as secret underworkers in a corrupt, paganish institution, and concluded that, for humanity's sake, the less said on the subject the better, and therefore tabled the resolution in silence. From what we know of the ignorance, pride, and presumption of the Masonic organization, we cannot suppose even for one minute that Mr. Baker became afflicted with sudden modesty, and that like Noah's dutiful and pious sons, he thought it best to close his eyes, shut his mouth, and go backwards, in order to cover Masonic weakness with the blanket of silence and oblivion. It is not usual for Masons to regard their institution as a weakness that requires hiding for respectability's sake; but they look upon it as "ancient and honorable," and better even than any religion, and as such, able to overbear, crush out and defeat all opposition. Hence, we think that the spirit in which Elder Baker and his fellow Masons of the Conference treated Mr Livingston's resolution, was one of pride, arrogance, and consciousness of a power able to silence and prevent free discussion. But will the working of the leaven stop there? Will the people be satisfied with this contemptuous disposition of the resolution?

A. L.

[Probably the Mr. Livingston who dared to face such overwhelming opposition is our good brother Levington. A communication has just been received from him, detailing an interesting discussion in his Conference. It will appear in our next.]

DIED.

In Elkart, on Friday, August 19th, 1870, after a short but severe illness, Peter Cook, aged 67 years, 8 months and 6 days. Though the summons was unexpected, it found him ready. And as he had lived a consistent, Christian life, he died in a sure hope of a blessed immortality, and while we mourn, there is joy in the midst of our grief, for we sorrow not as those who have no hope.

MRS. LUCIA C. COOK.

[Mrs. Cook who has been thrust out of her church for her faithful testimony against Freemasonry, and is now bereft of her husband, will have the sympathy of all anti-secret reformers, and the widows' God will not forsake her.—ED.]

Correspondence.

GREENWOOD Ill.

Editor Cynosure:

Knowing that your readers are always interested in any, and all efforts put forth for the suppression of that monster evil and which is fast spreading throughout the land, which in fact is becoming the ruling element in very many of the leading societies, religious, social, and political throught the world. I thought, perhaps, a passing notice of the interest and feeling manifest in that direction in our community might not be out of place.

On the 21st of the present month our citizens were treated to an address and expositition of the three first degrees of Masonry, by Mr. Limee Chittenden of Crystal Lake, Ill. Mr. C. is a gentleman of high standing, getting to be somewhat advanced in years, and not claiming to be a public speaker. It having been some forty years since he left the ranks of Masonry, his memory is somewhat impaired as to some of the unimportant points, but his remarks were listened to with much interest. Mr. Elsey also made a few very interesting remarks.

The house was well filled, and a general interest seemed to provade the whole meeting.

Yours etc.

J. B. GARRISON, Sen.

—:o:—

Editor Christian Cynosure:

Rev. J. G. Stearns, of Clinton, Oneida Co., New York, writes that he will now mail his books and pamphlets on Masonry, at cost, with only postage added. As he has but little of this world's goods it is all that he can do. This brings his publications at so low a rate, that they will be within the reach of all.

I have examined his works quite thoroughly, and believe all may study them with profit. His works are standard, and may justly be styled text books.

Mr. Stearns was once a Mason, is now 75 years old, and has been writing more or less for more than half of his life. His thoughts are well matured, and he writes about what he has seen himself, and therefore knows whereof he affirms.

Let us have a vigorous campaign. The winter is near at hand and the nights long. Form clubs. Order by mail and by express, and place copies of his books in your town, district and Sunday-school libraries.

J. S. BICKMAN.

Loddenville, Ill., Sept. 7th, 1870.

—:o:—

Vote on Masonry in the East Genesee Conference.

The following resolution was presented at the last session of the M E. Church Conference held in Elmira, N. Y., recently.

"Inasmuch as Freemasonry, in the language of the lamented Bishop Hamlin, 'has caused us much trouble' in our conferences, and among our people. Therefore,

Resolved, That, without judging any man we effectionately advise the members of this conference, for the peace of the brethren, not to affiliate with said institution."

This was supported by fifty-eight votes, but lost only, however, by six majority. Two-thirds of the presiding elders, one editor, and most of the leading members of the conference supported the resolution. More than a majority had previously been committed by signature, besides a few others verbally. The above minority result was due greatly to the absence of some, and fearfulness of others pledged. As it was, it evinced great progress. Last year the vote stood thirty-three for, sixty-six against; this year, fifty-eight for, sixty-four against. The leaven is working.

W. POST.

ROCHESTER. N. Y. Sep. 5th 1870.

—:o:—

Resolutions in Regard to Church Fellowship in 1829.

Editor Christian Cynosure:

In answer to the request of the Rev. L. Foster, I send a copy of the Whitesboro resolutions as given by a member of the Conference, Elder J. G. Stearns, which was held October 22d and 23d, 1829, and was composed of delegates from ten Baptist Associations, one Baptist Conference, and one Baptist Church and some eighteen or twenty Baptist ministers, from different parts of the State; and pronounced in point of talent, respectability and piety, rarely, if ever, surpassed. After a deliberate, thorough and prayerful investigation, it was

"*Resolved*, That in the opinion of this Conference, it is the duty of every member of our church, who is a Freemason, to dissolve all connection with the Masonic fraternity, and hold himself no longer bound by any ties of allegiance to the Masonic institution, or by its obligations, laws, usages, or customs; and that he give to the church to which he belongs, satisfactory evidence of the same, thereby practically disapproving of the institution, provided, nevertheless, that he be not required to disclose the secrets of Freemasonry, or verbally avow any opinion of its character or tendency."

"*Resolved*, That in our opinion, the churches ought to live in peace and fellowship with all their Masonic brethren who comply with the above recommendations."

"*Resolved*, That this Conference earnestly recommend to our churches, to practice all Christian forbearance towards their Masonic brethren, but that in case they cannot be induced to take the step above described, it will finally be the duty of the church to withdraw the hand of fellowship from those brethren."

These resolutions in my view, are not up to the required standard. Contrast them with the following, from the Baptist Convention at Livonia, N. Y, August 27th, 1827, "not only requiring renunciation, but renunciation as an evil." And many others that I could cite.

J. D. B.

Political Action Demanded.

The anti-Masonic cause, I think, would greatly be promoted by meeting the question politically as well as religiously, and would therefore suggest the propriety of nominating candidates at once. It is not too soon. We should have been in the field at least one year ago. Just let the friends name candidates, and the highest on the roll, let them be the ones to be supported at the next election. I am fully prepared to vote for Gerret Smith of New York for President, and Pomeroy of Kansas, for Vice President. Those men if elected would come fully up to the standard defined by Jefferson, for capability and honesty.

I cannot, and will not support any man that is a Mason who adheres to it, for any office, if I know him to be one, nor a Ku-Klux, nor a Fenian, an Oddfellow, a Roman Catholic, a Templar of any sort, nor, indeed, anyone who is previously oath-bound. In taking any other course we will not be consistant, and thus lose our moral power and subject ourselves to ridicule and contempt.

It is a stubborn fact that no one will attempt to deny, that the two old political parties as they are now organized are entirely unreliable for the suppression of secretism or the shutting up of dram-shops. Such planks in their platform have been hitherto rejected, and will continue to be, as the introduction of such measures into their political creed, would cause an erruption.

Rum and secretism are the ruling powers in our nation, and the sooner there is a stop put to them the better, it will be.

Yours very truly,

JOS. B. NESSEL.

Receipts at the Cynosure Office, from Aug. 8th to Aug. 23d, 1870.

This acknowledgement was unintentionally ommitted from our last issue. A few receipts for books and tracts are not included in this list.

A. Hard, 10 cents; Oren Cravath, 20 cents. Chester Ayree, 21 cents; S. Vonnieda, 26 cents; M. L. Sharp, F. C. Ford, 50 cents; H. M. Orahood, 60 cents; A. J. Newgent, 75 cents; M. R. Britten, James Discomb, C. M. Preston, L. J. Green, E. D. Ormsted, S. Sterk, L. N. Stratton, E. Atkins, S. Vonnieda, Martha Briggs, B. Carpenter, F Paine, I. R. Arnold, John Roberts, Thos. Findley, W. Post, James patterson, A. E. Evans, Andrew Anderson, Allen Wright, Geo. Hewett, Stephen Hatch, Jason Lewis, C. W. Witt, W. Scroggy, H. Dillingham, John Millor, M. N. Miles, J. R Baird, E. F. Parker, Wm. Bridgmne, J. Blanchard, Wm. W. Ostin, Jacob Moltz, Ira C. Lyon, J. P. Coulter, Andrew Mahoffy, N. Eno, J. Levington, S. Beatty, J. Levington, A. Crosier, J. G. Lawson, A. C. Hall, O. W. Sanger, Daniel Carpenter, John W. Jones, Alex Helton, Oliver Katz, S. Vonnieda, Geo. Havens, Henry Jacobs, T. O. Radebaugh, D. J. Rice, Allen Wright, Reuben Lamb, B. Sanford, R. Stratton, D. E. Middlekauff, N. Wheeler, H. George, L. R. Grant, L. J. Robinson, B. S. Tuttle, Silas Hillman, Stephen Bayles, B. Reed, Anna Ladd, A W. Johnston, J. Jones, R. Mansfield, M. E. Fisk, H. Kinsley, H. H Robinson, $1.00. W. R. Penrick, $1.10. James McFarland, Chauncery Sprague, $1.25. J. M. Adair, J. P. Richards, $1.50. W. A. Sellew, $1 75. John Bortsfield, Walter C. White, Danl. Thomas, F. J. Conner, Robert Torner, Sol. Suroyer, Geo. W. Holsted, Bwight Moody, D. Caulkins, G W. Keller, W. Sumter, J. L. Barlow, Robert Loggan, Baniel Huck, D. Odell, A. M. McCreery, $2.00. A. W. Curtis $2.25. E. J. Hays $2.50 J. J. Cover, N. Callendor, Alex. Hilton, Isaac Preston, Minnie Stearns, S. Simpson, A Gail, Isaac Strong. G. W. Merritt, $3.00. W. H. Grimes, $3.40. J. Catterlin $4 00. J. L. Andrews 4 50. E. Howard, J. Jones, Warren Parker, H. L. Woodard, $5.00. J. P. Hanen & Co., 6.00. C. A. Blanchard, Jas. C. Biggins, 7.00. Isaac Preston, $8.00. Geo. W. Fast, 8.40 S. Mills, $9.00. Benry Kumber, $11.00. T. H. Kenastoo, $16 00. George Brokam, 20.00. P.Carpenter, $300.00.

Receipts from Aug. 23d to Sept. 6th, for the Cynosure Only.

I. A. Hart, and J. B. Logan, 25 cents; O. Davidson, James Kennedy, H. W. Cherry, W. J. Knappen, H. L. Woodard, Reuben Small, J. Blanchard, Almon Holmes, M. S. Drury, Samuel Brandt, Lydia B. McMillan, M. S. Drury, H. J. Sholty, J. D. Crosby, A M. Durlee, K. J. Fleischer, S. H. Ross, F. W. A Riedel, Mrs. A. Banks, Levi Walker, J. E. Gates, John Blackman, Hope Hodges, J. R. B. Arnold, J. Blanchard, J. S. Davis, John Elliot, J. B. Nessel, Peter J. Martin, Simon Shrock, George Budlong, Philemon Beck, A. N. Lufkin, N. B. Weeks, John Irwin, J. S. McCulloch, John Galbraith, C. A. Pierce, Isaac Preston, John Eckels, A. Fredericks, M. C. Salisbury, N. S. Stuart, John Turneaure, D. Reynolds, John Wright, J. P. Jones, J. H. Carpenter, William Fowle, J. L. Barlow. A. Zuver, S. P. Strout, J. S. Hickman, James Higgins, T. B. Bay, George Sovereign, Mrs. S. G. Wilcox, H. N. Warren, W. W. Wallace, Wm. Miller, D. S. Faris, Peter Walter, A. T. Best, Silas Loomis, S. B. Ervin, L. Bascom, J. T. Cooper, Milo Blakesley, Bavid Dodds, Philo Carpenter, P. B. Barrey, C. L. Stow, Asa Haskins, W. D. Potter, Josiah McCaskey, T. Hudson, $1.00 each.

A. Gilbert, $1.10; Biram Tillotson, $1.50; J. R Baird, $1.60.

Orin Sholes, John Bucher, Mrs. B. E. Haydon, J. H. Snyder, Isaiah Rider, L. Sayles, H. M. Wilcox, Daniel Carpenter, Mrs. Maria Bevoe, James Kilgore, Wm. B. Milligan, F. M. Curtice J. Young, M. Howland, John C. King, John D. Bancroft, J. P. Bartlett, Spencer Ritner, Asher Thompson, $2.00 each.

James Clayton, $2 50; L. H. Whitman, $3.25; Gordon Judson, Jas. B. Faris, J. E. Irish, Robert George, $4.00; W. F. Manley, $4.90; David Thompson, Isaac Stearns, E. Tetor Jr., $5.00; John Taggart, $6.00; C A. Blanchard, $6.75; E. R. Thompson, $8.00; Thos. Rogers, $10.00.

(Conclusion from First page)

prised of his meditated assassination by members of the fraternity;

5. Because the whole proceedings of Belvidere Lodge, (with the exception of Horace Robinson, A. C. Fuller, Col. Freeman, Rev. M. Decker, Lyman Benson, C. Connell, and a few others, being some fifteen out of nearly seventy members) together with the Grand Lodge, when assembled in October last, and its constituted authorities since, has established beyond controversy that Masonry regards only as subjects of imperative discipline, those who infringe upon the secret usages of the Order, or refuse to violate their duty as citizens and public officers to protect a criminal brother, or those who dare expose iniquity and crime among the fraternity;

6. And because, being convinced of the improper interference of Masons, as Masons, in the obstruction of the laws in reference to the murder of Miss Slade, and being, unwillingly, forced to the conviction that the "high authorities" of Masonry demand of her votaries (there are those too honest to yield, but of these but few dare speak out) the violation of the laws of God and of men, to favor, aid, protect and assist a brother Mason without regard to the rights of others, I do solemnly aver that this whole transaction carries conviction to my mind that the occasion was gladly seized upon and prosecuted against me as a fit one to overawe, and deter in the faithful discharge of their duties, public officers (being Masons) judicial, ministerial and executive; and to point a course of conduct for officers and members of Lodges inconsistent with the principles of morality, and in derogation of the laws of the land; a course of conduct jeopardizing the rights, property, lives, liberty and character of those who are not of the fraternity of Free and Accepted Masons;

I do, therefore, hereby certify you, and through you the Grand Lodge and through them the entire fraternity of Free and Accepted Masons, that, for the reasons aforesaid, together with others not necessary to name—I renounce forever the Institution of Free and Accepted Masons; and disavow, disclaim and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known or to be known, communicated or anticipated; and henceforth hold myself amenable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God.

I am respectfully yours &c.,

D. H. WHITNEY,
late Worshipful Master of Belvidere Lodge,
No. 60, F. A. M.'s.

Nov. 19th, Anno Domini 1851. Anno Lucis, 5851.

To the Most Worshipful Grand Master of the Grand Lodge of F. A. Masons, Ill.:

I have never received any official information of the final determination of the Grand Master, but have heard, and I presume correctly, that the committee recommended my suspension for thirty days; and that after receiving the above renunciation, the Grand Master declared me suspended during the pleasure of the Grand Lodge.

This, of course, I can only know by mere accident or rumor, and it may not be literally true. No Mason, knowing the facts, would dare to communicate them to me; for the reason that any Mason who would converse with one who is suspended or expelled, on the subject of Masonry, subjects himself to the highest and severest penalties that the Lodge can inflict.

I deem but little comment on the foregoing case called for. It will be observed that I met every move at the threshold, and in the face of the Lodge, the Grand Lodge and their high authorities, and nothing can be fairly charged as an after-thought, or as engendered by disappointment, or ill-will in consequence of the treatment I received. I believe my defence before the Grand Lodge is as plain and as independent as anything I have at any stage of the proceedings said or written. The defence was drawn up and forwarded when I supposed the Grand Master was living, and would preside at the October communication, and who I knew had satisfied himself, while here, of the truth of most of the statements in that defence. As a private, or an isolated matter, I admit that the public would hardly have a claim for its publication. But if the "talons" of Masonry are again fully grown; if in the midst of every community, secret societies are springing up, the members of which, in their midnight orgies, by solemn obligation pledge themselves each to the other, and to all of the same fraternity the world over, in bonds stronger than those of consanguinity, to stand by, aid and assist each other in all and every emergency, the world has a claim upon those who dare to speak. This Lodge has been fully informed, as was the Grand Lodge, of the transaction referred to in my defence, of Masons here secreting and aiding the flight of a murderer from a foreign country, and it has not been deemed worthy of note; and not the east of the bitterness against me was prompted by rebuking the members, and making public the transaction.

The resistance of the law by Masons, in the case of death of Miss Slade, was well known to the Grand Lodge, and their committee, and they have approved it, and this Lodge has quietly acquiesced; and having their Charter restored by the present Grand Master, several of the most culpable of the members have been elected to the most important offices in the Lodge.

The question will naturally occur to every one, "Is there no remedy for this growing evil?" This is more easily asked than answered. One thing seems to me certain, that while professed ministers of the gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic Lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing Eye looks down upon."

Those who are not Masons are under the impression that there is something about Masonry that is mysteriously instructive and sublime. Now there is nothing under the circle of the sun further from it. Any half dozen of my readers may assemble together and agree upon certain grips, and signs, and passwords, and upon a ceremony of initiation, obligate themselves to keep this from all the world but those to whom it shall be revealed according to their established rules, and solemnly pledge themselves to stand by each other, and all who shall become associated with them, through thick and thin, and they will have an institution similar, as instructive, as august and sublime, as is the Institution of "Ancient Freemasonry."

Freemasonry teaches no historical, no geographical, no mechanical nor scientific truths; her ceremonies are childish and puerile; her charities more in sound than in substance; and selfishness supplies the bond that unites them in an irresistible brotherhood. I can readily anticipate the enquiry why I remained a Mason so long? I declare I was always a suspicious Mason, and I have long watched the Institution with a full determination to ascertain, beyond reasonable doubt, if the charges made against the Institution were true—if the witness stand and jury box were corrupted, and the judicial ermine soiled by its influence; and if found true, I determined to renounce it. It would not be fair to say that all the members of the fraternity are corrupt: there are many who could not be induced to act in accordance with the constitution of Masonry, indicated by the actions of the Grand Master, the committee of the Grand Lodge and the majority of the members of this Lodge; and yet but few of such have the firmness to act, and their silence is the earnest of their safety.

And further, in regard to my remaining a member of the fraternity—the reader will please bear in mind that I conclude my letter to the M. W. G. M., "as I have learned and taught Masonry, and as I presume you have learned and teach it," &c. Now this plainly implies, as it was intended, that Masonry may be differently taught, and this is true; hence the bitterness against me, on the part of "Simon Pure" Masons. In conferring degrees, I have always used the words "worthy brother," and then strictly charged the initiate that he must judge of the worthiness of a brother from the very act or service he requires him to perform, and if it conflicted with morality, the laws of the land, or the rights of others, he must treat such an one as unworthy and disregard his demands. This, it is contended, fritters away the objects of Masonry, and makes it a mere charitable institution. This I have always admitted, and claimed nothing more for Masonry; repudiating as dangerous the doctrine, (which I am now of the opinion is well settled and has been for ages) that no Mason has a right to regard and treat another as unworthy until tried and suspended or expelled.

The members of Belvidere Lodge, as nearly as I can recollect, when I left it, were, S. A. Hurlbut, W. T. Burgess, S. Hessett, S. C. Gooding, R. D. Rix, C. Gardner, A. E. Jenner, H. J. Doolittle, L. A. Magher, J. Floride, J. Johnson, Isaac Benson, J. Curtiss, Rev. O. Miller, E. A. Woodruff, S. Longcor, S. Peck, A. Williams, D. S. Brooks.

Isaac Miller, G. A. Harrows, J. W. Westfall, H. Jackson, C. Ladd, A. Birge, S. Mack, S. Leach, O. Miller, Jr., A. Mather, Rev. T. L. Breckenridge, Mr. Simpkins, Mr. Renwick, J. D. Bammond, A. Lathrop, S. Carpenter, Leroy Benson, H. A. Turner, H. R. Meade, J. D. White, E. S. Courtright, H. C. Miller, Mr. Millard, L. Andrews.

Horace Robinson, A. C. Fuller, Esq., Rev. M. Decker, C. Connell, Col. Freeman, Hon. L. Fuller, Col. Avery, W. F. Peebles, Esq., J. Powell, Rev. S. Park, Lyman Benson, and several others, I presume, whose names do not occur to me; and since, have joined, Dr. Jones and the Rev. R. A. Blanchard.

And now, I leave the whole matter to the candid judgment of an enlightened public, who have a deeper interest in the subject than they are generally aware of.

D. H. WHITNEY.

THE FAMILY.

Miss Milly's Secret.

I don't think there ever was a more pleasant little maiden lady than Miss Milly Sheusrone. She was so bright and kind, and had always such a ready smile to greet us young folk with whenever we went to Hawthorn Cottage—for that was the name of the snug little nest of a house in which she lived. Our old clergyman used to say that it was quite a means of grace to make a call on Miss Milly; and I really think it was. I am sure, for my own part, I never went to see her without coming away happier myself and more disposed to make others happy too, as far as I could. There was such a sunny cheerfulness about her, that it was hardly possible to be with her long without catching something of it unawares. No matter how dull or discontented I might be—and I am afraid I often was both—half an hour spent at Miss Milly's was sure to send me home with a touch of warmth at my heart, and a general feeling that, after all, this beautiful world that God had put me into was not such a dreary place as I had been ready to fancy it.

I think I see her now with her trim little figure, so daintly and neatly dressed, and her beaming face, and her grey curls ranged carefully on either side of her smooth forehead. No crow's feet or wrinkles on that forehead of dear Miss Milly; nothing but the story which contentment and good will had written there as plainly as if had been the pages of an open book. You could not look into her face without feeling sure that the little maiden lady was quite prepared to be on friendly terms with you if you had no objection yourself to such a proceeding. She seemed as if she could no more help looking kind and pleasant, old maid though she was, than a good, bright fire can help looking warm and comfortable on a cold December night.

And her house was just like its owner, so cosy and neat; gay and fragrant in the summer time with all manner of sweet old fashioned English flowers; roses and honeysuckle, jessamine and mignonette, which crowded together in the flower beds, and climed over the porch and round the windows till the little cottage was half lost amid its wealth of bloom and greenerie. And in the dark winter evenings, how cosy beyond everybody else's rooms that wainscoted parlor of Miss Milly's seemed to be, and what delightful hours I have had, many a time, by her sunny fireside, listening to her bright chirruping chat, while her knitting needles trotted briskly along, and puss on the hearth rug purred as loud as if she, too, wanted to have a share in the conversation.

I often used to puzzle myself over the secret of Miss Milly's unfailing cheerfulness. She was not rich by any means in this world's goods. I knew it was only by dint of a good deal of economy and contrivance that she managed to eke out her slender income, so as to meet her household wants, and yet have something over to satisfy the needs of a heart that was always devising "liberal things" for her poorer neighbors. She had had as much sore trouble in her time, as falls to the lot of most, and trouble of a kind, too, that would have soured and bittered the nature of many women; though I need not enter here into all that I afterwards learned of Miss Milly's history. Alone in the world, with no kith or kin to stay herself upon, nothing to look forward to but a solitary old age, and with a past filled with memories more sad, perhaps, than any one knew or ever guessed, Miss Milly might have been excused, one would think, if sometimes there had been a shadow on her brow or a tone of murmuring in her voice.

But no, go when you would, you never found Miss Milly other than blythe and busy, a very well-spring of content, and as I have said, with such a sunny cheerfulness beaming from her that she made one feel positively ashamed of being gloomy or discontented with one's own small grievances and vexations.

At last, I remember well, it was one lovely June afternoon, when I had taken my work and gone to have tea and a quiet chat with her, as I often did when the evenings were long, I ventured to ask her what I had been turning over again and again in my mind.

"Miss Milly," I began, "I do wish, if you would not mind, that you would tell me your secret."

"My secret, my dear!" she said, and just a faint little flush came with a sort of surprise over her face; "my secret! Why how came you to think that I had one?"

"I mean the secret of your being always so bright and happy," I explained, for I saw that she had not quite understood me, "I can't think how it is. People who are a great deal better off in many ways than you are don't seem to get half as much good out of life as you. How is it?"

I spoke eagerly, and I dare say my face showed that I was in earnest, for Miss Milly laid her hand upon my arm, and said, more gravely than was her wont—

"My secret is one that is easily told; and I am very glad, Janet, my dear, that it is one you wish to learn. It is just this: I always try to make the best of things as they are. Yes," she continued, seeing, perhaps, that I looked a little disappointed—it was not so much of a secret after all, I thought—"yes, my dear, that is one of the very best receipts for happiness that I know of, next to the love of God; though I believe that the reason many good Christian people find life a harder portion than it might be is just because they neglect to practice this simple rule. I have tried it for many a year now, and it is astonishing how well it answers. I believe I should have been as miserable and discontented as a lone women well can be, if I had not set myself long ago," and there was the hint of a sigh in Miss Milly's voice as she said this—"if had not set myself long ago, with God's help, to take my life and everything belonging to it, just as it was, and make the best of it. That is my secret, Janet; and I am very glad you have asked me for it, and I hope and pray you may find it worth as much to you as it has been to me."

And then in the warmth of her heart Miss Milly put her arms around me, pressed a kiss upon my forehead, and when she settled herself to her work again, I saw that she twinkled away a tear before she went on with the bit of fine stitching that she was busy upon.

That very day I began to put Miss Milly's receipt for happiness into practice. I did not succeed all at once. I had a good many slips and failures, breakings off and beginnings again, before it grew into the habit of my life. But I have found it such a blessed one that I should like to recommend to all my young friends this happy art of seeing the possibilities of good which the present hour, the present ways of life contain.

Just think, now, how profitless it is to be always pining for that which is not; wasting thought and happiness in considering what might be made of life if things were something other than they are. Why not try, as Miss Milly said, to cultivate the habit of making the most of things *as they are*?

—*Penny Magazine.*

Thomas Carlyle.

Although the writings of Carlyle are distinguished by a strange distortion of the English tongue, his conversation is remarkably simple and straightforward; he talks right to the point. His hatred of affectation and sham is openly expressed, careless whom he may offend. I remember on one occasion at Mrs. Basil Montague's, when some lady, famous for her "muslin theology," was bewailing the wickedness of the Jews in not receiving our Savior, she ended her diatribe against them by expressing her regret that He had not appeared in our own time. "How delighted," she said, "we should all be to throw our doors open to Him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?"

The sturdy philosopher thus appealed to, said, in his broad Scotch, "No madam, I don't. I think, that had He come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'To meet our Saviour;' but if He had come uttering His sublime precepts, and denouncing the Pharisees, and associating with the Publicans and lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, 'Take him to Newgate and hang Him!'"

It must be confessed that there is very little cheerfulness and hope in Carlyle's philosophy. Leigh Hunt gives a striking instance of this. One night, when coming out with Carlyle from a friend's house, where Hunt had been dilating upon the cheerfulness and glory of Nature, while Carlyle had been taking the dyspeptic view of existence, the genial poet, pointing to the starry heavens, said, in his buoyant and delighted manner, "What do you think, my dear friend, of that?" Carlyle looked up, and said, with a sigh, "It's a very sad sight indeed; let's go home." Leigh Hunt was so taken aback at this novel view of the glories of creation that he uttered not another word till he bade him good-bye at his door, which was but a stone's-throw from his own home.

On another occasion when Ernest Jones, a well known Chartist leader, was haranguing in his violent manner, against the established authorities, Carlyle shook his head, and told him, that, "had the Chartist leaders been living in the days of Christ, he would have sent the unclean spirits into them, instead of into the swine of Gergesenes, and so we should have happily got rid of them." This delicate allusion to the suicide of the pigs so astonished the respectable representative of the numerous family of the Joneses that he said nothing more about Chartism that night.

Oliver Optic's Magazine.

The Lord Will Provide.

A hunter in Switzerland endeavored to leap across one of the enormous crevices or fissures by which the ice-ocean is in many places rent. He missed his footing and fell in, but was able, by extending his arms, to moderate the speed of his descent, and thus reached the bottom, a hundred yards below, without a fracture of limb. But his situation seemed hopeless. He could not scale the slippery wall of his crystal prison, and in a few hours, at most, he must be frozen to death. A stream of water was rushing below the ice, downward toward the valley. He followed this, the only possible path. Sometimes he had to bend low in the narrow tunnel, sometimes he waded, sometimes he floated down. At length he reached a chamber, from which there was no visible outlet. The water which filled it darkly heaved. Retreat was impossible; delay was death. So, commending himself to the help of God, he plunged down into the center of the gurgling pool. Then followed a moment or two of darkness, tumult and terror; then he was thrown up amidst the flowers, and the hay-fields and the merry songs of the vale of Chamouni.

Our path may be often dark and dangerous. Escape may seem impossible. Death may put on its most appalling form; but uttering our watchword "Jehovah Jireh," let us still advance. Even if we see no light beyond, let us plunge into the darkness. It will be darkness for a moment only. Then we shall be ushered into that world of light and bliss where we shall prove, in the fullest sense, that "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath provided for them that love him."—*Selected.*

Noble Answer.

"You ask," says the famous William Prince of Orange to Sonoy, the Governor, "if I have entered into a treaty, or made a contract for assistance with any powerful king? I answer, that before I took up the cause of the oppressed Christians in the Provinces I had entered into a *close* alliance with the King of kings; and I am firmly convinced that all who put their trust in Him will be saved by His almighty hand."

Afterwards, when offered every personal and family favor, if he would give over his life-long endeavors to secure religious freedom to the poor Netherlanders, the brave Prince replied, that he regarded the welfare and security of the public before his own, having already placed his particular interest under his foot, and was still resolved to, so long as life should endure.

Cure for Unbelief.

Hugh Miller, in his early manhood, was an avowed unbeliever. He felt a kind of pride in calling himself a skeptic. He said that some of the cardinal doctrines of the Bible were odious to the reason which God hath given him, and ought to be rejected. An irrational religion was an insult to the Deity it professed to worship. In later years his faith was firm, without doubt or reserve to weaken it; and the very doctrine he had thought irrational he found to be in harmony with God's methods in nature and providence.

He took great delight in holding up the profound teachings of Geology, and showing that they confirmed the doctrines of the Bible.

In reviewing this part of his life, and supplanting his own experience by a wide observation of men, he drew the inference that unbelief springs not from the head, but from the heart. He had rejected Bible truths because they required absolute submission to a sovereign and he wished to be independent. He longed to be his own Saviour, instead of accepting the one provided. His heart was opposed to God's will, and the authority of divine teaching was irksome. When his heart yielded, and when God's will became the his law of life, the Bible was full of light, and its teachings met all the wants of his renewed nature.

His observations of men confirmed the lessons of his own experience. He found unbelievers almost uniformly ignorant of the Bible and its teachings, caviling at truths they did not understand. They did not read the Scriptures. They did not search for spiritual truth. They had no inward sympathy with God's moral government, but wished to follow their own impulses unchecked by a divine law.

Human nature is ever repeating the lessons of history, and the same fact noted by Hugh Miller is evident to-day in England and the United States. The skeptical writers of the age, men of fine gifts and generous culture, have a most superficial knowledge of the Bible, and singular misapprehensions of its great doctrines. Any Sabbath-school scholar may detect the blunders of Renan in stating New Testament facts; and discriminating members of a Bible class will see that Dr. Holmes' statements of evangelical doctrines are always caricatures. Theodore Parker and Francis Newman have given autobiographies, detailing minutely the steps of their departure from faith to unbelief. The road did not lie through Bible study or with inward communion with God, but ran, as might be anticipated, over quite another track.

We have had personal friends who gradually drifted from their moorings into the ocean of skepticism. But in every instance the drifting was preceded by a decay of piety and neglect of God's word. They give the tempter an advantage by forsaking the closet and losing the strength that springs from a daily experience of the divine life in the soul. They had no sufficient defence against his severe assaults, and were driven from a safe anchorage.—*Christian Era*

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, OCTOBER 4, 1870. WHOLE NUMBER 56.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance at the office of the subscriber. All articles for publication, and all subscriptions for the paper and donations for the cause, should be addressed to H. L. Kellogg, 88 La Salle street, Chicago.

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Immorality of Masonry.

Address delivered by Rev. N. Brown, before the Anti-Secret Society Convention at Cincinnati, June 11, 1870.

Masonry has much to do with traditions, and I will therefore narrate one, as an illustration of its underlying principle.

In the early days of the world one of the primitive inhabitants, while passing over the mountains of Asia, fell in with a good looking stranger traveling the same way. As they walked on together they became very familiar, and finally entered into a convenant to be friends and mutual helpers for life, the stranger promising that he would aid his young acquaintance in obtaining everything he wanted, wealth, luxury, and honor, but upon this one condition, that whenever his companion put his finger to his lips, the young man should keep silence. So the youth took an oath and bound his soul that he would faithfully observe secrecy whenever he should perceive this sign. The arrangement appeared to work well; wherever they went they found friends, and Mr. Companion seemed to have comrades everywhere they went, who brought him gold, silver, and jewels. Some of these he pretended were presents, others the profits of trade, and some, he frankly confessed, were the fruits of robbery. He always put his fingers to his lips when he told of a fraud or robbery. The young man became uncomfortable; he had doubts whether he ought not to expose the wrong doings of his associate; but the oath kept him quiet. At length his companion told him he had committed a murder, and the whole community was in excitement; that he had hid the corpse on the premises of a citizen, beside whose doorstep he had left a bloody knife. The murderer sealed the tale with the appointed sign; the trial came on; the young man dared not testify in favor of the innocent: he saw him condemned, and finally, with unutterable mental agony, silently witnessed his execution. As he turned away from the scene, Mr. Companion laid his hand on the young man's shoulder, and with a grin of unearthly satisfaction (for it was the devil) said to him: "You are the murderer of that man! You knew he was innocent, and you might have saved his life; but you stifled God's voice within, that you might keep your vows to me, and now you are mine forever!"

Mr. President, the obligation which the devil exacted from the young man in the fable, was precisely the same which the Masonic institution exacts from every member. The candidate promises to keep a secret before he knows what it is. The Master Mason promises that every secret of a brother Master Mason, confided to him as such, shall be forever sacred in his breast, and for no considerations and under no circumstances, shall he exercise his own judgment and conscience in regard to it, except in the sole case of "murder or treason." And when he reaches the degree of Royal Arch, the oath becomes more stringent, and he binds himself to the absolute concealment of every Masonic secret, "murder and treason not excepted!"

I would rather have manacles on my hands and fetters on my feet, than have a padlock on my lips. I would sooner place my neck in the stocks than put the keeping of my conscience in the hand of a man. Yes, sir; God is the Master of conscience. My Maker is the only being that can tell me whether I ought to disclose a secret or not. I want the privilege of going to my God for direction, in such a case of moral duty as this, unfettered by any rules or restrictions of human authority.

The man who puts his soul and conscience in the hand of another is a slave. He who surrenders himself to strong drink places his reason and conscience in abeyance; and do we not for this pronounce him a slave? He does wrong unconsciously, but Masonry compels a man, under certain circumstances, to do wrong consciously, and with his eyes open. I ask if there is anything under heaven, unless we go back to Popery and the Inquisition, that makes a more abject and absolute slave than the oaths that throw their meshes around the Masonic candidate, as he takes his leap into the dark? Swell up the groans and sorrows of the bondmen; the flesh quivering under the lash; paint the canvass with a thousand forms of cruelty to the body, they are as nothing compared with the marring and searing of man's nobler part—the enslavement and debasement of his godlike moral powers. When you put an embargo on the tongue, and a curb on the conscience; when a man promises beforehand that he will keep secret whatever is told him, whether it be good or bad, he sells his allegiance to the God of heaven, and puts the keeping of his soul in the hand of a frail mortal like himself.

I knew that Masons will reply, "You are not fair; the candidate for admission is expressly told that his Masonic obligations will not interfere with either his politics or his religion." Not interfere with his religion! Why, the binding of a man's conscience, placing him at the mercy of every brother Mason that may choose to approach him, is itself the most positive and absolute interference with his religion that can possibly be imagined. If I must shut or open my mouth in obedience to the injunction of man, and not in obedience to my own convictions of duty, the conscience is paralyzed; the soul is free no longer; the chain is on the nobler part.

I shall no doubt be told that all this is fanciful, mere hypothesis; that there is practically, no such bondage in Masonry, but all are substantially free to do as their conscience dictates. Let us, then, examine the workings of the institution a little more closely. If there had been no Masonry before the war commenced, would it have been possible to form such an order as the Golden Circle? Would the leaders have dared to approach their acquaintances with such projects, except under the safety of the Masonic seal? Would not some one have disclosed and frustrated their plans at the outset? But they could approach a brother Mason with perfect security. If he disapproved their plans, all right; he could not betray them; they had only to go to the next man. Nineteen out of twenty might refuse co-operation, and yet with the one twentieth, and protected by the oath of secrecy, they would be able to carry out their designs. Good Masons are powerless. Only bad men get advantage from the bond of secrecy. How does it happen that many of our foremost men, in State and nation, are outrageously profligate and immoral in private life, and yet maintain their standing amongst honored and illustrious names? It is, to a great extent, the Masonic idea of secrecy that has debauched the public mind, enjoined the concealment of immorality, and established it as a maxim that in public affairs we have no right to meddle with a man's personal character. A forgery is committed; the forger communicates it, as a Masonic secret, to the brother that suspects him; what shall that brother do? His lips are sealed. He cannot pursue and expose the criminal. So of every crime in the land. I do not feel half so much alarmed at the power of Masonry, acting in open lodge, as I do at the individual power of bad Masons over their brother Masons. However great the power of the lodge, there would always be some within it to oppose any scheme of outrageous villainy. The rogue must have secure access to the private ear; if he gains an accomplice, well; if not, the matter goes no further. The foolery of the Lodge, Encampment, Chapter and Council, are certainly bad enough, but they sink into insignificance when compared with the moral bearing. If men are disposed to act the part of children, merely; play the fool; wander round the lodge-room half dressed and blind-folded in search of light; dramatize the murder of Hiram Abiff and a thousand other transactions that never existed, except in the futile brains of the French and German Rosecrucians; or if Dr. Robert Morris chose to spend his life in searching for the pillars of Seth, or rummaging the nine arches, in hope of finding the golden triangle of Enoch, or in shipping homeward cords of lumber from Lebanon and cartloads of clay from the plains of Esdraelon, to work up into Masonic trinkets for the cultivation of antiquarian taste, we might do no more than laugh at their folly. But when we find that these degrees, starting with a profane and immoral oath, advance to infidelity as they advance upward; that the ritual boldly avows the intention of reducing all religions to a common level of deism; that the lodge-room of the "grand elect, perfect and sublime Mason" is emblazoned with the name of a trinity made up of JEHOVAH, BAAL and the Hindu AUM; that on entering the council chamber the candidate bows before an altar inscribed, "Sacred to the Most Holy Sun," and is taught that the religion of the Christian world is "a monster, a serpent, an idol adored by the idiot and vulgar under the name of religion," which the good Mason "must fight against and destroy;" when we see that the lofty titles and still loftier power, claimed and exercised too, are rapidly filling our land not only with infidelity, but with the spirit of aristocracy, caste, clan, and selfish combinations of class against class, we are constrained to oppose it, by every lawful means, as the most formidable enemy, at the present moment, of vital Christianity and the true prosperity of this republic.

Any element of society which appeals to selfishness must be a demoralizing element. Masonry is built on selfishness. Help us and we will help you. We will favor them that favor us. Such a principle of action, if I understand the New Testament, it is the object of Christianity to destroy. If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his sermon on the mount. "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The gospel is at war with every system of clique or clan, caste or combination, that seeks to create distinctions in the human family, alienate man from man, to sow seeds of discord and jealousy, by placing the interests of a class in array against the interests of all. The heathen world is full of these putrid sores, left by the old serpent's sting. Priestcraft, the Eleusinian mysteries, the gibberish of Isis and Osiris, the mummery of the old fire worshipers, these are the models after which modern Masonry is patterned. The idea of one universal human brotherhood, one harmonious happy family, with common aims and interests, is displaced, and in its stead mankind are taught to seek for happiness in secret organizations, building up themselves in darkness, and scattering through society the elements of discord, rivalry, jealously and hate. That selfishness which would produce alienation and misery in the family circle, must be equally fatal to the peace of the great family of man. What should we say of the lurking enemy that would steal into the family circle, to enkindle the strife of antagonistic interests in the household, to separate the full and free communion of the husband and wife, in all their varied joys and sorrows, and raise a partition wall through which neither should be able to penetrate the thoughts, feelings and griefs of the other? And is not Masonry guilty of doing this? Tell me not that the wife is satisfied with Masonry! Oh no. Nature herself belies the effort to make that heart appear resigned. Never yet did a wife kiss her husband good-bye, as he went for the first time to a Masonic Lodge, but she felt a dagger go through her heart! The husband knows it, and hence says as little as possible about his intentions, till the first shock is over. A system that requires such a sacrifice of affection is fiendish; the old serpent, when he entered Eden, did no more effectually poison human happiness. And if it is a crime to tamper thus wantonly with one loving heart, create forever a sense of painful separation between the dearest connections of the family circle, how enormous the wrong when the scale of selfishness is enlarged, and a systematic and multiform separation of interests is attempted in the great human brotherhood! We talk of a coming millenium, but how would such walls and bars and passwords comport with that happy state of unanimity and love? Oh no; the spirit that binds men in secret, oath-bound clans is an anachronism; it belongs to the dark ages; it belongs to heathenism; it is no child of Christ, his gospel, or his church, and should forever be banished from among his saints.

But it is said that we are a set of fanatics who expect to uproot this venerable institution; that it is spreading in the country, the church and the government with a strength that nothing can resist; that it is becoming the commanding influence in all our movements for reform; giving its grand titles and its methods of procedure to all our temperance societies, which in turn are becoming feeders for the mother organization. Fifteen years ago, Mr. President, I came to this city, a sick and worn-out missionary, to find a warm shelter from the cold New England winter, and hearing that there was a good man here who kept an underground railroad, I made my way to his house, where he and his excellent wife housed and nursed me, and he told me stories of the fugitives he had helped forward from a land of bondage to a land of freedom. The general opinion was that Friend Coffin was doing a very small business; that if he was not a wicked lawbreaker, he was at least engaged in a foolish and fanatical attempt to do what there was not the slightest chance of accomplishing. But I am here again to-day, in obedience to his call and the call of other Christian friends, and what do I see? I look across the Ohio river, and there is sunshine on that shore which was then so dark and gloomy that I had no heart to set foot, even for a moment, upon its blighting soil. I look elsewhere, through this great republic, and what do I behold? Those little trickling rills of pity that flowed down the cheeks of pious friends, and Christians of other names, have swelled to a mighty river, whose broad wave rolls freedom from Niagara to the Gulf! Mr. President, there is nothing impossible, if it is only right. We have secured freedom for the body, now let us strike for the freedom of the mind—a free, unshackled conscience. Our fathers, when they landed at Plymouth, did not come to set up here the doctrines of caste and clan, and perpetuate pagan mummeries and unrepublican aristocracies, and have their tombstones decorated with the emblems of Masonic honors. No, sir, there is a better destiny for this country. The mighty power that threatens us so proudly and defiantly to-day shall be dead on the morrow; its corpse cast out upon the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, that not the least track or trace of so vile a wretch—a system so full of crime and perjury—may remain in the memory of man or Mason, or of injured and insulted women.

The Christ-rejecting Spirit of Masonry.

The following article appeared some time since in the *Mystic Star*, a Chicago Masonic monthly.

"GRAND LODGE OF IOWA."

"By the politeness of Grand Secretary Parvin, we have received a copy of the address of G. M. Michel of Iowa, and also of that of Grand Orator Kendig of the same State. They are both very able productions. We regret, however, to notice a very exceptional expression in brother Kendig's address. We refer to the phrase, 'Earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian and as such, much at variance with Bro. Kendig's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in the statement. All Universalists, all Unitarians, all Israelites, all Spiritualists, and many others do not believe in it at all, and were all such removed from the fraternity there would be precious few remaining, so that it is altogether out of place on such an occasion. Bro. Kendig has a perfect right to his opinions, and to preach them in his own pulpit, but to smuggle them into a Masonic lodge is as appropriate as it would be for a Merchant brother to take his goods there to sell."

"Brother K's address is an admirable production, elegant and able, yet we would not do justice to our own feelings, nor the rights of a large majority in the order, did we not thus protest against the introduction of any sectarian matter in any address to the craft. Besides being in execrable bad taste, the practice is utterly subversive of the harmony that should pervade all our public gatherings. It is not right that any man should take advantage of his position as orator to inflict upon his auditors sentiments that they do not wish to hear. To allow this, would be to open the door for the introduction of party politics and sectarianism of every shade, with their concomitant wrangling."

If I am not mistaken Mr. Kendig is the Rev. A. B. Kendig of one of the Iowa Conferences of the M. E. Church, and a Presiding Elder of a District, and if so, the objectionable phrase, "Earth's Creator, man's Redeemer, Jesus Christ," is not at variance with his good taste, but truly at variance with that of Masonry (notwithstanding so many Christians belong) which claims to be, and is no other than a religion, fraternizing the world; "all Universalists, all Unitarians, all Israelites, all Spiritualists and many others," and I will add, all the religions of known existence. Here is Webster's definition of fraternize; "To associate or hold fellowship as brothers, or as men of like occupation or character." That Masonry and Oddfellowship do this, cannot be denied. Masonry claims not to "interfere with any man's religion," and yet the religion of each member must be left out of the lodge or *compromised*. That a Christian can go where he must not use the expression, "Earth's Creator, man's Redeemer, Jesus Christ," without been called a "smuggler;" where such words are scouted and called "execrable," i. e. "deserving to be cursed;" is more than consistency can allow, and is contradictory in every sense. But Masons (who are of course young in the order,) tell me that no good Mason will object to the name of Christ Jesus. The official organ of the craft does object to the use of the name in the lodge.

But can Christians, thus compromise? If so, something new has come to pass, entirely new to the "Creator of earth and Redeemer of man, Jesus Christ," for he says there is no concord (fraternizing) between Christ and Belial, "Ye cannot serve two masters." "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." Then let Masonry be cast out with curses. Let it be "Maranatha." The Lord come quickly to the rescue of the church. Let Masonry be "execrable" and not Christ.

JAMES B. LOGAN.

Short Sermons—No. 2.

Our sermon to-day is drawn from two verses of the eleventh Chapter of St. Matthew. These verses do not occur in consecutive order; but in their significance they have an affinity which may well warrant us in putting them in juxtaposition which we here give them, as follows;

12th. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."

5th. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

If there ever were a set of men who distinguished themselves above others in taking the kingdom of heaven by violence and wresting it to their own purposes, it is the Masons. They get up a system of jugglery, double-dealing and imposition, which is set forth through darkling, vulgar, worthless signs and symbols, and this they pretend is in express accord with the Kingdom of Heaven. Nay, they make of heaven itself, nothing but a great Masonic lodge, and bestow upon God, upon the God of Hosts and the Lord of Sabbaoth, a Masonic title, such, for instance, as "Grand Architect." In making the Kingdom of Heaven a Masonic lodge, they virtually imply that none but those who are initiated into its mysteries according to Masonic rule can enter therein. Why, otherwise, is heaven called the "Celestial Lodge?" If this lodge is anything like other Masonic lodges, it must have all their grips, signs, symbols, etc.; and how can mere Christians, without being familiar with these, ever expect to enter it?

The fact is, Masons in their arrogance and violence, have come to take the Kingdom of Heaven for their own use, and if their power should prove equal to their violence, all the rest of the world would have to purchase the grip of admission from them at some fifteen or twenty-five dollars a head. In simple brevity, however, they have done precisely what the ancient pagans always did, which was to give heaven the imprint of their own vile passions, wickednesses and base desires. This is what is done by Brigham Young, an illustrious Masonic Lieutenant General, "Prophet, Seer, and Revelator" of the 36th degree.

But it is useless to attempt to force upon the credence of the present age the idea that the favor of heaven is to be sought through Masonic signs, grips, rites, mysteries and mummeries. It is not by these traits that heaven is to be recognized and won. No; the second part of our text, the fifth verse, shows us by what traits and tokens the Kingdom of Heaven is known. These are, sight given to the blind (not blind-folds given to the seeing); cleansing to the lepers; hearing to the deaf; new life to the dead; power of walking to the lame; and to conclude all, the preaching of the gospel to the poor. These are the signs by which Christianity is known and recognized among men; and few, or none of them pertain to Masonry. Can it be said that Masons preach the gospel to the poor? Is there anything in common between their drunken high priests, their pagan rituals, their pompous regalia, and the preaching of the gospel?

We have no evidence that Masonry ever raised the dead, gave hearing to the deaf or sight to the blind, or the freedom of gospel-preaching to the dumb; but, on the contrary, it seems well calculated to deprive the organs of hearing, seeing, and speaking of their natural and proper use, for it hoodwinks, proscribes silence, and virtually closes the ears.

In short, having no especial claim on the favor of heaven, Masonry proceeds to take it by violence, by robbery; and good and true men will refuse to receive it from such a source.

The Masonic Conspiracy.

I note the following particulars because I think they should be known, and because I think no other person will make them known just as they occurred. By the grace of God I closed my year, and closed it successfully, at Marine City (where I was sent, and sent for reasons similar to those for which John was sent to Patmos,) and went to the seat of Conference, which commenced its session at Fenton, Michigan, on the 24th of August, 1870.

When my name was called, and the usual question asked according to discipline, "any-thing against him," my Presiding Elder answered, after a pause, "No, nothing directly; there is something indirectly, which will probably be adjusted." My name was immediately passed or dropped, and the next name called, and being so much surprised by the unexpected and strange movement, I did not rise till a short time after. I then rose, and after stating the above reasons for not rising at the moment, I said: "Bishop, I understood the Presiding Elder to intimate that there is something against me; if so, I request that be state it before the Conference. This is the first intimation I have had of it."

I think the Bishop said, "I cannot be interrupted now." I said, "Bishop, is my character passed? To which he replied, "your character is passed." I replied, "then why intimate that there is something against me?" "I suppose because there is something against you," was the reply. To this I quickly responded "Then why not state it? There is no Masonry about me. I want no secret about the matter. To this the Bishop replied, "It will be stated at the proper time." The chair having thus decided that this was not the proper time, I took my seat.

When the Conference adjourned I said to the Presiding Elder, "Bro. Potter, what have you against me?" He said, "there is wide-spread dissatisfaction among the brethren about what you have published; if what you say is true, the people can have no confidence in them." I replied, "I have published nothing but facts; let them do right, and there will be no trouble. Moreover, in your representation of me, you had only to do with me as a minister in your district; if others have anything against me, let them prefer their own charges; you have no right to intimate that you have something against me, when you have nothing. But this is but one of the ways adopted do injure my character."

He became somewhat warm, and being on our way to dinner, we soon separated, each taking a different way.

The above is all I ever heard of the "indirect" charges, either since or before, save that one of the secret brothers soon after these events, intimated to me that "they" would "try" me, to which I replied, "I am not concerned sir, I am ready." But they proceeded no further in that direction; simply because they could not.

Now, I simply ask was it Methodistic to pass my character as above? Was a Methodist minister's character ever passed in the same way before this instance? When there was evidently a strong desire to find cause for crimination, would the cause have been overlooked had there been any? Was it right to intimate that there was something against me when there was nothing; and to do this when my character was most likely to suffer by the act? And, finally, is it not right, were it not only for the purpose of self-defence, to expose and resist such action, especially when it has been of long continuation, and is likely still to continue?

Shortly after the "indirect" charge I offered the following preamble and resolutions:

Whereas, the system of Freemasonry is founded in falsehood and conducted by deception and fraud, and that principally by the few, and for the benefit of the few, to the injury of the many:

And whereas, it is essentially anti-Christian in *principle*, *purpose*, and *action*:

And whereas, its symbols, assumptions, titles, ornaments, and ceremonies, are unreasonable, absurd, ridiculous, degrading, repugnant to common sense and common decency:

And whereas, it is extremely slanderous, corrupt and corrupting; and is, in fact, corrupting every department of society wherever it finds an entrance:

And whereas, it ascribes all this accumulated and accumulating mass of falsehood and moral corruption to God, and is therefore blasphemous; and professes to raise men to perfection here, and to heaven hereafter, while it excludes the very name of Jesus, the only Saviour: Therefore,

Resolved, that no adhering Mason can consistently, or with safety to the Christian religion be admitted to, or continued in the Christian ministry; much less can such be consistently or with safety entrusted with office in the church of God.

Resolved, that no man while *adhering* to the oaths, obligations, and teachings of Masonry can be a Christian.

Resolved, That all *adhering* Masons should, by all proper means, be excluded from the church of that Saviour, the very name of whom Masonry excludes.

Resolved, That the time has fully come when all Christians and patriots should unite in opposing this deadly conspiracy by the use of all proper means, for the purpose of saving both Church and State from its destructive influence and designs.

Now, if Masonry be what we have here declared it to be, every honest man must endorse the above resolutions as soon as he knows what Masonry is. And that Masonry is even worse than we have represented it to be in the above preamble, its oaths, penalties, teachings designs and doings, do most clearly show. As to its daring acts in subverting the cause of justice, they are known and read of all men, who do not close their eyes and ears.

Instead of giving of the entire speech, which was delivered before a full house, in support of the above propositions, I will only note a few incidents.

When I obtained a second hearing, care was taken to observe that it was only to bring the papers before the Conference, and that as "a huge joke," for to indicate any approval would be very dangerous; hence no man did that thing. Soon after I commenced, some of the secret brothers who were more jealous than prudent, interrupted me, but as often as they did so, the Bishop restored order by saying, "brother Levington has the floor." It is due to the Conference, with the above exception, to say that they gave me a full hearing, suspending the rule that limited the time of a speaker, and also extending the session till I got through. At one time, however, when some of the more ridiculous and offensive things in Masonry were quoted, the Masonic laugh was employed—so I understood it. After a pause I remarked, "I am posted up, sir, with regard to Masonic methods, and one method is, when a serious exposure is made, to laugh it down;" then raising my hand and turning to the audience I said. "Of this method you bore witness a striking instance; I assure you, sir, I am not in a laughing mood; on the contrary, I am deeply and religiously serious in everything I say and do in this matter." And I thank God so I was, for even then the tears stood in my eyes; and I am thankful to be able say that from that time all in the house seemed to be serious.

When I took my seat, three ministers took the floor in rapid succession, each declaring. "I am not a Mason, and never expect to be;" yet each defended Masonry as best be could, kindly admitting that "Bro. Levington is a good man," but then, "he is mistaken, it cannot be so bad, if it were, so many good men would not be in it." One remarked that "he believed, that were all the Masons and other secret brotherhoods taken away, neither Church or State could exist!" I could not avoid the reflection, "Why are those men so careful to keep clear of Masonry while they have such a high opinion of it? I remember, too, the same brother said to me a short time before this, "Keep to it, I am with you, I too am opposed to Masonry." To which I promptly responded, "If you are, you have a strange way of showing it." Whether this reply was supposed to be truthful or merely witty, I am not prepared to say, but it called forth a laugh from those who heard it, most, if not all of whom were Masons. Those defenders of Masonry were also very careful to say, "We are going to have no war on the subject of Masonry, I expect the matter will end here." As for Bro. E., who is naturally pleasant and good humored, he took the whole as a huge joke, and boasted that he had taken thirty-two degrees, and was only waiting for an opportunity to take the next. To me, this appeared very much like glorying in his shame, and I looked upon it as another proof that Masonry is strangely calculated to bewilder and otherwise injure the judgment, for this is a man of fine ability, and I esteem and love him on many accounts; yet I must say, that no minister of the gospel can glory in having taken thirty-two degrees of Masonry, till his judgment is first strangely warped. I think he is the only Mason who attempted to defend Masonry on this occasion. As the aforesaid speakers, *nondefinables*, had said that they would not remain in the Conference a day, did they suppose Masons to be such characters as had been represented, I took occasion to correct, by reminding them that I had only spoken of Masonry and of *adhering* Masons. Here several responded, "I'm an adhering Mason." To which I replied "By an adhering Mason I mean one who adheres to the Masonic oaths. I also took occasion to call attention to the fact that all I had quoted as Masonry had been *evaded*, not one of them so much as glancing at a single particle of it; though I had quoted largely, especially from the first, third, and seventh degrees. But, although, I maintain that it was the professed non-Masons who inferred so unfavorably from what I said of Masonry and *adhering* Masons, I do not hesitate to say, that he who adheres to Masonic oaths and obligations must set at defiance and trample upon the whole of the Divine Moral Code, either in *purpose* or in *fact*. Finally, the document was laid on the table, of course.

After the close of the session, Rev. Dr. —— came to me and said, "You have made one mistake, and I can show you, for I have taken thirty degrees; Christ is recognized in all the degrees above the Blue Lodge, that is the three first degrees." I pass not to state my reply, but I must say, that this remark deeply convinced me that these men are awfully deceived; for all who have studied the subject know that the degrees called Knights Templar, Knights of the Red Cross, Knights of the Holy Sepulcher, Knights of the Christian Mark, etc., are awfully profane, were constructed by the most deadly enemies of Christ, and were designed, and are calculated to bring Christianity to contempt. I am glad, however, that those ministers declared that they had taken their thirty and thirty-two degrees, for a senior minister of our Conference at the previous session, asserted that there are but seven degrees in Masonry, all told! The minister who asserted this told me that he had taken seven degrees. Perhaps the poor fellow was told when he reached the Royal Arch that he was as high as he could go. I have often been annoyed and disgusted with such assertions, and hardly know whether to charge them to Masonic ignorance or Masonic deception; they would probably be nearest right who would charge the whole to both. The minister last referred to, told me during our late session, that he could point out many mistakes in my book. To which I replied, "I will answer in two words. First, what oaths you have taken it is not for me to say." I then quoted certain oaths and added emphatically, "That is Masonry exactly." He did not deny. I added, "You are doubtless familiar with these words, "If any part be omitted at this time, I will" &c. He replied, "that he was not."

"Second," I continued, "though it were admitted that there were so many mistakes as you intimate, what is left undisputed is sufficient to damn all Michigan."

I will only add; so far, I stand alone in the Detroit Conference in this struggle. As yet, no man hath dared to take sides with me, show me any sympathy, or open his lips in my favor, though I am convinced that there are many who sympathize with me secretly, being well convinced of the evil of Masonry. Before entering the church on the day that I offered my resolutions, I took a brother one side, knowing him to be an Anti-Mason, and said, "If I offer a resolution on Masonry, will you second it?" He hesitated; said "he did not know." I replied, "that will do; if you are afraid you can do nothing:" so saying I walked away. Well, if I have to stand alone, stand I will. My *theses* are as firmly nailed to the church door as were those of Luther, and there they shall remain. God help me. Amen.

JOHN LEVINGTON.

The Union of Irreligious Sentiment.

"There is a wonderful consistency, as well as persistency, in the movement of the irreligious party in this country. They demand nothing less than a perfect wiping out of everything in the Constitution, in the statute-book, in political or judicial action, that favors, or seems to favor, any religious principle whatever. They demand the abrogation of all Sabbath laws. They declare that Sabbath observances by public bodies are a violation of this alleged principle of neutrality. Courts and legislatures have no right to waste the people's time and money by adjourning on one day in seven, out of deference to any religious idea, however long its standing, or however deeply it is connected with the social life. The oath must be abolished; it is a religious act, a recognition, moreover, of God and retribution. Prayer in Congress must cease; the practice is the 'entering wedge of Church and State.' Chaplainship in the army and navy must be discontinued. However perilous the condition of the country, there must be no proclamation from Presidents and Governors appointing days of supplication to any Supreme Ruler; there is no power higher than the people, and magistrates must not defer to individual superstition. On the same ground, they are opposed to all legislation for the improvement of public morals. The State, they boldly and consistently say, is not a moral power, and cannot act from moral reasons. Is all this to be conceded? Why not, if the premise involved in this school question, this 'entering wedge' of anti-Church and State, be sound and consistent?"—*Prof. Taylor Lewis, in the Nation.*

Barbarism—Where?

The Emperor of China on being asked to license the opium trade replied:

"It is true I cannot prevent the introduction of the poison. Gain-seeking, corrupt men will for profit and sensation, defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people."

Such a noble answer should greatly modify our ideas of Chinese barbarism.

The determined maintenance of such a principle by the rulers of our own nominally Christian land would be an untold blessing. What do the members of our churches who uphold the license laws think of such sentiments from a man whom they wish to Christianize?

The British Parliament not long since took a somewhat different action on this same subject. In spite of the numerous and far reaching evils which have attended the odious traffic, they voted by the large majority of 104 "to sustain the present system of supporting the government of India to a great extent" by the profits of the wicked trade. The supporters of the movement argued that it was no worse to support the government from the revenue of opium than from that of alcohol. Missionary labor is needed at home.

The Christian Cynosure.

CHICAGO, TUESDAY, SEPTEMBER 20, 1870

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

SPECIAL NOTICE.— There will be a meeting of the Executive Committee at the CYNOSURE OFFICE on Friday, Oct. 7th, 1870, at 11 o'clock A. M. A full attendance is earnestly requested. J. BLANCHARD.

TO OUR OCCASIONAL READERS.—There are now being printed about a thousand extra copies of the CYNOSURE, which are, to a great extent, circulated gratuitously. While we wish to call the attention of our friends to this fact, hoping that they will not permit the Executive Committee to run in debt in this effort to bring the truth before the people, we more especially beg leave to ask a favor of those who may receive a sample copy. Will you not fairly and candidly read the proofs, which are continually appearing in our columns, of the enormous wickedness of the secret orders? If you are a Christian, how can you read of the idolatry, the blasphemy, the puerility of the lodge, without praying for its overthrow! If you are a true American, if you have any regard for the principles of truth, liberty and justice, which are at the foundation of our government, how can you read the testimony of the partial, law-ignoring, murderous spirit of secrecy, without making every honorable endeavor to suppress and eradicate such institutions from our country and the world!

And may we not ask you to sustain us in opposing such evils by all the means in your power? Will you not subscribe for the CYNOSURE, and pray for its success?

WANTED INFORMATION, as to the number of Masonic officers in every town and county in the United States. Friends, send us definite statistics over your names to Rev. I. A. Hart, Secretary, at Wheaton, Ills.

A PERSONAL ADDRESS

TO THE READERS OF THE CYNOSURE.

The National Committee have appointed Mr. Henry L. Kellogg Office Editor and Treasurer, to whom letters should be addressed in his department of labor. He (Mr. Kellogg) is at the office early and late, and is careful and correct.

Mr. Charles A. Blanchard is appointed lecturer and agent of the National Society, by its vote at Cincinnati. He toils incessantly. When he last reported to us, he had spoken in very hot weather, fourteen nights in fifteen consecutive days. His labors seem attended with the blessing of God, and the approbation of the masses. You see frequent notices of them in the CYNOSURE.

Of the Committee Rev. I. A. Hart (Presbyterian) and Rev. J. L. Barlow (Baptist) have to attend each meeting of the committee at a cash expense of two dollars and fifty cents (if they eat dinner) besides the time and toil, and the wear and tear of a little journey on the cars.

Rev. Mr. Travis (Free Methodist) and Rev. E. S. Cook (Methodist Episcopal) father of the publisher, Ezra A. Cook, and Rev. Mr. Waite (Baptist) live in Chicago, and sit with us at no expense but that of time.

Mr. Carpenter, of course, attends every meeting, and pays $100 per month, besides frequent special contributions to the cause.

Such are your committee, (with the exception of the writer) earnest, devoted men. Those of us who depend on the public, feel the effects of acting for a cause, represented by a paper which few business men, even if they did approve of it, are willing to have seen in their place of business.

It would be no more than right if we could pay at least the car fare of the members of the committee who live out-side of Chicago. Fifty dollars a year would secure the attendance of Rev. H. H. George of Cincinnati, at quarterly meetings at least; while ten or fifteen dollars a year to bring those who live near, would be a trifling contribution for a half a dozen farmers whose sons are saved hundreds; rescued by the CYNOSURE from being swindled by the lodge.

But the point is this: We have not the means to pay the young men whom we have hired, and to whom we have pledged the credit and faith of the National Association. There are many local lodges who collect more money in a year, by selling old worn out secrets to deceive and swindle young men, in a single country neighborhood, than is contributed in this whole country to support this national movement of Christ against anti-Christ.

Beloved Brethren and Sisters in Christ: Shall we, your National Committee, dismiss the force already employed, or employ more, and push the battle to the gate? The calls for lecturers multiply on all sides of us, which cannot be met. We, your committee, though burdened as we are by our own private labors, are willing to give our time and toil to this cause, gratis, if you will enable us to redeem the pledges given.

Send donations, large or small, to our Treasurer, Henry L. Kellogg; every cent will be acknowledged, and faithfully and economically applied. Every one send a trifle.

Yours in Christ,

J. BLANCHARD.

"In whom the god of this world hath guided the minds of them that believe not."—PAUL.

FREEMASONS SUFFERING PERSECUTION.

"President Blanchard is a notable anti-Mason. He never was a Mason. His anti-Masonry is inbred. It has been life-long. It has been bitter and persecuting."

"His utterances are hard to hear. After all we believe him to be honest, earnest and well-meaning. He may do Masonry some hurt, and Masons much more. But, lamenting that so much talent and learning have been misdirected, we leave him, and those like unto him, in the hands of One who will judge us all."—*Masonic Trowel, Sept. 15.*

The leader from which the above excerps are taken, is an evident attempt at candor and magnanimity to anti-Masons; though the same article points to Ex-Pres't. Finney and all seceders from the Lodge in minatory and pregnant silence.

About 28 years ago, a man died in Cincinnati who had paid lodge-dues most of his active life. He became impoverished a little before his death, and his widow applied for aid, but, as her husband had been dropped for non-payment of dues, was refused. I published the fact in "*The Watchman of The Valley,*" to invoke sympathy for the woman against the Lodge, and the following week, from fifty to one hundred Masons, in Covington, opposite Cincinnati, came together at the ferry, avowing their purpose to put me in the Ohio River for publishing the above facts! The ferry-boat had just left, or they would have accomplished their purpose. I had then not cast an anti-Masonic vote, or done any other anti-Masonic act but the above. But I was an abolitionist whom, at that day, it was considered safe and proper to mob. From that hour to this, my "PERSECUTING" of Masons and Masonry has consisted of sermons, arguments and appeals. I have never to this day attempted to expel a Mason from any church, nor given an anti-Masonic vote. Of course I may do both and no Mason has a right to consider himself "*persecuted.*"

How then can we account for the Masonic cry of "*persecution*"? It is evidently sincere. While the lodge is red with murder; lodge-men, sworn and forsworn to partiality, proscription, and persecution of seceders even unto death, the moment their viper's nests are uncovered and the people shown their doings, raise the most whimsical and amusing cries of "persecution" and injured innocence!

The explanation is this. Tyrants and robbers, sworn confederates against society, come to consider their calling *right.* They think men are their lawful prey, because they have sworn to make them so! "It's our vocation, Hal," said Falstaff of the thieves of East Cheap. So these feel aggrieved and affronted if not permitted to tyrannize and rob.

Such are all the old dynasties and kings' houses of the old world. Stuarts, Bourbons, and the rest. One forcibly and literally described the House of Stuart, as "Selfish beyond the semblance of benevolence, and voluptuous without the decency of shame." A better description of a Grand Masonic carousal could not be written. But to get the true animus of Masonry, you must add religious imposture to ordinary despotism. Then you have it. Thus the Prophet Micah (ch. 3. v. 5.) says: "*The prophets that make my people err, that bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him*". The heart of dragons under the mien of lambs!

THE PAPAL SOPHISM.

The Catholic Bishops and Archbishops of the United States, after arguing against the dogma of the Pope's infallibility, are now employing all their ingenuity in defending it. Instead of embracing so excellent an opportunity to assert their Christian liberty and declare themselves the Lord's Freemen, they seem to aspire only to keep their honors and their incomes by the tame submission of slaves. The strife among them appears to be who shall display the greatest acrobatic activity in turning the spiritual summerset; who can appear the most *abject* slave; who can most ingeniously employ the arts of sophistry in defending that which admits of no sound defence whatever. The great all-crushing argument which they all employ from Priest to cardinals and the lofty Vicegerent himself—is, "Thou art Peter, and upon this rock will I build my church and the gates of hell shall not prevail against it." How absurd to apply this to the Papacy and the human superstructure built upon it, when it is as patent as the sun at noonday, that against the church, which rests on the Papacy, the gates of hell *have* prevailed. Therefore, the Pope is not Peter, neither that rock, or if so, the promise has clearly failed. For how can Satan so completely prevail against an individual, or against a church as by leading them into the depths of iniquity? Christ said to Peter "*put up thy sword.*" But the Pope has disregarded that command. He has drawn it, and made it drunk with the blood of saints. If it were possible to collect into one reservoir, all the blood shed by the Papacy, for no other crime than that of reading the words of Peter and his colleagues, and of Jesus, and obeying these words, the Pope and his cardinals and all his ecumenical council, might swim in it. And now talk of applying the promise "the gates of hell shall not prevail against it," to a church that is thus drunk with the blood of saints, and is the mother of harlots and abominations of the earth—how absurd!

The gates of hell *have* prevailed against it *already.* And these sins are a demonstration of the fact that none but the willfully blind need fail to see. And now to cap the climax of absurdity, this church against which the gates of hell have thus for ages prevailed, by plunging it into iniquity, has the effrontery to claim that its head is endowed with a DIVINE INFALLIBILITY. Thus justifying all its burning of heretics, its St. Bartholomew massacres, and its exterminating wars upon the Christian mountaineers of Europe; thus claiming the right to repeat such atrocities, nay blasphemously ascribing them to the Holy Ghost. Can blasphemy go further? Of all sinful men is not this emphatically "*the* man of sin, sitting on the temple of God and showing himself that he is God"? Since the world began, we doubt if the gates of hell ever prevailed so utterly, so terribly, against any mortal man or set of men as they now have prevailed against the man who occupies the throne of the Vatican, and against those who have agreed together to place him in God's stead upon the earth. If we are right in this, the manifestation of God's displeasure that will soon follow this blasphemy will furnish another illustration of the inspired maxim "Pride goeth before destruction and an haughty spirit before a fall." B.

HENRY WARD BEECHER'S INGENIOUS PERVERSION FOR THE LODGE.

"The United Brethren are experiencing one of the inconveniences of that intervention of the Church, in its ecclesiastical capacity, with the affairs of every-day life which has formed one of the strong grounds of accusation against Romanism, but to which the Protestant churches of this country are becoming yearly more addicted. At their last annual conference, it seems, the United Brethren took extreme ground in relation to secret societies—a fertile source of controversy among certain Western religionists. The first result of this has been the prompt accession to the Methodists of their church at Indianapolis, together with several ministers and neighboring congregations; and a general imitation of the secession is anticipated throughout Indiana and other States."—*Christian Union Sep. 3rd.*

Some one wishes to know why we are so exceedingly severe on Henry Ward Beecher. A careful reading of the above attack of his paper on the United Brethren for their opposition to Masonry, will show them the reason why.

The above paragraph is a type of Mr. Beecher's public life. No one whose ingenuity was not sharpened by the "god of this world," one would think, could find, or make so an alogy between the humble, spiritual, regenerated Church of the United Brethren, and that apostate church of Rome into which his world-pleasing principles have led several of Mr Beecher's near blood relations; and, last of all, an analogy between the despotism of Rome, and the opposition of the United Brethren to the despotism of the Lodge.

Only look at it! The Church of the United Brethren have stood as flint against the all-pervading corruptions of slavery and secret societies, which were the soul of the slave system, burrowing in, shielding, animating and protecting it till it fell.

But during the great bloody sweat of our country at the death of slavery, the lodge has run into this church as it has into every other American institution.

A little doctor of medicine who was one of their preachers, joined the lodge. His honest, open-hearted brethren labored with him in Conference for the violation of their rule, and, by tears and evasive professions, that "nothing should come between him and the church;" he made them believe that he had only become a Mason from expediency, and that his heart was still with them. Behold the result! By Masonic mining and glozing pretence that his object in letting in secret societies was to benefit the church by making it less unpopular, he works up a party which gave at Lebanon, Pa., after two days discipline, 26 votes to let in the secret orders, against 70 to keep them out; and he now shows the hollowness of his professions of supreme love to the church, by secession and schism; and Mr. Beecher's *Christian Union* endorses his schism, and condemns the church.

Indeed, Mr. Beecher's *Christian Union* plainly means, uniting the church and the world, by throwing out of the Christian religion everything to which the world objects, and teaching the very "fear of God by the precepts of men."

We have never known him to oppose a public evil till it was more popular to oppose it than to refrain; and his boldest, bitterest strokes are always dealt, as in this case, to those who are seeking to make popular evils popular.

The above paragraph is not only a cruel blow aimed at the United Brethren, but suggests, and would start, a general secession from them.

LECTURES. LECTURES.

Either Mr. Charles A. Blanchard or the editor of this paper, will, Providence permitting, visit Pennsylvania after the middle of October, and before the middle of November, to answer calls for lectures. Will the Rev. Wm. Bouthett, Brookville, Pa., Rev. Jas. Spear, Dixonville, Pa., and others, correspond with Rev. Nathan Callender, Green Grove, Luzerne County, Pa., and arrange for lectures along the route, so that the speaker can attend the State Convention at Syracuse N. Y. on the 15th of November next? and make the same preparation for the meetings which you would do, if hoping for a revival of religion.

IN THE MIST.

REV. W. POST (Methodist Episcopal) who is a good man and true, turns over to us the following extraordinary letter, which, he hints, is from an influential quarter. Read the letter and our answer to it. It is a striking specimen "of that darkness which covered the earth, and gross darkness the people," prior to Christ's first coming.

"DEAR BRO. POST: I have tried to avoid all controversy on the subject of Masonry—having been made a Mason, myself, about the year 1858, and although not now affiliating, (for six years past, haven't been in a Lodge) yet I cannot consistently be the occasion of a crusade against the craft.

1. As to your questions—I have "light" enough to say the Institution is *purely of human origin,* but invested with that tinge of mystery and sacredness that impresses humanity—not as I think unfavorably to their faith or morals. To be a Mason, a man must express his belief in God and the Bible.

2. I know of no obligations assumed of a compromising character, except those of secrecy as to signs; and an intensified golden rule principle, limited, however, in application to brothers of the order and those connected with them.

3. Men have been reached and brought under gospel influence by contact with the order; this was the motive by which I acted in yielding to join—*influence over hard cases.*

4. I do not, with my present views, consider myself bound to associate—yet I think it could be done by a holy man, without condemnation, and to good purpose, if he was *instant* in season to reprove, rebuke etc."

TO THE AUTHOR OF THE ABOVE LETTER:—

DEAR BROTHER:—In morals, as in money, the worst counterfeit is the best imitation of the true. And you will pardon me for saying, because it is true, that your letter reminds me of a well executed counterfeit bill. You seem to be pious and call Rev. W. Post your Christian "Brother;" yet you withold your confidence from him, and extend it to men whom you call "*hard cases*" in the lodge. You see good reasons why you should not "*associate*" with Masons in the lodge; yet you stand outside and say that you believe "a holy man" can "*associate*" without condemnation and to good purpose!" What would you think of a man who should stand at the door beckoning people into a brothel, yet himself standing outside, and seeming to make a merit of not going in? The lodge is a spiritual brothel. Then your "golden rule intensified," by your own express showing, is partiality to the initiated, however base; and this is in effect proscription to outsiders. In every question of justice between a Mason and non-Mason, favor to the Mason is fraud to the other. Yet you call this forsworn partiality to lodgemen, who, for aught you know, may be blacklegs, "*an intensified golden rule principle!*" Thus, like the false prophets, you "put light for darkness, and darkness for light; good for evil and evil for good. Woe unto you!"

Then you say that Masonry "is purely of human origin invested with a tinge of sacredness." This is an exact definition of all the false worships on earth. "And we know that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God."

But, most shocking of all, you say: "To be a Mason a man must express his belief in God and the Bible;" when you know (or you are fearfully ignorant) that Pagans, Deists, Mahometans, Jews, etc., thousands on thousands who scout the Bible are, to-day, Masons in good standing in the order! Was it not to such Christ said, "Ye blind guides"! "Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?"

ILLUSTRATION OF MASONIC LYING.

Rev. C. G. Finney suggests that nothing could be better calculated to shame the Masonic fraternity or to form a right public sentiment than the publication, over responsible names, of specific cases of Masonic lying to conceal their craft. He adds, "enough such cases are occurring weekly to fill your paper, were they duly reported." We propose to act upon this suggestion, and therefore invite statements of facts of the above description which the reporters are willing to certify, and have published over their names. For the present, we give the following: The writer is a minister in the United Presbyterian Church. He writes from Brookville, Jefferson County, Pa. After stating that the town and county are full of Masons, and that himself and another minister have been lecturing there on Freemasonry, he writes: "The Masons universally deny that ever you (Rev. C. G. Finney,) Bernard and others that have seceded, were Masons, affirming that you know nothing about it." WM. BOUTHETT.

Possibly there may be Masons so ignorant or so deceived by the lying spirit of the order, that they verily think they are uttering the truth when they talk as Mr. Bouthett reports them above. If so, it only proves that a lying spirit possesses the order which deceives those inside as well as those outside. All intelligent Masons know, that to talk in this manner is to deal in falsehood and deceit—is to lie, and all outsiders may easily attain to the same assurance in this matter.

The Masons who resort to these lies, are not all sinning ignorantly; most of them know they are deceiving. Most Masons in Western New York, men of high moral and religious repute even, lied in this manner about Morgan's revelations, until the proof became so overwhelming that they saw nobody would believe them, and that they were only burning the brand of liar into the institution, and into their own foreheads; and then, they either owned up, or like the detected Iago, all at once betook themselves to the dignified silence dodge. "This is a subject I never converse upon." More facts of this description in our next. H.

NEVER DIES OUT.— It was solemnly averred that "The Union League" was only a temporary expedient to secure Mr. Lincoln's second election. But we read in the papers that, "The Union League of America" met recently at the Continental Hotel, Long Branch, Pa., at which reports were received from Florida, Texas, New Orleans, and elsewhere. The cholera never leaves the country.

ITEMS.

—OUR country is cursed with 994 trade Unions, which have 129,775 members.

—IT is said that the Grand Lodge of the I. O. of G. T. at its annual session in Milwaukee, lately initiated 100 members into the Grand Lodge degree.

—IT is reported that the Eastern Star, or Ladies' Masonic Degree, is rapidly spreading in the Northwestern States. Mississippi has already seven chapters, and Missouri three. On the Pacific coast there are in California two chapters, and in Washington one.

What will become of us if our women are enticed into the debasing practices of the lodge?

—AN Exchange says, that the recent action of the United Brethren, at their late Annual Conference, on the subject of secret societies has produced great dissatisfaction, and is leading to serious secessions. Of these, the most important is that of the Church in Indianapolis, which has gone over to the Methodists. We hope to hear this report contradicted.

—THE Norwegian Synod of Wisconsin, after a lively discussion, excluded the Rev. Mr. Simonson, for defending Masonry and being a member of that order.

—THE movement against the secret orders is fast running into politics. Honest men do not wish to vote for forsworn legislators and judges. Letters from Brookville, Pa., state that they propose to make a decided opposition to secret order men in the coming election in that vicinity. See also, Chalfant's letter in the column of correspondence. "To this complexion" must it come at last. Let every man be ready.

—AN excellent essay on Masonry has lately been read by a lady, before the literary societies of the Illinois State Normal University. The same lady has applied for tracts etc., to circulate in the institution.

Such a work should be faithfully performed in every college and seminary in the country.

—THE Illinois Lutheran Synod is tending to the Missouri platform. It has passed a resolution calling on the General Council, at the next meeting, to pronounce distinctly on the four points of chiliasm, exchange of pulpits, open communion, and secret societies.

—A letter from Baraboo, Wis. to the *American Baptist,* states that the Baptist church in Kilbourn City, Wis. have recently passed the following resolution:

"Resolved that oath-bound secrecy as a basis of organic action among men is contrary to the spirit and teachings of the gospel, and should not be fellowshipped by a church of Christ."

—THE following is from a St. Louis paper: "Captain William Lee, several years Chief of Police of this city, was the recipient, last night, of an elaborately decorated Maltese cross, an emblem of the Masonic order. The cross is of solid gold, ornamented with diamonds, emeralds, and other stones, and was a present from the police officers of this city."

This gives us a hint concerning the authorities which control our cities.

A correspondent lately wrote that while in conversation with a Mason in this city (Chicago,) he was told that Masonry was an excellent institution. "For," says the lodgeman, "If I should get into any difficulty here, I would only have to send word to Sherman the Deputy Police Superintendent, and he would get me out." What justice can be expected, when the administration of law is in such hands?

—WE publish the following statement of the strength of the Masonic Order in the United States and in British North America, that our readers may have some idea of the numerical strength of the orders we are opposing. It is said to be as nearly accurate as it is possible to obtain from Masonic returns and records:

Alabama, 10,428; Arkansas, 7,676; British Columbia, 148; California, 8,106; Canada, 2,022; Colorado, 682; Connecticut, 12,784; Delaware, 722; District of Columbia, 783; Florida, 1,783; Georgia 13,197; Idaho, 225; Illinois, 30,229; Indiana, 21,205; Iowa 11,462; Kansas, 2,615; Kentucky, 18,920; Louisville, 6,009; Maine, 14,120; Maryland, 4,704; Massachusetts, 28,306; Michigan, 18,015; Minnesota 5,000; Mississippi, 12,308; Missouri, 14,872; Montana, 355; Nebraska, 986; Nevada, 621; New Brunswick, 1,312; New Hampshire, 6,032; New Jersey, 7,736; New York, 74,079; North Carolina, 11,184; Nova Scotia, 850; Ohio 20,225; Oregon, 2,203; Pennsylvania, 30,000; Rhode Island, 4,263; South Carolina, (estimated) 14,000; Tennessee, 16,969; Texas, 10,516; Vermont, 7,024; Virginia, 8,000: Washington 218; West Virginia, 1,590; Wisconsin, 7,713. Total, 468,456. The lodges numbering over 7,000.

"Fear not, they that be for us are more than they that be against us."

"The race is not to the swift, nor the battle to the strong, but God is the judge."

—A correspondent in Georgia says that "Masonry was at the bottom of the whole rebellion and treason of the State of Georgia. It still rules in the legislature and civil courts, and tramples on the rights of loyal citizens."

—A speaker in the Chicago Noon Prayer-meeting recently stated that the secret temperance orders are one of the greatest hindrances to the cause in the country.

—"The funeral of Prince Henri de Bourbon was conducted by Masons, of which order the deceased was a member. When the remains were brought to the church, the officiating priest, seeing the Masonic emblems on the coffin, withdrew the insignia of the church and refused to perform the religious ceremonies."

Let Protestant ministers notice the above item, and oppose as square a front to the false religion of Masonry as did the popish priest on that funeral occasion.

THE ASPECT OF EUROPE.

Two weeks ago there was a general and confident hope of peace between France and Prussia. That hope has proved fallacious, and now the dun clouds of war seem gathering and settling down upon that proud and Atheistic nation with a gloom more intense and horrible than ever. The words of Christ as he wept over Jerusalem, seem almost to have a second application to Paris. "The days shall come upon thee when thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side, and shall lay thee even with the ground and thy children within thee * * * because thou knowest not not the time of thy visitation."

After the defeat at Sedan and the surrender of the Emperor, could only the measure of candor and humility (the only true wisdom or greatness) have been exercised by the French Nation that was exhibited by Austria after Sadowa, there might have been peace to-day. But it might not be. When did ever pride and poverty united, gender ought but misery? When has a nation been distinguished alike for its greatness, its wealth, and its wickedness, that this word of God might not be applied to it? "Even for this cause have I raised thee up that I might show forth my power in thee, and that my name might be known in all the earth." Labored articles are put forth, even by religious journals to explain on principles of military philosophy, and political economy the superiority of the Prussians to the French in the present war. But would there not be a profounder philosophy as well as a clearer exhibition of faith if we apply to the case such texts as this? "And the *children of Israel* did *evil* in the sight of the Lord, and *He* delivered them into the hand of their enemies." When God has occasion thus to deal with any nation, the means of rendering their strength, weakness, and their wisdom, folly, are never wanting. Then if need be, one shall chase a thousand, and, "The lame shall take the prey, * * their valiant ones shall cry without, the ambassadors of peace shall weep bitterly." Do we then assume to condemn the French and justify the Prussians? By no means: but this much is manifest. The curse that is come upon France is not causeless. Paris is a city of unsurpassed splendor; gorgeous in all that wealth and art, intellectual culture and the external polish of the most refined manners can bestow; but under all this glory is hid, and scarcely hid, the corruption of Sodom. Its great men and its mean men seem almost universally to have forgotten that there is a God who rules, or that there is any distinction between right and wrong. Hence then their highest aim is the glory of France; their sole reliance, the strength and daring of her sons; the acme of their virtue is the desperation which consigns all France to destruction and death sooner than do as they would be done by; sooner than concede to an invader (who took up the sword only when ruthlessly assailed) what but two months ago they determined to extort from him without a shadow of provocation or even a decent pretext for beginning the war. But yesterday, the French Emperor with all his hosts, and the people cheering them on, set out with the avowed purpose of dictating peace to Germany at the gates of Berlin by a treaty which should strip Germany of all its territory south of the Rhine and dazzle the nations with the full-orbed splendor of the glory of France. Now that the tables are fairly turned upon them, and their vast army, in one short month is swept away and the conqueror is at the gates of Paris, only demanding what they would have demanded at Berlin, why, they would sooner all be buried together under the ruins of Paris than submit to such insulting arrogance. "No treaty until the integrity of French territory is assured, and the last invader is expelled from it." What can be said of such infatuation but that "It is of the Lord to harden their hearts that he might destroy them," or at least continue his chastisement until they and the earth shall know that he is God? The King of Prussia too, it seems to us, has failed to discern his opportunity of adding a brilliant to his crown, surpassing all that he has yet worn. When by a most wonderful and rapid series of victories, God had delivered the French army and its Emperor into his hands, he was most abundantly avenged. He could have afforded to be generous. Had he then offered such terms of peace as the French nation could accept, even with their false ideas of honor, the whole world would have applauded his magnanimity. Besides, he would have secured better guarantees for the future as to peace with France than he is likely now to gain, even though he annexes Alsace and Lorraine, or blots France out from being a nation. If, as he says, there is no power which he can trust, he should say "There is no power with which I can war." A mere technicality with respect to the form of the government, a mere point of diplomatic etiquette, appears to us a small thing to insist upon, where the lives of millions and peradventure the peace of the world are at stake. If that is only a pretext, and he wishes to destroy a republic and reinstate an empire, King William has changed places with Napoleon III. In that he is warring for self-aggrandizement and against the liberty and equal rights of man. If so, his Sedan is also prepared, and he may find himself there before he knows it. "When thou shalt cease to spoil, thou shalt *be spoiled.* And when thou shalt make an end to deal treacherously they shall deal treacherously with thee." But at present there appears to be no power to confront the King of Prussia. The neutral powers of Europe seem more timid as to intervention than when that intervention was less needed. B.

Italy has taken possession of the States of the Church, including the city of Rome: the Pope regarding himself as a prisoner in his own palace. His temporal sovereignty is superseded by Victor Emanuel's Provisional Junta, who will act until the people declare by universal suffrage whether their Chief Magistrate shall be the King or the Pope. Not only this, but many papists are asserting their right of private judgment and rejecting the infallibility dogma. Is it not evident that the Lord's hand is heavy upon the Papacy and upon the nations that have sustained it, and heaviest upon them that have sustained it most and longest? H.

THE BROKEN SEAL—CHEAP EDITION.—A sad mistake has occurred about this. Mr. Carpenter ordered some in advance, and got 1,000 copies at twenty-five cents each. This caused us to call it a twenty-five cent edition; but the Carter's charge thirty dollars a hundred now for it in Boston, and the retail price in Chicago is fifty cents, and very cheap at that. It is the same as the original book, which sold at $1.50, on good paper, and contains 304 pages.

The mistake is very much regretted, as it troubles the office, and vexes men who send their money and do not get the book.

TO CORRESPONDENTS.— Send us those county papers that have interesting articles on the the Secret Society question. Ours is a national paper and of course our county exchanges must be very few compared to the whole, and we are intensely interested in every local discussion as disclosing the progress of the battle, and the precise state of the public mind. H.

CENSUS OF CHICAGO.—The U. S. Census recently taken, gives Chicago a population of 297,718. The last school Census gave it 306,605. It will be sufficiently accurate for all ordinary purposes to put it at 300,000 in 1870. The increase since 1860 is 188,488 according to U. S. census, and 197,575 according to the school census. The population of the State is likely to exceed 2,600,000.

Aurora Minutes.

All Christians interested in the movement against secret societies, who are not acquainted with the early history of the National Association, under whose direction the CYNOSURE is published, should read the Minutes of the Aurora Convention.

The first edition of these Minutes (3,100 copies) was exhausted in a very short time. Of the second revised edition (2,000 copies) only a few hundreds remain.

The pamphlet is a very important document. Aside from the history of the commencement of the present Anti-Masonic movement which it contains, it has a clear, racy address from Rev. I. A. Hart, and a powerful sermon on secret societies by Prof. Chas. G. Finney of Oberlin College. Both of these gentleman are seceding Master Masons. It also contains the history of Masonry by Pres. J. Blanchard, in itself a highly interesting address, which, in another form, appears as the *first,* in the series of CYNOSURE tracts.

Send for copy of the AURORA MINUTES.

Single copy, (paper covers) 25 cts. Five copies, $1.00.

Single copy, (bound in muslin) 40 cents. Six copies, $2.00.

(*See advertisement in another column.*)

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PUBLISHER'S DEP'T.

SPECIAL NOTICE.

To all who ever write to this office, please give your Name, Town, County, and State as plainly as possible.

When writing to have your P. O. address changed, always give your former address.

We often receive letters like the following, from our good Brother Nichols, of Mendon Mich., which we print verbatim, as follows

E. A. Cook.—SIR—.Enclosed with this find P. O. M. O. for sum of ten Dols. which please credit me to be taken up in future orders mostely.

Respectfuly Yours,

N—— N—— Mich.

14 July, 1870.

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many, and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

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☞ To any one who is too poor to buy tracts and yet would make good use of them by spreading the light they contain, we will send fourteen tracts on receipt of a three cent stamp until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

Judge Whitney's Defence.

We are now publishing Daniel R. Whitney's Defence before the Grand Lodge of Illinois, in the case of the murder of Ellen Slade, at Belvidere, Illinois.

Judge Whitney was, at that time, Master of the Belvidere Lodge, and came near losing his life at the hands of his own Lodge, because determined to bring the Mason who murdered Ellen Slade, to justice.

Price, 12 cents each. $10.00 per 100.

Send on your order at once, to

Ezra A. Cook, Chicago, Ill.

The Fall Outlook of the Cynosure.

Another autumn is setting in, and the heart of man has occasion to rejoice and be glad. The fruits of the earth are abundant. Though the drouth has affected localities here and there, yet over the wide face of the country in general, the yield of corn and wheat has been good, cotton has come in well and promises highly remunerative prices, and the fruits of the orchard overload the trees.

From amidst this abundance which warms the heart to its Creator, it is peculiarly gratifying for those who have labored with the CYNOSURE to look forth and behold the moral and intellectual fruits of their labors. When the work began, a little more than two years ago, Masonry, with all its works of duplicity and darkness was everywhere in the ascendant. Everywhere throughout the length and breadth of our land it triumphed in mingled shamelessness and arrogance. There seemed to be hardly a newspaper that ventured to refuse the publication of its unmanly follies and platitudes. Its infamous advertisements were accepted and published by some of our most respectable periodicals, and column after column of our leading dailies were devoted to its stupid and worse than worthless ceremonies.

But now, a very considerable change has come over this state of things. The papers are curtailing, very considerably, the space which they used to devote to Masonic affairs; and such matters are no longer received with the favor that they were formerly. The press is evidently getting shy of Masonry, and no longer considers its ridiculous mummeries "as good as, if not a great deal better than religion." Its revolting mockery, destructive alike of manhood, morality, and republican institutions, has been so clearly pointed out, that even the school-boy may see it.

For this, let us be thankful and rejoice, and take new hope for the future. Let us resolve, now winter is setting in, to give renewed energies to the work, resolve to labor until Masonry shall be put where it deserves to be, among the abominations of the past. P.

A CONVERSATION REPORTED.

"So it appears that Freemasonry is decidedly popular in your place," said a zealous anti-Mason to a friend from a neighboring county.

Friend. "I think not. A number of very prominent politicians are Masons. Indeed, I think there are not more than one or two civil offices in the county that are not held by Masons or other Secret Society men. But I think the majority of our people disapprove of these secret orders, decidedly."

A. "Why then do they submit to be ruled in this way? And even hang back and keep silent when they are called upon to signify their dissent."

F. "They don't like to be struck down by an invisible hand."

A. "What! afraid of dirks in the dark?"

F. "Not so much that, perhaps, but reputation may easily be soiled; one can hardly tell how. And so one may loose caste, and his business may be slyly deranged; his buildings may be fired, and even daggers may be used. The little that has been said in our county has called forth some most ominous hints that squint at something hardly short of murder."

A. "And so those who are convinced that Masonry is wrong, are cowed into submission and silence."

F. "It looks so."

A. "Well, I know it is so extensively at the present time; but I know, too, that an order that lives and rules by this kind of terror can have but one father, and that is the devil; and the people who can be cowed by it—the people that will not rise up, and put down such a fiendish concern, deserve to be slaves, as they are. That's my doctrine."

F. "Strong doctrine; but I believe it's sound; and I do not believe our people are going to submit so tamely always." H.

The Work--Novel Meetings.

The Rev. L. Bailey, Free Methodist Minister of Freeport, Ill., delivered a startling anti-Masonic lecture in Platteville, Wis., on Monday evening, Aug. 15th 1870. Platteville is one of the strongholds of the Masonic Fraternity. Posts of honor and dishonor, both in the domestic and social circles, in the civil and political fields, in the moral and religious societies; as well as the champions of the Whiskey Ring are most of them Free Masons. Members of Christian churches, holding high official positions, are open and avowed Masons.

The lecture was delivered in the large tent belonging to the Free Methodist Conference. The tent was erected in Platteville some time ago, when religious services were conducted under the auspices of Rev. L. Bailey of Freeport, Ill., Rev. J. C. Coffey, Wis., and the Rev. J. M. Y. Smith, of Marengo, Ill. The preaching was plain, pointed and thorough, allusions being frequently made to the evils of the Masonic Institution and its disastrous influence on the Christian churches of America. Such bold and startling announcements aroused the Masonic conclave to action—not openly and candidly—but on the Masonic square and level. For some strange, unexplained reason (was it Masonic?) the further use of the ground where the tent stood was suddenly refused, unless a rate of nearly five dollars per night was paid to the owner. The offer was most respectfully declined; the tent was taken to another place, offered free of charge, and operations recommenced with more direct pointedness than before. The ropes of the tent were cut, and the most desperate attempts to create a disturbance or a riot were put forth, either by the Masonic or un-Masonic rowdies. Perhaps, those holding office in the town council could explain why no restraint was put upon such proceedings.

Near a thousand persons were present at the lecture, which was carefully collated chiefly from the "American Freemason," vols. vi, vii. and viii. The gist of the lecture was to prove from Masonic authority, the absurdity of the Masonic Institution—its contradictions, misrepresentations, and entire absence of consistency and uniformity. Passages were adduced to show that Masonry was as old as Adam, (if they had said as old as Lucifer, their origin would have been founded on greater antiquity.) After having established its Adamic origin, the same works were used to demolish its ancient ancestry, and prove it to be of no earlier origin than 1717. Paragraphs were also quoted proving it to be a religious institution, decidedly and purely religious; when *presto, change!* evidences as clear as the noonday sun are produced showing that it is not, never was, and never can be a religious institution. Other sentences ascribe its origin to the Druids, while others claimed for it the operative Masons of England as their founder. Some passages contended that the *New* Testament Scriptures are the guide in the Masonic lodge, others that the Old are the guide. Some quotations approve of none but men of Christian views being Masons, while others spoke of *all men* however contradictory their religious opinions might be. Confucius and Zoroaster, Socrates and Mohammed, the Indian Brahmins and the African devil-worshipers, Arius and Pelagius, Ignatius Loyola and Socinus, all are admitted, and can be good Masons. It was proven to be a system which smiles complacently on all creeds and systems of religion—the Bible and the Koran, the Hindoo Vedas and the Persian Zendavesta, the old wives fables of Rabbinical writers, and the rubbish of Patristic traditions, the Racovian Catechism and the Thirty-nine Articles, the Revelations of Emanuel Swedenborg, and the book of Mormon of Joseph Smith, all are admitted, fellowshipped, and cordially called Brother. A more wild, fanatical, absurd, lying, abominable and blasphemous conglomeration of contradictions was seldom concentrated in so small a compass as the lecturer deduced from their own works.

The lecture occupied about one hour and a half in its delivery, and was listened to with the most marked interest by all parties, excepting two individuals whose actions, demonstrated but too truthfully, how nauseating and unpalatable are Masonic writings, when exposed to the gaze of an enlightened and intelligent audience. The feeling of horrid loathing, abhorrence, and repugnant detestation, which these gentleman evinced during the progress of the lecture, was pitiable to behold, and will not be easily erased from the memories of the congregation. Their sad condition was a lecture of itself, to repel any sane men from entering an institution which caused so much anguish to its members when re-listening to some of its most glorious and sublime beauties. AN EYE WITNESS.

The Boone County Anti-Masonic Convention.

REPORT OF THE SECRETARY.

Pursuant to a call signed by twenty or more of the solid men of Boone Co., Ill., the people met in Union Hall, Belvidere, for the purpose of discussing the merits and demerits of "Ancient, Free, and accepted Masonry. Many prominent gentlemen from adjoining counties were present and added much to the interest of the occasion, among whom was Pres. Blanchard of Wheaton, Philo Carpenter of Aurora, Mr. A. E. Carpenter of Warrenville, Mr. Turneaure of Clinton, Wisconsin, Rev. D. M. Sinclair of Elgin, Rev. Lewis Bailey of Freeport, C. A. Blanchard of Wheaton, Rev. Chas. Harroun of Crystal Lake, Mr. H. L. Kellogg (Office Ed. CYNOSURE) Chicago, and Dea. West, Pres. of the De Kalb Co., anti-Masonic society.

Pres. Blanchard made a few introductory remarks in which he stated that the anti-Masonic movement was a reform, the success of which depended upon the approval of Christ; consequently it was meet for us to ask His blessing upon it, and suiting the action to the word, called upon Mr. Carpenter of Aurora to open by prayer. S. R. Stevenson was chosen chairman and David Daniels, Secretary. On motion a committee upon Resolutions and Constitution was elected, consisting of one from each Town, as follows:

Silas De Munn of Leroy; John Brooks of Spring; Clark Heath of Manchester; C. L. Stow of Belvidere; Mr. Montgomery of Caledonia; Wm. Keeler of Bonus; W. Sands of Boone.

On motion, the following Committee was elected to nominate officers for a permanent anti-Masonic Association.:

Wm. Willard of Leroy, Loudon Griggs of Flora; Aaron Mable of Bonus; G. D. Smith of Belvidere; S. R. Stevenson of Boone; Jas. Montgomery of Caledonia; John Brooks of Spring.

While the committee was deliberating, Pres. Blanchard was called to the stand and after a short prayer, delivered an able and convincing lecture upon the general bearing and effects of Masonry in the Church, in society and in politics, which was listened to with great interest.

On motion, the Convention adjourned until 2 P. M.

SECOND SESSION.

Called to order by the Chairman.

Rev. D. M. Sinclair of Elgin opened by prayer. Mr. Philo Carpenter gave a short yet able address, in which he urged the importance of spreading and supporting the anti-Masonic literature which is now being published. It was plainly seen that his words took effect; as the boys who sold these works in the entry were very busy when the session was over. After listening to the report of the Committee, on motion, the Convention adopted the following Constitution:

Sec. 1st. This Association shall be called the Boone County anti Masonic Association.

Sec. 2nd. The officers of this Association shall consist of a President, and one Vice President from each town, a Secretary, and Treasurer. The officers shall be elected annually by ballot and shall together constitute the Executive Committee.

Sec. 3d. The objects of this Association shall be to disseminate *truth* upon the subject of *secret societies* and endeavor by all lawful means to banish them from the true Church of Christ which they insult and supplant, and from civil society which they *demoralize* and *corrupt*.

Sec. 4th. All persons may become members of this Association by signing this Constitution.

Sec. 5th. The annual and all other meetings shall be held at the call of the Chairman of the Executive Committee. After listening to the report of the Committee, on motion, the following officers of the Association were elected for the ensuing year:

President, Silas De Munn, Leroy. Vice Presidents, Wm. Willard, Leroy; Aaron Mabie, Bonus; S. R. Stephenson, Boone; John Brooks, Spring; Loudon Griggs, Flora; G. D. Smith, Belvidere; James Montgomery, Caledonia. Sec. T. S. Arnold, Belvidere; Treas. C. L. Stow. On motion the following committee was elected to nominate a Representative to the State Legislature, a County Sheriff and Coroner, viz: D. Daniels, Leroy; Aaron Mabie, Bonus; John Bailey, Flora; John Warren, Caledonia; Wm. Anderson, Boone; C. F. Witt, Spring; W. B. Smith, Belvidere.

After the committee retired, Rev. J. M. Y. Smith of Marengo was called to the stand and gave a most able and enthusiastic address, alluding briefly to his experience and observation in regard to the influence of Masonry upon the Church, to illustrate which, he gave an account of his experience at Platteville, Wis., while holding a tent-meeting with Rev. L. Bailey. The committee, being ready to report, submitted the following nominations to the Convention: for Rep., E. L. Lawrence; for Coroner, E. M. Woolley; for Sheriff, H. W. Pierce; after some discussion, the matter was laid over until the evening session. Rev. D. M. Sinclair of Elgin was called to the stand, who addressed the Convention in such a manner as to arouse great enthusiasm. A few fragments of his address we give below. We are sorry we have not the whole, as it would no doubt be read with interest.

"My heart is in this work. I believe Masonry to be anti-Christian, anti-Republican, and anti-*Honesty*. I have not as yet in my experience, met with a man who was a Freemason that was a true, earnest, Christian worker. I do not believe a man can enter a Masonic lodge and take the fearful oaths which they are obliged to do, and take Christ with him. He must leave him at the door. I see before me a company of men whom I can trust, the substantial men of Boone county. All we need to do to put down this iniquity is to meet it square in the face, when we as men, and women, too, as they are interested in the matter, are willing to stand up in our might and strength against it, it *must* fall. Had I the time, I might illustrate many of the evils of Masonry. When I first entered the ministry I was often accosted by men of influence and assured that if I wished to get along well I must join the Masons or else I would be put upon the *starvation circuits* (cries of "shame"). I told them then I would go there rather than sell my religion" (cheers). He here made a stirring appeal to oppose these institutions at the expense of honor, success, wealth, and life if need be, which was received with great applause. He then continued:

"A certain doctor once came to me and said he wished I would not preach against Freemasonry any more; I replied "If I have misrepresented anything concerning the Masons I am willing to retract". "I do not say that you have misrepresented anything concerning Masonry, but I wish you would let it alone and say nothing about it." "If you will turn out the *ministers* you now have in it, and agree not to initiate any more, I will say no more about it while I am here." He said he wished there were no ministers belonging to them, as they never did them any good, they paid nothing into the treasury as they were initiated *free*. The reason of this, it is argued, is that they give tone and influence to the order and draw other men enough into the lodge to make it up. 'But,' says he, 'when they are once initiated they are just like other men.'

On motion adjourned to 7½ P. M.

EVENING SESSION.

Opened by prayer, by Rev. J. M. Y. Smith.

It was decided to leave the matter of nominating county officers in the hands of the committee until some future time.

Mr. Turneaure of Wis., gave a short account of his personal observation of the Morgan affair, after which Rev. L. Bailey delivered a lecture in which he discussed the antiquity, unity, beneficence and religion of Masonry, proving by quotations from the American Free Mason, that it is modern and not ancient; that it is full of discord and not unity; that it is selfish and not benevolent; that it is a religion and a false one; that the Masonic scriptures include those of the heathen and Jewish as well as Christian nations. Mr. Bailey was followed by C. A. Blanchard, who in the most eloquent and forcible manner gave an expose of the secrets, oaths etc., of the first three degrees of Masonry. We regret not being able to give this lecture to the public verbatim, as we are confident it would be read with interest. The audience was held until a late hour by his stirring eloquence. The Convention was well attended and was a success beyond all expectation, the Lord was certainly with us and gave his sanction to the movement. How much good was accomplished will never be known until the Final day, but we know that an intense enthusiasm pervaded the entire Convention and much excitement prevails throughout the county. The leading spirit of the movement was Mr. C. A. Blanchard of Wheaton, and in testimony of the favorable reception of his labors, the Convention unanimously passed the following *resolution*:

WHEREAS, Mr. C. A. Blanchard has thoroughly canvassed this county, having repeatedly lectured in each of its towns, exhibiting a commendable degree of energy, enthusiasm and ability, every-where arousing a strong anti-Masonic sentiment.

Resolved, that this Convention heartily recommend him to the confidence of the public, as an able lecturer upon anti-Masonry; and

Resolved, that this Convention render him a vote of thanks for his untiring efforts in prosecuting the anti-Masonic work in our county.

T. B. ARNOLD, *Sec.* SILAS DE MUNN, *Pres.*

—THE North Ohio Methodist Conference, by a considerable majority, has, after a long discussion, re-affirmed its last year's rule requiring all candidates for ordination to pledge themselves not to use tobacco.

Convention at West Union, Iowa.

The anti-Masonic Christian Convention met in the Court-house, at West Union, Iowa, Sep. 8th, 1870, according to announcement; J. W. Rogers Esq., Chairman. The object of the Convention being stated, Mr Charles A. Blanchard, lecturer and agent of the National Christian Association Opposed to Secret Societies, was introduced, and spoke with good effect on the character and workings of Speculative Masonry. The meetings were continued four evenings, and some, business was transacted in the day sessions. The attendance was good, and the Convention a success. Mr. Blanchard made many good points, quoting both from Masonic and anti-Masonic books, with astonishing ease and correctness. The lecture on the Religion of Masonry was especially good; the contrast between the true and false religion being drawn with a heavy stroke. The lady hearers in attendance at these lectures were truly disgusted with the weakness and wickedness associated with the ceremonies and initiations of the lodge: indeed all pure minds and clean hearts were ashamed of their Masonic relatives. The following resolution was passed:

Whereas, Knowledge is power, and virtue its legitimate fruit.

Whereas, A pure gospel and sanctified press are the hope of the world. And

Whereas, The CHRISTIAN CYNOSURE, the organ of the National Association Opposed to Secret Societies, gives true information relative to the evil workings of Secret Societies, Therefore,

Resolved, That it is the duty of every friend of a pure gospel and untrammeled press to subscribe for this organ at once, and aid in its circulation.

Friends of emancipation every-where, we would call in thundering tones: Come and rescue the individual Mason, the fraternity, the pulpit and the press from the forged chains of the Grand Master, the enemy of all righteousness.

M. S. DRURY, *Sec'y*

CASTALIA, Iowa, Sep. 14th, 1870.

The Spirit of Masonry.

A member of the Genesee Conference of the M. E. Church writes: "If you deem it best you can say in the *Wesleyan* that a day or two after the cruel and heathenish treatment of that man of God and faithful minister of the Gospel, Bro. Rathbun, while I was at Avon Depot distributing '*light*,' a tender-hearted Mason stepped up to me (a member of Avon M. E. Church, so I am informed) saying: "There was a minister rode on a rail a few evenings since for preaching against Masonry, and there are more rails left." Such is the genius of Masonry. I have tried to get the barbarous affair noticed in our papers here, but in vain.

He further says "I was promised a coat of tar and feathers and the benefit of a rail-ride, if I showed myself to lecture in Mt. Morris, which was only interrupted by *Providence* on the part of the brethren who were to have made the arrangements. I don't like such providences, however. I would rather fall than swerve or compromise principle."

—*American Wesleyan.*

Correspondence.

Extracts From Letters.

An active worker in opposition to secrecy says:

"Thinking men and women of all classes and denominations will soon be called upon to take an active part in this matter, perhaps, much sooner than they expected. It will be far better for the Christian world to take time by the forelock (as Helper did in the slavery question) and try to root out this social evil, than to wait until the storm comes."

—:o:—

ELDER BAIRD, who is lecturing faithfully in Pennsylvania, sends us the following encouraging letter, with a list of subscribers:

We are working quite lively here in the lecturing business, and the tide of public opinion is growing more favorable to the reception of the truth. Some are taking a decided stand, and others sit shivering on the fence; but we are in hopes to put the CYNOSURE into a good number of families, for we find that it proves a good medical adviser against the Masonic fever. Now that the long winter evenings are coming, we have good reason to believe that many will be driven into warmer quarters on this subject.

Thank God and take courage.

J. R. BAIRD.

Political Action in Pensylvania.

YORK, Pa., Sep. 10th, 1870.

Editor Christian Cynosure:

So many anti-Masonic tracts and documents have been circulated in the Fifteenth Congressional District of Pa.,—York, Cumberland, and Perry counties, that the Republican party has been forced to nominate for Congress a man who does not have to make concealments. Rev. William B. Raber of Mechanicsburg, Pa., a United Brethren Presiding Elder, is our nominee.

The York *Republican* of the 7th inst., in an editorial, says: "Mr. Raber, the Republican candidate for Congress, has no concealments from the public eye."

Now, let all the readers of the CYNOSURE scatter tracts in their congressional districts, and we will soon have enough gentlemen in Washington, who have "no concealments," to impeach the next Masonic Moses, and to remove those odious Masonic doors from the Capitol.

If we "push things," the "Handmaid" will soon be where "Louis and I" now find themselves.

Yours, for pushing,

E. J. CHALFANT.

DUBUQUE, IOWA.

Editor Christian Cynosure:

—:o:—

Having read in the last number of the CYNOSURE D. H. Whitney's "Defence before the Grand Lodge of the State of Ill.," I wish to say: I knew Dr. Whitney for years. He was one of the first settlers at Belvidere Ill., and up to the time of his death he was a prominent man in the county.

I also knew his accusers. Some of those men, of *themselves*, were not overly good—but speckled as they were, I do not believe they would have aided in the escape of a murderer had they not felt that their obligations as Masons compelled them to this. In charity I must say that it was those bonds and ties, that run through those horrid oaths, forming the warp and woof of Masonry that bound them. These men were bound to as the "Defence" says they did do. While bound in chains to stand by a brother Mason, *be he right or wrong*, how could we expect them to go for justice! These men acted consistently with their oaths, and with such a pressure it required nerve to do differently.

You did well that you published Judge Whitney's defence of his course in securing justice to an outraged public.

I would that other Grand Masters and Worthy Chiefs who occupy the seat of Justice might read Judge Whitney's vindication of his course as a Bench officer, sworn to respect the Constitution and the laws.

I would that the young men of Boone county who were mere lads when Dr. Whitney took that noble stand for justice, would read that defence twice over.

I would that the "Defence" could be sent out into all the land. All that the people need is more light.

It is claimed that the more said and written about the doings of the dark orders, the more they are built up.

A man in this city, who stands high in Masonry, said to me to-day: "Finney and Blanchard are helping on our cause by their course." I replied: "They will probably *continue* to aid it in the same way." The man who can read Finney on Freemasonry, or the CYNOSURE for six months and find a motive in either for becoming a Mason—that man can get blood out of a turnip.

I regret exceedingly the effects of Masonry and Oddfellowship on our young brethren in the churches. Not a few of them are joining these dark orders; and as their interest in the Lodge *increases*, from my observation as a minister, I have found, their interest in the Prayer-meeting *decreases*. And in many cases the Lodge virtually supplants the Church.

In conversation with a professor of religion, not long since, who extolled Masonry highly, I said: "You seem to put Masonry before Christianity." He replied: "I do. Masonry lived up to is better than anything I hear preached in our pulpits." Alas for man when his necessities outgrow all that the Gospel of Christ can do for him. Yours,

D. M. AMSDEN.

A Good Letter from Ohio.

Editor Cynosure:

I see allusions in your paper to Christless prayers in the lodges of secret societies, as if the omission of Christ was a defect; but no remark has come under my notice which treats that omission as a crime against God, a positive insult, a studied, intentional slight if not by all those who use their prayers, yet clearly so by the leaders who composed the prayers, and whose influence controls in all matters pertaining to rituals. "One Mediator between God and man"—"Whatsoever ye shall ask in my name," are passages that open the way of access to God, and there is no other name given but Christ's by whom we have access to God. Christ is the "way." "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." "He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber."

The Masonic societies are composed largely of Unitarians, Jews, Universalists, Mahomedans and Infidels, who are all opposed to Christ as a vicarious offering for sin, and as a "Mediator between God and man;" and so the leaders prefer to offer a direct insult to God, as often as they pray, rather than offend the ears of unbelievers.

Their chaplains are often notoriously wicked men, who would stick at the humbling ideas implied in true prayer; but when they may be permitted to pray to the Mahomedan's or the Deist's God, making no mention of their sinfulness, and no allusion to any other righteousness than their own, they can officiate without any inconvenience. They can pray a drunken libertine (if he happens to be a brother,) into heaven as well as not, and draw great consolation from the belief that a membership in the fraternity is "a good enough religion for me," since, by common consent of the fraternity, all who die are entitled to a Mason's heaven.

Please put a little more emphasis upon your critiques upon Christless prayers.

Yours etc.,

MARK.

Acknowledgement of Receipts for the Cynosure, from Sep. 7th, to Sep. 20th 1870.

S. Reynolds, 10 cents; R. L. Stanguard, J. H. Dowen, Oren Cravath, 25 cents each; Wm. Douthett, 26 cents; J. P. Richards, 30 cents; John McLean, 45 cents; Thomas Rogers, S. Green, 50 cents each; T. P. McCormick, Henry W. Simonds, 80 cents each.

A. D. Freeman, Charles Oldfield, I. McKinzie, W. Post, Chas. Martin, J. G. Stearns, Scott Aldrich, D. D. Deal, S. Bassett, David Stratton, John Eckels, Edward Dolph, Isaac Compton, F. H. Hanna, C. H. Gillett, C. W. Keller, P. Carpenter twice, J. Blanchard, G. W. Camp, W. M. Oburn, Samuel Bennett, John Harley, J. L. Bush, B. M. Amsden, Newman Campbell, C. H. Olger, Robert K. West, W. J. Dallas, Thomas Mathews, James Kennedy, S. Cole, E. Stubblefield, S. Tompson, Samuel Hodge, A. S. Landon, Mary C. Lewis, George W. Lemon, H. M. Wilcox, H. Van Order, O. Hanson, David Shuler, I. R. B. Arnold, B. F. Pettengill, Jesse James, P. Huriass, P. S. Focmster, Cornelius Hutton, E. French and A. Ayres, $1.00 each.

George M. Merritt, $1.05; B. T. F. Cake, C. C. Corss, $1.10 each; James Scott $1.20; J. C. Graham, $1.25; Wm. Oglesby, $1.50.

Samuel Bingham, Z. Hadley, E. W. Pettys, Mrs. Mary A. Gamble, J. E. Utley. T. C. Radabaugh, H. W. Cobb, S. Gorton, C. C. Fitts, George Brokam, J. S. Hickman, Nathaniel Warren, Thomas Reed, P. Carpenter, three several times; J. C. Taylor, William Campbell, Daniel Carpenter I. A. Hart, B. F. Lewis, W. Young, Wm. Shattuck, A. D. Kellogg, A. T. Winch, D. D. Sherk, Wm. Banks, and Wm. Douthett, $2.00 each.

Wm. Oburn 2.10; Wm. McCoy, $2.50; Mrs. L. C. Cook, $2.60.

Isaac Preston, $3.00; J. R. Baird, $3.20; James McMillen, $7.00; "A Friend," $8.00; Josiah Work, $9.00. Donation, F. D. Parish, $10.00.

THE FAMILY.

Gate of the Temple.

Gate of the Temple—beautiful gate,
Close to its portal a lame man did wait,
Sacred the hour devoted to prayer,
Asked he an alms of those entering there.

Ah, little he thought as the day waxed old,
Of a boon more blest than "silver and gold:"
Said the fisherman preacher (hid in his talk,)
"In the name of Christ Jesus, rise up and walk."

Walking and leaping, the Temple he trod,
Joyfully walking and praising his God.
Amazement and wonder filled all the throng,
Had they not seen him a cripple so long?

And he who was called from Genesereth's wave,
Spoke then of the Victor o'er death and the grave,
For by His power, the man that was lame,
Now was made strong "through faith in His name?"

Ages have passed with their story and song,
Sorrow has lingered, and joy danc'd along,
Helpless and needy, still healing we gain,
Though crippled by sin, "through faith in His name."

Gate of the Temple—beautiful gate,
For portals yet fairer, we trustingly wait,
Day closes them not, and there is no night,
Where the "Lamb is the Temple," the glory—the light.

MAJASA

"Get Thee Hence, Satan!"

A little girl sat upon the large stone door-steps of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then turning back to his playmate, who seemed to be absorbed in the pictures of a new book, he asked,—

"Give me a bite of your apple, Clara? mine's all gone."

"Not now; wait till I eat it," was the abstracted reply. But the voracious little fellow, not quite content to wait, took the apple up, turned it round and round, smelled it a little, and then began to toss it lightly in his hands, each time catching it again. I expected to see his teeth go into it; but he was too honest for that; at last, in an unlucky moment, it dropped from his chubby hands, and rolled across the walk into the gutter, and was borne away.

His exclamation brought the large eyes of the little girl upon him. The rich blood mounted to her brow; and with a spring she was upon her feet, with one hand raised, apparently to strike the shrinking form beside her. But it did not fall; and as she stood, her hair thrown back, her white hand poised in the air, the whole face and form showing a struggle within, I prayed that she might not be tempted. A moment more, and the clear, triumphant tones of her voice fell on my ear,

"Get thee hence, Satan! get thee hence!"

The mother within the door heard the sound too, and coming to them, asked the meaning. Again a blush mantled the noble brow of the child; but it was humility and shame that caused it, while, with slightly drooping head she answered,—

"Satan wanted me to strike Freddie; but I didn't."

The mother drew her within her arms, and kissed her, saying,—

"That is right, my child; resist him and he will flee from you."

Would that all might learn in childhood to resist the power of temptation, with the Holy Spirit's help! Truly the world would be the better for it.—*Sabbath School Messenger.*

The Persevering Boy.

"Sir," said a boy addressing a man, "do you want a boy to work for you?"

"No," answered the man, "I have no such want."

The boy looked disappointed; at least the the man thought so, and he asked: "Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy, but it is not so, I find."

"Don't be discouraged," said the man in a friendly tone.

"Oh! no sir," said the boy cheerfully, "because this is a very big world, and I feel certain that God has something for me to do in it."

"Just so, just so," said a gentleman who overheard the talk. "Come with me, my boy; I am in want of somebody like you."

He was a doctor; and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it; so he took the boy into his employment, and found him all that he had desired.

Yes! God has something for every body to do in this world. It's a very big world, and there's room enough for all.—*The Gospel Advocate.*

Charles Lamb's Warning to Young Men.

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself, to see all goodliness emptied out of him, and yet not able to forget the time when it was otherwise, to bear about the piteous spectacle of his own ruin. Could he see my fevered eye, feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of this death out of which I cry, hourly with feeble outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

"Sometime."

The late Mr Prentiss has written many beautiful paragraphs, and the reading of these increase our regret that one possessing such fine capabilities and refined sensibilities should have sunken so low as he did:

"Sometime—is a sweet, sweet song, warbled to and fro among the topmost boughs of the heart, and filling the whole air with joy and gladness as the songs of birds do when the summer morning comes out of darkness, and day is born on the mountains. We have all our possessions in the future which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one, or our ears hear the other. But oh, reader, be of good cheer, for all the good there is a golden "sometime;" when the hills and valleys of time are all passed; when the wear and fever, the disappointment and sorrow of life are over, then there is the place and the rest appointed of God. Oh, homestead! over whose roof fall no shadows or even clouds, and over whose threshold the voice of sorrow is never heard; built upon the eternal hills, and standing with the spires and pinnacles of celestial beauty among the palm-trees of the city on high, those who love God shall rest under thy shadows, where there is no more sorrow nor pain, nor the sound of weeping "sometime."

The Right of Children to the Bible in the Schools.

Children, even before their birth, are under the protection of law, and their prospective privileges and possessions are secured to them by law. Ex. xxi. 22, 23. Blackstone, Book 1. Chap. 1. When they are born, society or the State sees that they are properly provided for. They may not be starved or poisoned, even by their parents. They are members of the State, and as self-preservation is the first law of nature to the State as to individuals, it has a self-evident natural right to protect and provide for its members, against the cruelty, avarice or ignorance of parents, as well as against the ruthless hand of violence or the arm of a hostile foreign power. Thus Scripture, reason and the laws of enlightened nations agree in declaring that children are not so absolutely the property of their parents that they can do with them as suits their own convenience or inclination. The State punishes parents for brutal treatment of their own precisely as it would for like treatment of the children of others. The modern claim that the State cannot interfere to determine what shall be the education of the child is based on the false assumption of the parents' exclusive interest and right, and is as erroneous as the Spartan claim that children are absolutely the property of the State.

But even brutes have a right to protection from the State against the passions and avarice of their owners. Have children a right to nothing more? They are rational beings, and their rational nature must be suitably provided for. Its own welfare demands that the State promote, to the highest possible degree, the intellectual development of all its citizens. But children are also moral and religious beings, capable of virtue and of vice, while their virtues or their crimes are destined powerfully to affect the interests and perhaps even control the destinies of the State. Has the State no interest in their moral development and no right to make provision for it? Few have the hardihood to maintain that the State can long exist without a certain degree of morality among its citizens.

The State is ordained for the restraint of wickedness, and nowhere, even on the most secular theories of government, has it ventured wholly to decline this high office. On the principle that prevention is better than cure, if on no other, the State is warranted to provide proper moral training for youth. If the State has the right to punish crime, it must have the right to prevent it, and to use the best means of prevention. The Bible is the best, in fact, the only infallible rule of morals. The teachings founded upon it, are the only ones that can bind the conscience. Can the State justly punish any one for rebellion, whom it has never instructed in the duty of obedience to rightful authority by teachings founded on the Fifth Commandment? Or for murder, or bodily injury, until it has taught the sacredness of life and limb from the Sixth Commandment? So of the violations of chastity, offences against rights of property, and perjury. For some of these crimes the State inflicts the severest punishments, even death itself. It is not enough to reply that these are crimes against the light of nature, and are, therefore, justly punished by the State. The light of nature is very dim. The physician is not justified in giving up his patient to die till he has tried all the remedies known to the art. Neither is the State justifiable in punishing to the utmost, until it has used the best means of prevention—instruction in the morality of the Bible. We read that when some brought young children to Jesus, and his disciples rebuked them, He said: Suffer little children (not the children of disciples only) to come unto me and forbid them not. Do we suffer the children from whom we take away the Bible in the school to come to Jesus? Do we not most effectually forbid all whose parents are not Christians to come? When we say to Jewish, Infidel, Roman Catholic, and Pagan parents, the law shall be such as to enable you to shut out all Christian light and knowledge from the souls of your children, are we not partakers with them in their evil deeds? If we permit this claim in regard to their children, how long will it be before they will make the same demand in regard to ours? For they will assuredly be nearly, if not altogether, as much opposed to other people's children being taught Bible morality, as their own. Indeed, this would be no new claim for Rome. We are in danger of forgetting the historical attitude of the Infallible Church toward education, now that the rack, and the stake are not, as formerly, at her command. If Bible morality is not fit to be taught in the schools, it is not proper to be taught anywhere else.

But I shall be told, perhaps, that it will infringe the rights of conscience to teach Christian morals in the schools where the children of unbelievers attend. And pray how do we know anything about conscience and its rights, but by the Bible? If conscience ignores its charter, is it not in a fair way to lose its rights? Christ tells his disciples that the time cometh when whosoever killeth you will think that he doeth God's service; but he does not intimate that their thinking so would justify the killing! When Paul was a zealous persecutor, he verily thought he ought to do many things contrary to the name of Jesus; but he does not dignify his depraved inclination with the name of conscience. Again he tells us of some, whose mind and conscience are defiled. And this, I take it, rightly describes the conscience of those that wish to exclude the Bible from the schools. As to the parents, to their own master they stand or fall; but are they to be permitted to compass the moral ruin of their children, as though they had the absolute disposal of them, both for this world and that which is to come? The highest right which a parent has over his child is a claim on his obedience, and this claim is allowed only in things lawful.

Christian Parent! Where is your conscience, in regard to the proper instruction not only of your own children, but of all the youth of the land? Who are the occupants of our almshouses, jails, penitentiaries and houses of shame? They are, for the most part, those that have no instruction in Christian morality, at home or in the school. Are you willing to increase their number, by removing moral instruction altogether from the schools? Can you afford to do it, pecuniarily, if you could otherwise? This cry of Jews, Infidels, Catholics, away with the Bible from the school! is the old howl of hatred to Christ and Christianity. It was heard long ago in Jerusalem: "Away with Him, away with Him, crucify Him." And if you suffer them to exclude the Bible from the schools, you permit them to crucify your King. Shall it be said again, "And they all forsook Him and fled?" This effort to shut out the Bible from the school in this Christian nation is one of the most direct assaults of the hosts of hell on the Kingdom of Light that has been made since the reformation.

Descendants of the Pilgrim Fathers who left the old world and came to this then howling wilderness, that they might enjoy the light of God's holy word, and freely walk in it; of Protestant fathers of Ireland; of covenant fathers of the moors and mountains of Scotland; of reforming fathers of England; of Huguenot fathers of France, many of whom suffered in the never-to-be-forgotten massacre of St. Bartholomew; of fathers of Holland, from whose living graves often ascended the triumphant psalm; of reforming ancestors of the broad fatherland; of fathers of the lakes and mountains of Switzerland; of Waldensian fathers

"Whose bones
Lay scattered on the Alpine mountains cold,
Slain by the bloody Piedmontese that roll'd,
Mother with infant down the rocks."

—as our Heavenly Father freely gives the breath of life and the light of the natural sun to all; as He freely offers the Holy Spirit and the light of the Son of Righteousness to all in His word, should we not resist by all means in our power every attempt whether of pretended friends or open foes to deprive us and the rising generation of that word which all are commanded to search—the only light in the moral darkness of this world, and be willing, if need be, like our fathers, to present our bodies a living sacrifice in the cause of an open Bible for all?—*Christian Statesman.*

Our President and His Cigar!

BY REV. GEO. TRASK, FITCHBURG, MASS.

We are not in a complaining mood. We like our Chief Magistrate, and believe God has made him an instrument of immeasurable good to the nation. But we dislike his cigar. The President in his public acts is public property; and, as Americans, jealous of American honor, we have a right to protest against this overlasting obtrusion of presidential tobacco-smoke upon public notice.

Certain reporters, who dog official greatness from Dan to Beersheba, delight to show up the head of the nation in smoke, and seem to prefer, if we understand them, a silent, smoking, smouldering volcano to a living man. We had better have a hard smoker than a hard drinker at the head of affairs, we admit; but the private debaucheries of Frank Pierce and Andrew Jackson are less offensive if possible to the good taste of the nation than this daily parade of General Grant and his cigar!

There are certain vices which should be practiced in secret, if at all, and smoking is one. If the President should betake himself to some club-room or smoke-room and do up his fumigations, then he might give official reporters less occasion to ring the changes on the "inevitable cigar," and do less to poison our children by his pernicious example.

Not only do smoky editors take advantage of this weakness of our President; but tobacconists, greedy of gain, are subjecting it to their sordid purposes. Hitherto these gentlemen have insulted the public taste by posting at their shop-doors some savage, some filthy squaw, or some unearthly and disgusting image to invite attention to their wares—their cigars and "negro-head tobacco"; and all this seemed appropriate. But cupidity is audacious, and they now insult American pride by installing at their doors a full life-like wooden bust of President Grant, offering to passing travelers a cigar of his favorite brand! Emblems of majesty are not rare. We have Jupiter with his thunderbolt, Hercules with his club, Ahasuerus with his scepter, Washington with his declaration of independence, Lincoln with his proclamation of liberty to four millions of bondmen, and now, in the year of our Lord eighteen hundred and seventy, we have President Grant and his cigar!

General Grant, though a mighty captain, is the victim, and we believe the unwilling victim, of a despotic and degrading habit; a habit which "carries kings into captivity" and "binds princes at its pleasure."

Abraham Lincoln, who abhorred tobacco, often besought General Grant to give it up; and the General, we have been told, about as often promised to do so, when the exigences of war would allow.

Young America should not copy bad examples, in low places or in high places; the very victims of the "weed" warn them not to do it.

"I have been a slave to tobacco twenty years," said a father. "I suppose I shall die a slave; but if my son should use it I would disinherit him. It is bad enough that his father should live and die a slave."

Said General Grant to a certain gentleman, who presented him with a costly meerschaum in front of Petersburg: "Gentlemen, it is true I smoke; but it is a bad habit, and I purpose to drop it. You have presented me with this pipe. I can do no less than thank you for it."

When gentlemen professing Christian purity thus pander to the depraved taste of a superior, we are glad to find that General Grant has the manliness and good sense to rebuke the servility.—*Selected.*

Do it over Again.

A theological student once called on Dr. Archibald Alexander, in great distress of mind, doubting whether he had been converted. The doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said:

"My young brother, you know what repentance is—what faith in Christ is. You think you once repented, and once believed. Now don't fight your doubts; do it all over again—repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ this moment, and let your doubts go. If you have not been his disciple, be one *now*. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and there fight him."

CLEAVING TO CHRIST.—I have seen a heavy piece of iron hanging to another—not welded, not linked, not glued to the spot—and yet it cleaved with such tenacity as to bear not only its own weight but mine too, if I chose to seize and hang upon it. A wire charged with an electric current is in contact with its mass, and, hence its adhesion. Cut that wire through, or remove it a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord brought in contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth nor in hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held in safety; but if the circle be broken the dependent spirit instantly drops off.—*Arnot.*

A PAPAL "MIRACLE."—Shortly after Easter an event occurred in Rome which had but few witnesses, and has since been cautiously and timidly whispered through the streets. As it, however, throws an interesting light on the state of things in the Eternal City, and on the views of the Pope regarding his own person and office, it deserves to be known in Germany. The scene is at Monte Mario, in the neighborhood of Villa Melini. Leaning heavily on the arm of an attendant, the Pope climbed the steep ascent, the impersonation of corporeal weakness and decrepitude. Every road and path about Rome is constantly besieged by beggars. The blind, the halt, and the sufferers from the terrible malaria solicit everywhere the charity of the passers-by.

Among a troop of mendicants there was one lame of both feet, who seemed to have a particular claim to the compassion of the benevolent. As his Holiness drew near, the withered countenance of the beggar brightened up; he raised his hands, and every feature seemed to say: "Master, have pity on me!" Pope Pius went up to him, and when we recollect his very decided *penchant* for miracles, and his firm conviction that he himself is a wonderful instrument of Divine Providence, we can easily comprehend the sequel. Profoundly agitated, he raised his hand, and said to the infirm mendicant: "Arise, take up thy bed and walk!" It is hardly possible to form an idea of the effect produced on the poor sufferer by these words issuing from the mouth of Infallibility. He looked a moment as if electrified, and then with sparkling eyes sprang up, and advanced two or three paces. The countenance of the Pope beamed with rapture; but in a few seconds the seemingly healed beggar fell heavily to the ground. Like a soldier pressing forward with desperate energy to the attack of a fortress, the Pontiff cried a second time: "Arise, and walk!" But when the patient sprang up again only to fall anew, the hands of the Pope trembled, his voice became hoarse, and he repeated the command a third time stammering. Yet another conclusive effort, and the eyes of the half-savage and filthy Lazarus revealed horribly all his suffering and his disappointment. The face of the Pope became deadly pale, and he was borne, half fainting, to his carriage. In another moment the vehicle was rolling away at a furious pace, while the unfortunate mendicant lay writhing on the street and groaning "Madonna, Madonna!" This anecdote is highly characteristic of Pius IX. His self-assumed omnipotence and his mania for personal infallibility are in him not policy, but earnest conviction; though his undoubting faith in himself has, no doubt, been dexterously made subservient to the policy of others.—*North German Correspondent.*

The Masses.

"How shall we reach the masses?" is the question discussed in church papers and preachers' meeting now; just as if no light had been shed on the subject in the history of the past.

Jesus reached the masses. He went forth with his heart full of love, speaking to men in a common sense style, of things of the deepest, highest interest, and the "common people heard him gladly."

Martin Luther reached the masses. The great truth, "The just shall live by faith," set his soul on fire; and going forth speaking, with an honest heart and glowing lips, the masses, throughout the length and breadth of Germany, listened with rapt attention to his burning words.

John Wesley reached the masses. He got his own heart "strangely warmed," laid aside formalism, left the gothic churches, where the people were not, and to which they would not come, and went forth into the fields and public streets, and plain buildings, where the people were, or could be gathered; and then in earnest, affectionate pleadings, besought them to be reconciled unto God—reaching, sometimes, ten thousand ears at once.

Charles Spurgeon reaches the masses. He has no fine cathedral, no gaudy church, opera-like in its appointments; but a vast, plain edifice, into which the masses *can* come, with plain, *free* seats, made for people with plain clothes to sit upon; and then, without *boring* the people with quartette singing, or psalters, or musty prayers composed two hundred years ago, or manuscript sermons, he has them all to sing, and then gives them a dish of good English common sense, about Jesus and eternal life, that makes ears tingle. And him, too, the people hear gladly. Policemen cannot keep them out.—*Earnest Christian.*

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—Jesus Christ. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, OCTOBER 18, 1870. WHOLE NUMBER 57.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 50 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance at the office of the subscriber. All articles for publication, and all subscriptions for the paper and donations for the cause, should be addressed to H. L. Kellogg, 88 La Salle street, Chicago.

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Females in Secret Societies.

I am fully aware of the seeming want of gallantry, especially in these days of "Woman's Rights" in any objections to the admission of females to any society designed to effect social or moral reforms.

But I do not propose just now to discuss questions of gallantry nor the main question of Woman's Rights; but questions of social propriety and of individual and domestic virtue.

The main objection which I now urge against the promiscuous mingling of the sexes in Secret Temperance Societies is that it is a *gross violation of domestic propriety, and perilous to domestic virtue.* I make this objection, fully aware of the fact that at present many of the members of such societies are men and women of high social standing and irreproachable moral character; many of them good Christians. And still I make the charge deliberately. That such men and women knowingly, intentionally overstep the strictest rules of propriety or the most rigid rules of morality, I do not claim for a moment. But that what they are really doing involves and directly tends to both of these, I claim most distinctly.

Many respectable, even Christian business men—through various perverting, blinding influences, habitually do things with a kind of careless conscientiousness, which according to any true system of Christian ethics, involves downright dishonesty. The late Professor Shepherd of Bangor once said in my hearing, of certain Church members, "*They are very good Christians but they are dishonest*"

So in politics, many things are done under the name of political policy, done too by Christian Statesmen, which, if rightly named, would be simply corruption.

So is it, perhaps, in the case before us. In my opinion for a Christian man—for any man—to belong to a secret organization composed of both sexes, to have secret pass-words and signs and grips with a number of neighboring women, that he is not at liberty to divulge to his own wife, or for a female old or young to have any such secret connections with men that she is not at liberty to disclose to her own husband, a parent or brothers, is in principle a very gross impropriety, not to say scandal; no matter what motives may prompt it, nor what commendable earnestness in a good cause may continue it.

There are principles of propriety between men and women—sacred principles of domestic propriety between husbands and wives, parents and children, the violation of which cannot be justified by any mere good intentions.

Neither does the plea that these secret pledges and pass-words and signs and grips are unimportant and harmless break the force of this objection. The propriety or the impropriety of such conduct does not depend upon the nature or the degree of the secret at any given time, but upon the simple fact of men and women having any such permanent, secret relation or habitual secret intercourse with each other, about which they cannot speak freely and fully, to their own wives or husbands or parents or brothers or sisters. And the good sense of any community will so decide in all ordinary cases.

Such secret connections are not only a violation of domestic propriety, they must be most dangerous to virtue.

It needs no deep insight into the corrupt human heart, no very clear insight into the gradual development of vice in the human soul, no extensive knowledge of the history of domestic corruption to warrant the conclusion that out of every hundred men and women old or young—and especially the young whose characters are unformed and whose principles are unfixed—systematically trained to keep secrets that are harmless, some will thereby learn to keep secrets that are not harmless.

It should also be seriously pondered that these secret temperance societies furnish no barriers to any other forms of vice but that of intemperance. The members of such societies into the secret chambers of which our husbands and wives, our sons and our daughters are being drawn, may be, many of them are, sadly immoral in other respects.

Here, for instance, are profane, dishonest, licentious, infidel men; men who neither fear God nor regard their fellows; men whose well known character excludes them from respectable families; and yet, in these *moral* societies, our wives, our daughters or sisters are to take such men by the hand and call them *brothers*; are to hold secret night meetings, with such men, are to have between themselves and such men, methods of secret communication through signs and grips and winks that they are solemnly bound not to disclose to their own husbands or fathers or brothers.

Such relations of villainous, artful men or women to a young girl or mere unsuspecting lady gives them much of that fearful power over them which the confessional gives the Catholic priest over the females of his charge, and which at one time destroyed virtue in half of Christendom.

There is enough in such a state of things to ruin, in time, half the families in any community.

There is still another important consideration connected with this subject. Just now, in most of these secret temperance societies, the good, reliable men and women may be in the majority, and have full control, and so hold in check any evil tendencies. It will not remain so long. One after another, the better members will find them useless and quietly drop out leaving these organizations with all their prestige and power in the hands of corrupt, designing persons, who will soon make them "cages of unclean birds." Already such results begin to appear in some places.

I am surprised that discerning Christian men and women do not see through the devices of the devil in this whole matter; do not see that for him it would be a master-stroke of policy to allow half the old drunkards in any community to be reformed, if in the process of such work he can set in operation influences that sooner or later will largely destroy general virtue in the same community. I marvel that intelligent Christians can be so ignorant, or so careless about the smallest germs of evil or the slightest infringement of propriety in this age of domestic laxness. I marvel that they can fail to see that in this secret mingling of the sexes, and that too, without regard to moral character, there are principles that in time may destroy all the sacredness of the family relations, and gradually break down all of nature's safeguards to moral purity and especially to youthful virtue.

Shall we never learn, that practically there are no small things in this world? Temperance men surely ought to know that upon their own principles there lurks in every sparkling wine-cup a deadly reptile that throughout one's whole life may continue to bite like a serpent and sting like an adder. Theologians know that the most wide-spread and most monstrous religious errors and corruptions have begun in a form so trivial that nobody has thought it worth while to meddle with them at first.

Shall we never learn that in the moral as well as in the physical world, invisible atoms floating upon the air may carry the seeds of a plague that shall slay half a city?

Have we forgotten the divine declaration that "A little leaven leaveneth the whole lump"? Why may not the dark kingdom of hell as well as the bright kingdom of heaven grow from very small beginnings? Shall men continue to sleep because the enemy claims to be sowing only very small seeds?

"If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." P. B. C.

Man Gets the Honor.

That secret societies, while they claim to accomplish much good among men, depend upon the powers of nature, rejecting the doctrine that nothing good can be done without the grace of God, they will scarcely have the hardihood to deny. When Jews and Turks are recognized as brethren, and all work harmoniously together, the work done can not be performed in a name which Jews and Turks do not recognize. The Christian, in his lodge, must lay aside his Christianity and occupy ground in common with the members who deny Christ. But the only powers which all do recognize are those of our human nature: the grace of our Lord, by which alone the Christian confesses himself to be able to do anything, the Jew condemns, and other infidels join in treating it with contempt. Some of the speakers who seek to magnify these organizations even boast of the great things which they do in the name of humanity, and disparage the Church by representing what nature is able to accomplish as superior to all that grace, which Christians extol so highly, enables man to achieve. The very principle of these societies is therefore in conflict with the Christian rule to trust only in grace for strength to do good as well as for the attainment of salvation, and to do everything for the honor and praise of Him who bestows the grace, not for the glorification of miserable man and his societies. St. Paul says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3, 17. It requires no great degree of intelligence to perceive that those who carry on the work of benevolence in the name of humanity, recognizing the need of no other power than that of human nature, as is done by secret societies, cannot be complying with this divine command; and that to join such a society or to retain, membership in it is, therefore, inconsistent with the Christian profession. They do nothing in the name of the Lord Jesus. Christians may be led into them with the desire of doing something to benefit mankind, and may, as individuals, sincerely wish to perform their work in no other name; but as members of the society, they cannot gratify such a wish. The societies recognize no such name, and those who wish to labor in this blessed name must cease to be identified with the society which will not recognize it, but does all in the name of the humanity which is sinful and under the curse, and can do nothing really good, and which does not give thanks to God and the Father for what is accomplished, least of all give thanks by *Him*. Again the Holy Spirit says, by St. Paul: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10, 31. But the secret societies which profess to do great works of benevolence, as they do not claim to perform them in the name of Jesus and by the power of His grace, but rather proudly assert their human ability, do nothing to the glory of God. Whatsoever they do redounds to the glory of man, in whose name and by whose power all is professed to be done. All the glory that is gained by the works of these societies accrues to humanity, nothing to Divinity. All the good they pretend to do, man gets the glory of, while Christians are anxious to give God alone the glory as they are expressly commanded to do and as gratitude to God for His boundless mercy prompts them to do. A Christian cannot therefore cooperate with these societies without acting in opposition to the will of God and detracting from the glory of His blessed Redeemer.

—*Lutheran Standard.*

The Selection of Clergymen.

What is the relation of religious men toward clergymen? Where the voluntary system prevails, as it does in the United States, it is plain that every man must have a voice in the selection of the clergyman who is to administer the word of God to him. In making the selection, therefore, by what rule is one to be governed? May he give his vote for a horse-jockey, a hard drinker, a gamer, a chamberer, a sharper, or a Mason? Is the teaching of religion a profession which can be reconciled with any one of these qualifications? If it can be reconciled with Masonry, it can be reconciled with all the others, for Masonry admits them all.

It is possible that Masonry has become so interwoven with our holy religion that, if one should decide not to listen to the preaching of a Mason—if he should decide not to attend any church where a Mason or a Jesuit preaches, he might find himself under the necessity of not going to Church at all. What then must a church-goer do in such a case? He may probably have to do precisely what was prescribed for Christians in times of Pagan darkness eighteen hundred years ago, who were to ask no questions for conscience' sake. It was of but little consequence whether the meat which a Christian ate had been offered to idols or not, so long as he did not know it; but the moment he knew that it had been so offered, it was right and proper to abstain from eating it.

And so it is with the ministrations of that man who thinks that he can reconcile the teaching of the religion of Christ with the worldly cunning, the pharisaical craft, the groveling, darkling paganism, the double-faced subtlety practiced by Masonry. So long as we do not know that our teacher is a man of this character, we may listen to him, for it is right and proper to suppose that one who undertakes to preach the religion of Christ is honest; but the moment we know that he is a Mason, an abhorrent compound of paganism and religion, a practicer of hidden rites and mysteries that shun the light, while at the same time preaching the doctrines of One who said nothing in secret, and who was the Light of Light, then it is plainly our Christian duty to withdraw from that man's preaching and listen to him no more. In being a Mason he commits a great sin, which he must confess to his hearers, and resolve to recant and amend, or else no truly pious man should ever give him countenance or support. We might as well have the doctrines of Mahomet thrust upon the acceptance of the Church, as to receive that revolting charlatanism which constitutes Masonry.

Where a minister of Christ has once become involved in the meshes of Masonry, it is not always easy to correct the evil. One cannot conveniently cease going to his old accustomed church because he discovers some day that his clergyman is a Mason. Is he to allow himself to be driven out from church by Masonry? Would it not be better that the offending preacher should be expelled, and that Masonry should be driven out of the temple? Which is the most likely to make the temple a den of thieves, Masonry or Christianity, pure and simple?

One course is open to church-going people, which is perfectly clear and practicable; and that is, never to vote for a new clergyman who is a Mason. By this means, one can not only clear his own conscience, but he can bring the question to a direct issue, whether Masonry is to be thrust upon the church as one of its venial qualifications or not. If Masons, who claim to be Christians, insist on bringing Masonry with them into the church, and enforce Masonic preachers upon those who revolt at them, it is time that the issue is made. For our own part, if we can have no public worship without having Masonry mixed up with it, we should prefer to have no such worship at all.

And we are willing to accept the whole consequences of this position. We are willing to admit that this position will lead to the prevention of our voting for a man for any *political* office who is a Mason. We believe that Masonry is a corruptive, demoralizing institution, and that just so far as its effects prevail, just so far are its adherents unworthy of the trust and confidence of the people. For the same reason that the early Christians preferred Christian magistrates to pagan ones, for that same reason precisely, we must prefer Christian office-holders to Masonic ones, and, as true and conscientious believers, we must vote accordingly, leaving the consequences to God.

We can never believe that it is safe for any Christian country that its offices of *honor* should be held by men who countenance, teach, maintain, uphold, the charlatanry and the deceitful, double arts of Masonry. F. H. C.

Solomon Southwick.

The allusion to Solomon Southwick in connection with the letter of his republished in the Cynosure, revives old impressions, and awakens a desire in me to acquaint the public with something of the history of the man who bore a prominent part in the movement against Masonry, years ago.

A few months after he opened his batteries against that institution, I became an interested reader of the *National Observer*, and continued such, for three or four years following. Mr. Southwick was the soul and leader of the anti-Masonic movement; eminently fitted to be such by his splendid natural endowments, as well as by his experience and education. His addresses, and trumpet-toned editorials—so fearless, so ardent in their patriotism, so searching in invective against the tom-foolery of the mystic orders, so vigorous in their denunciation of their outrage and crime, made him an object of hatred to many of his time; but they have been to me an inspiration through life, and I would give more now to possess a file of the *National Observer* for 1826—1830, than of any other periodical of this country.

Solomon Southwick was a native of Newport, R. I., and a son of the patriotic editor of the *Newport Mercury*, who was a contemporary and friend of the celebrated Isaiah Thomas, of the *Massachusetts Spy*. At the age of twelve, he commenced his career as cook to a Cape Cod fishing company. Subsequently he served as a baker's apprentice in Newport, as a common sailor on a coasting vessel, and finally emerged as a printing boy in a New York establishment under Charles Holt and Matthew L. Davis. In a few years he joined his brother-in-law, John Barber, of Albany, State printer and editor of the *Albany Register*, first as a journeyman, then as partner, and on the death of Mr. Barber he succeeded to the ownership of the paper. As proprietor of the *Register*, he was printer to the State from 1803 to 1815, and his paper was the organ of the then Democratic party. At this period Mr. Southwick is described by Judge Hammond, in his "Political History of New York," as "A young man, elegant and prepossessing in personal appearance, of ardent feelings and fascinating manners. He was a most zealous Democrat. His intercourse with his acquaintances was frank and cordial. He was warm in his friendships, and magnanimous and generous to his enemies. These qualities soon procured for him a powerful influence with the members of the Legislature, and the Republican party in general. He held for several years the position of Clerk of the Assembly, and in 1809 was appointed Sheriff of Albany County. At this time his popularity and influence were sufficient to command almost any office within the gift of the Democratic party."

In 1811 he became the first President of the Farmers and Mechanics' Bank of Albany. "He was now," says Hammond, "In the zenith of his power and prosperity, and possessed a most commanding influence over the New York Democratic public. He was printer to the State, and the State patronage was throwing into his coffers gold in unmeasured quantities; and now the influence of a popular book was placed in his hands."

Dewitt Clinton was the favorite leader of the Republican party, which had a large majority in the Legislature, and he was also a candidate for the Presidency against Madison. Southwick was ardently attached to his fortunes, and had abundant means to advance them. He enlisted warmly, and with his accustomed energy in the campaign, and at the same time engaged in forwarding the views of a large number of capitalists in the city of New York in the establishment of a mammoth bank, known as the Bank of America, with a capital of six millions of dollars; destined to take the place of the Bank of the United States at Philadelphia, whose charter was about expiring. The charter was obtained. He was removed from the office of State printer in 1814, but was thereupon appointed Post Master of Albany, which position he held until 1821.

While sheriff of Albany County, an incident occurred, which shows his characteristic magnanimity. Harry Croswell of the *Balance*, had removed his paper from Hudson to Albany, as he proclaimed, to "write down Southwick," or "to take the bull by the horns." In accomplishing this object he published foul libels, for which, after repeated prosecution, Southwick obtained an overwhelming verdict against him. On confession of the libel, however, Southwick forgave him the debt, and Croswell retired thenceforth from editorial labor, and became an eminent minister in the Episcopal Church.

Subsequently, Mr. Southwick published, for several years, an agricultural paper called the *Ploughboy*, and after this, commenced the *National Observer*, which was continued some time after the establishment of the *Albany Evening Journal*, by Thurlow Weed. Mr. Weed was aided in the establishment of the *Journal* by Francis Granger, Wm. H. Seward and other men of capital, and as Mr Southwick had suffered the loss of his property through reverses, he was not able to compete with a journal thus established, published as a daily paper, and avowedly anti-Masonic too, and he thenceforth retired from political life.

But the *National Observer* had an important history. Although a Mason of the Mark Masters' degree, Mr. Southwick, in the exercise of his independence, published such vague items of information as first came to hand in regard to the outrages on Morgan and Miller, without editorial comment. At this his Masonic brethren took fire, and dropped from his subscription list—700 of them in very quick time. He was at the same time visited with abuse and threats of personal violence, and such efforts to intimidate as they foolishly believed themselves justified in using. But the fire was returned with a vigor unsurpassed in editorial warfare. Long did Masons live to regret the unspiking of that artillery. In a short time his original subscription list was trebled. Masonry was exposed in all its many-sided deformities. The outrages were investigated and charged home upon their responsible source. The murder of Morgan was established, and found to be in pursuance with the requirements of Masonic law, as it was justified by votaries of the order. Its rottenness was exposed to public gaze and scorn; its profound sublime mysteries were shown to be a sham; its religion, nought but a semi-paganism; its charity, only narrow selfishness; its ceremonies and parade, a body of mummery and moonshine, worthy to call forth the hootings of school-boys. Its every profession was found to be a lie. The press, long muzzled, was for a time unshackled, and editors *dared not* speak lightly of an excitement which found ample justification in the most daring outrages against the lives, liberties, and property of citizens of a free State. A vigorous anti-Masonic party was organized, which, in 1828, gave over 30,000 votes for Southwick for governor, and in 1830, more than 120,000 votes for Granger, and came within 8,000 of electing him. Before this veteran retired from the contest, all but 75 lodges, out of 300 in the State of New York had surrendered their Charters, and Masonry, for about the space of twelve years, was as quiet and undemonstrative as though it had really been dead. Whoever may be to blame for the surrender of the anti-Masonic organization, Southwick was not. The leaders in Western New York may have been honest in thinking that the question growing out of the war between Gen. Jackson and the U. S. Bank, were of superior importance, and thus transferring their allegiance to another organization; but Southwick ever held, that the basis on which anti-Masonry rested was broad enough for a successful and permanent political party, and he never gave his consent to the destruction of the foundations on which that party had commenced building so successfully. Its rapid growth in New York, and its election of governors in Vermont and Pennsylvania, shows to what it might have attained had other counsels prevailed.

On his retirement from the *Observer*, and from political life, Mr. Southwick devoted himself to literary pursuits, public lectures, and the conduct of a weekly, called the *Family Newspaper*. He had always been a warm friend of the cause of education, and his "Address at the opening of the Albany Apprentices' Library," an institution to the establishment of which, his exertions greatly contributed—is an earnest, impassioned, and eloquent appeal upon this great subject, and secured for him the most gratifying tributes of applause and admiration from the ablest Statesmen, and most distinguished philanthropists at home and abroad. Wilberforce commended it as one of the highest efforts of comprehensive benevolence. Jefferson, the elder Adams, and Monroe expressed to him and others, their exalted admiration of his character and efforts in this great field. The address was, indeed, a masterly production, overflowing with energy, pathos and eloquence, which a subject in the hands of such a man, might well have elicited. But the same might be said of all his addresses, on a great variety of topics, especially one on Masonry and the Masonic outrages, delivered at the Capitol in Albany, before the assembled body of the Legislature. Indeed, whoever would doubt his ability, has but to consult the files of the old *Albany Register*, in the State Library at Albany, or, if he can find them, the files of the old *National Observer*, or read any of his scores of addresses on educational and political subjects, or a volume of his poetry, entitled the "Pleasures of Poverty." Though his great abilities fitted him to adorn any public station, he unselfishly used his influence and position more to confer honors and dispense favors to others, than to advance himself. The period during which he, as an "autocrat of the press," exerted an undivided and almost unlimited influence in the State of New York, was while connected with the *Register* as State printer. Freemasonry, however, has abundant reason to remember the vigor of his pen, and should be careful how it falls into the hands of like men the second time.

Mr. Southwick always cherished the highest reverence for the Bible and the Christian religion, but did not make a public profession of religion until toward the close of his life, when he united with the Methodist church. From this period he exhibited a devotion of spirit, and a simplicity of faith that were truly child-like. He died suddenly of disease of the heart, in the summer of 1839, in the 66th year of his age, while returning with his wife from an evening visit to a neighbor.

"Would there were more editors like him!"

H.

The Worst Class.

The *Benzonia Citizen* in describing the different classes of men who enter the lodge, says:

"But there is still another class of Masons, more dangerous to society. They go into the lodges to get place, and to use the lodges and the Masonic oaths to subserve their own selfish ends. These men can recite the oaths, explain the signs, and do all that constitutes a bright Mason. Hence, they get place and precedence; and go up to the higher degrees, where they control the machinery of the lodges. When they get enough in the lodges to exclude others from office, and get place for themselves, they use the machinery to overrule the church, purchase silence of ministers, rule conventions, and do whatever else will prevent people from resisting their hidden operations. No society is safe where this dark operation is increasing its strength. Few men in such cases have courage to speak against a power working secretly in their midst."

An Interesting Relic of a Former Generation.

Dixonville, Pa., Sept. 20th, 1870.

Rev. J. Blanchard:

Dear Brother,

I send you a manuscript written by Captain T. Allison in 1828, setting forth his views on the dark and infamous system of Freemasonry. Also his Obituary, published in the *Free Press*, a paper published in Indiana by John Taylor in 1834. Will you please give it a place in the Christian Cynosure. Such testimony ought to be before the world. I got these documents from a son of Thomas Allison, who is a worthy member in the Wesleyan Methodist Church and of my congregation in this county. Captain T. Allison was a man of great moral worth and a devoted Christian.

Yours for the truth.

James Spear.

TO FREEMASONS IN PARTICULAR, AND THE PUBLIC IN GENERAL.

Whereas, it has been often asked why I renounced Freemasonry and broke my solemn obligations; now, know ye, that after I had taken seven degrees trying to get light and found none, but was disappointed at every step, and, on the contrary, darkness blinded my mind and laid conscience asleep for some time until by a gracious interposition of Providence I was brought to consideration and to take a view of the unlawful oaths and the barbarous penalties annexed to them, which I had blindly taken, together with the debasing, humiliating discipline imposed upon me at my initiation, and at every succeeding degree, for a full knowledge of which I refer you to Morgan's Illustrations of Masonry and to the disclosures made by the Leroy Convention which are all substantially true to my own experience, so far as the seventh degree; nor am I afraid to appeal to every candid Freemason for the truth of the said disclosures.

I humbly entreat you to view the institution in the light of eternity, and compare it with the Holy Scriptures and the rules laid down in the Gospel for a holy life, and I am certain you will agree with me that instead of being a handmaid to religion, it is the destruction of it both in society and in individuals; as I have found it both by observation and experience.

In the first lodge I entered, out of fourteen members, two young men of religious parentage and educated in a Christian manner, after a few years, became professed deists; and four others became habitual drunkards. This has been the case in several lodges where I have been acquainted. I have also observed that a great many who are tenacious adherents of the institution do not belong to any Christian denomination.

There are only three reasons that I can conceive that can tempt any man to be so zealous for Masonry: first, the love of power; second, the love of gain; and third, the love of folly, heightened by the intoxicating bowl in their midnight revels, and by Bacchanalian songs such as;

> "Come, let us prepare,
> We brothers that are
> Assembled on merry occasion;
> Let us drink, laugh and sing,
> Our wine has a spring,
> Here's health to a Free and Accepted Mason," etc.

Of the first, the grand kings and great grand high priests have been in my opinion carrying on the dark intrigues of Masonry with a view to set up Monarchy in place of dear-bought Democracy. The second class has in view the unlawful gain exacted from the young and simple who fall into their snare at five dollars for every degree they take, and fifty dollars for a license to open a new lodge. Now suppose there are four hundred thousand Masons in the United States, and each one to take seven degrees, there would be a sum worth looking after. The third seem to have nothing else in view but to live like fools and die like beasts, not considering that there is a day fast approaching wherein the secrets of every heart shall be made known, and a long, a never ending eternity to be spent in happiness or misery. "O, that they were wise that they would consider their latter end!" God in his wise providence by the death of William Morgan has opened the way to come out from them with safety and renounce the hidden works of darkness. "Come out from among them and be ye separate and I will receive you, saith the Lord of hosts."

I am the public's humble servant and Freemason's sincere well-wisher,

Sep. 4th, 1828. THOMAS ALLISON, Once a Royal Arch Mason.

Obituary.

Died, at his residence, in Centre township, on Wednesday last, at the advanced age of 81 years and 5 months, Captain THOMAS ALLISON, a soldier of the Revolution. Mr. A. was among the first settlers of this country, and will be long remembered, by the moral and religious, as a good member of society. He emigrated from Cumberland county, (the place of his nativity,) to this country shortly after the Revolutionary war; and has ever since resided in the neighborhood of the town of Indiana. Among the public situations which he filled, was that of Deputy surveyor, which he filled for a number of years. He always took an active part in the promotion of morality and religion. He was, for several years, a ruling Elder in the Presbyterian Church, but for about twenty years before his death, he had been in communion with the Methodist Society. His love for religion, and the souls of men, seemed to increase his with age. His hopes in the mercy of God supported him in his last illness, and he requested that a sermon be preached in the Lutheran Church immediately after his interment, on those words: "God is love," no doubt with the design that the friends and acquaintances might be able to comprehend, with all Saints, what is the height and depth, the length and breadth, of the love of God, which passes knowledge. Mr A. was a member of the Masonic society. At what time he entered the Lodge is not exactly ascertained; but it is certain he was a member of it so early as his connection with the army, and that he had been in the Lodge with General Washington. After the abduction and murder of William Morgan, for publishing the secrets of Masonry, Mr. A. gave his sentiments fully respecting the institution, and his remarks on the publication of the Morgan trials, and the obligations of the different degrees, contributed much to awaken the indignation of good men against the institution. Mr. A. had not been in a Lodge for many years before the Morgan affair, and afterwards he expressed his joy at the opportunity of bearing testimony to the world against the institution. He would have gone to the meeting of renouncing Masons at Le Roy, who published to the world the obligations of the different degrees, but he feared the infirmities of years, and rested satisfied with publicly approving of their object, and sending forward, by mail, an account of the degrees he had taken, and his renunciation. He often spoke of the blasphemy of the oaths and ceremonies, of the intemperance, profanity and obscenity practiced at their meetings in the Lodge; and mentioned that the publications of the present day, respecting the evils of the institution, were no exaggerations—that greater abominations than these were discovered by an eye witness. He lamented, on his death-bed the conduct of the Lodge on the last night that he attended. He said they played at cards, drank and sang blackguard songs; and what hurt him most, he said, it was continued during a part of the Christian Sabbath. In accounting for his being with them on such an occasion, he said, he could not undertake to justify himself, that he was led into it by the company of men of high standing and influence; but it was his greatest grief, and he was glad that God had preserved him alive to see an exposure of these works of darkness, to the light of the world.

What a change there is in the times! Had Masonry not been revealed in New York by the Lodge, in their murder of Morgan, and their desperate effort to suppress his book, Thomas Allison might have died like thousands of good men who labored under the pain of a guilty conscience, and dare not for the dreadful and certain penalties of their laws, tell posterity the fearful truth. The Masons would have assembled and buried him with Masonic honors for the good of their society, notwithstanding his abhorrence of their craft; but now Allison died having discharged his duty to his conscience, to his God, and to posterity, and the Masons desert him in life and in death.

A Very Important Announcement.

It is announced to the American public, by telegram from London, under date of September 16th, 1870, that "The Grand Orient Lodge of the Masonic Order have issued a manifesto announcing the removal of the seat of the Lodge to Rome."

The telegrapher who, amidst the present upheavals in Europe, gave us this *very* important information, ought to have also enlightened us as to the fact whether the said Grand Orient Lodge of the Masonic Order took the cradle and homestead of Masonry with them. We are exceedingly anxious to learn whether the Freemason's Tavern of London still stands there on its original foundation, or whether it has been transported, through air by some good Masonic angels, and carried into Italy, in the vicinity of Rome, where all the faithful may go and worship in the true spirit of Gin.

When the Pope's militia—the Crusaders, were driven out of the Holy Land by the Saracens, we are told that the house of the Virgin Mary was brought away by angels from among the infidels, and deposited in Italy, at Loretto; and as Masonry is a good deal better than religion, and as it is about being driven out of free and enlightened countries, to take up its residence in superstitious Rome, we don't see why it may not be as highly favored by *spirituous* agencies as the Church has been by spiritual ones, and have its birth-place (of happy memories) borne with it in its holy transmigration, to near that beloved seat of Jesuitical black arts—Rome.

Seriously, however, this announcement of one of the movements of Masonry, is of no consequence except to show the detestable arts by which it strives to keep up an idea of its importance. It is, in fact, of no more consequence to the world where the "Grand Orient Lodge of the Masonic Order" goes, than it is to know where gin-shops, or brothels are located. We admit that Masonic Lodges are demoralizing agencies of a very dangerous character, but they are not more dangerous by being in Rome; for it is as utterly impossible for Masonry to indue itself with the ancient prestige of Rome, as the Pope has done, as it would for the ass to become terrible with the skin of the lion. F. H. C.

The Christian Cynosure.

CHICAGO, TUESDAY, SEPTEMBER 20, 1870

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

READ THESE TESTIMONIES

Of the usefulness of the CHRISTIAN CYNOSURE: From the Susquehanna N. Y. Conference of the Free Methodist Church:

"*Resolved*, That as a Conference we recognize in the CHRISTIAN CYNOSURE a powerful agent for the truth, in the work of opposing secret societies; and that we will help to increase its circulation."

From the anti-Masonic Convention at West Union, Iowa.

Whereas, The CHRISTIAN CYNOSURE, the organ of the National Association Opposed to Secret Societies gives true information relative to the evil workings of Secret Societies, Therefore,

Resolved, That it is the duty of every friend of a pure gospel and untrammeled press, to subscribe for this organ at once, and aid in its circulation.

Do not fail to *subscribe*, or if you take the paper and have not renewed, please send *immediately*.

THE MASONIC TROWEL on BLANCHARD, FINNEY AND BARLOW

Grand Master Reynolds in his Masonic Trowel for Sept. makes a *Grand* attempt to extinguish some of the leading anti-Masons. And yet he is constrained to admit that "most of them *intend* to do *right*. So Baalam when he attempted to curse Israel was compelled to bless. Can he say as much of his own intention when he accuses us of "visiting pains and penalties upon such as do not profess our creed"; using "force and violence in matters of religion." What pains, what penalties, what violence have we ever used or proposed? We propose, to be sure, to insist upon Christian truth in opposition to Masonic deism. We propose to have no fellowship religiously with Masons. But is that "force? Is that inflicting "pains and penalties"? We use argument and truth,—and if these exert the *force* of omnipotence upon men's consciences it is not our fault. We propose to use the Christian liberty of withdrawing ourselves from every one that walketh disorderly, that worships after the pattern of the heathen and not after that shown us in the Gospel. But is that persecution? Is that using force? When the Masons knocked down Feemster in Loundes Co., Miss., and stamped and jumped upon him till they made him an invalid for life, for no other provocation than a mild expression of his anti-Masonry, that was inflicting "pains and penalties" upon a man for *not* professing their creed. When they rode Rathbun in Buena Vista, N. Y., upon a rail and jammed him into a mud hole until he was near to death, only for speaking his convictions on the subject of Masonry, that was using force in behalf of Masonry. But we have never used nor proposed any such measures; not even as a matter of retaliation. We propose to leave the whole policy of cutting throats, and deranging men's business, and scandalizing their characters, and ruling by the terror which such things inspire to those who boast that one of their missions is to diffuse, propagate and enforce a *genuine* charity among all men; to bring into friendly relations men of opposite opinions, and to make companionship and neighborhood tolerable and comfortable." This is Grand Master Reynold's claim in behalf of Masonry while accusing anti-Masons of using persecuting force under the fanatical belief that "the end justifies the means." The insinuation is a mean, transparent Masonic sophistry. But if it were so, that we believe this, and seek to persecute and use force, with what a sorry grace does the charge come from the party who murdered Morgan, and by perjury shielded the agents of that murder and justify it all on the ground that the sacred oaths and interests of Freemasonry required the deed.

"Of lawless force, shall lawless Mars complain"?

What the Grand Master says of President Blanchard reminds us of what Balak said to Baalam and Ahab to Elijah. He says, his anti-Masonry "has created enemies among non-Masons more than it has among Masons themselves. It has marred his usefulness, made many uncomfortable, and has brought him down to old age a cynical, querulous, disappointed man." "The Lord hath with-held thee from honor," said Balak;—"Art thou he that troubleth Israel?" said Ahab.

"Made many *uncomfortable*!" And did not Ahab think Elijah "a cynical, querulous disappointed man" when he fled away and hid by the brook Cherith and complained to God, "Lord they have digged down thine altars and slain thy prophets and I only am left and they seek my life!"

Here is what he says of Pres. Finney:

"Pres. Finney professes to be a seceding Mason. That is enough. No Mason wants to know any more. It is the duty of all Masons to think as little about such men as possible. Throw over them the mantle of silence. Pass no judgment, because the motives which underlie all our acts, cannot escape Omniscience, and every man will be judged according to his deeds."

Of all the methods of slander this is the most malignant and the most contemptible; for it has all the meanness of hypocrisy, and while the venom of its hate is of the intensest kind, it is all the more likely to secure a lodgment in the unsuspecting heart, from the seeming kindness and piety with which it is disguised. "Pass no judgment" because our motives "cannot escape Omniscience and every man will be judged according to his deeds." How very pious! And thinkest thou, Mr. Reynolds that this goodly veil is so skillfully put on that it hides from mortals *thy motives* in thus attempting to fix a most horribly blackened character upon one of the purest, wisest, most childlike, most honored and most useful of Christ's ministers in this or any other age? Why sir, a child can see in it your bondage to those Satanic oaths which oblige the High Mason to use his most decided endeavors, by the blessing of God, to bring the traitor to Masonry to condign punishment, not only "by causing his death" but "by pointing him out to the world as an unworthy vagabond, transferring his character after him wherever he may go, exposing him to the contempt of the whole fraternity and of the world during his whole natural life." Well sir, if you must keep such oaths of Satan, do it with all the seeming piety you can assume; but remember, and you have said it yourself, "Every man shall be judged according to his deeds."

"Pass no judgment!" Why then insinuate that Mr. Finney is a liar and a hypocrite by saying that he "*professes*" to be a seceding Mason? Why insinuate that if really a seceding Mason every Mason knows something about him too horrible to be named. This vague insinuation is a blacker calumny than you can express in words, and yet it is a cowardly dodging of responsibility.

"That is enough! No Mason wishes to know any more!" No indeed; for Masons know that Mr. Finney knows whereof he affirms and they can neither palm off any of their lies and shame upon him, nor can they stand before him nor answer one of his arguments. It is enough. Masons must go to somebody else with their sophistry and their swindling shems than to those who having fully known, have deliberately condemned them and are able to justify that condemnation before men and before God. "It is the duty of all Masons to think as little about such men as possible!" No doubt, if they are determined to preserve their self conceit and complacency in Freemasonry, that is their only safe course. It will be dangerous to this object for them to think much of his position and character, of his unanswerable arguments, or of his tearful entreaties on this subject. There is danger that they will get their eyes open, to the false character of Freemasonry and will take their stand with him upon the rock that cannot be moved. If they think much about his character and testimony, the fact will force itself upon their most secret and candid reflection, that he speaks "the truth in Christ and lies not," and will be believed and ought to be believed against all the adhering Masonry on this terraqueous globe. Bring all your Grand Masters, and High Priests and Sovereign Grand Inspectors before one Charles G. Finney, and they are but as the 450 Priests of Baal before one Elijah. Don't think of such men. It is dangerous to Freemasonry. It may beget in you a longing to imitate their heroic self-denial, and to attain the liberty from sinful oaths which they enjoy. Don't *think* at all. Put on your regalia; march round the lodge; go through your mock solemnities and memorial lectures; announce your festivals; bring out your flowery orators; let the highfalutin eulogy be repeated for the thousandth time; and let the white-aproned throng respond "so mote it be." "Masonry is Divine," and let the band strike up, and the dance go on, and *think* as little as possible of such men as C. G. Finney in whom is the spirit of the Living Redeemer, lest all this brilliant joy should be dampened.

"Throw over them the mantle of silence." Grand Master Reynolds, why don't you practice as you preach? A beautiful way of throwing the mantle of silence over these men, thus to impale them with the envenomed shaft of slander and hold them up to the gaze and "contempt of the whole world and of our Illustrious order especially, during their whole natural lives." If this is a mantle of silence, pray throw over us a mantle of thunder.

As to friend Barlow, he has the benefit of three or four columns of the Trowel's plastering. But as he is at hand, we leave him to brush off the untempered mortar as he thinks best. Perhaps he will think it so utterly destitute of the cohesive properties of truth or logic that it will fall off by its own dead weight, and will not weary himself to notice it. But this praise at least is due to the *Trowel* Editor's performance. In replying to Bro. Barlow's articles in the CYNOSURE, he uses the art of a cuttle fish so profusely that no tangible or clearly defined outline of Freemasonry or of himself can be discerned in his article. He shows also the agility of the "Paddy's flea; for Bro. Barlow had put his finger square upon him again and again but now, lo! he is not there. Such is the wont of sophists and of all pretenders who have no solid foundation of truth. H.

A NICE CONCEIT.

Grand Master Reynolds says "The whole fraternity regard the good of Masonry, which is only another form for the good of mankind." If "the fraternity" constitute the whole of mankind, and cowans and all the *ignoble vulgus* have no human rights which the said fraternity, the embodiment of partiality, are bound to respect, this is most true; on any other supposition it is too manifest an absurdity to require refutation. Doubtless the whole fraternity is the whole of mankind in their estimation, and hence they swear one another not to defraud a brother Mason, or debauch his female relatives *knowing* them to be such. If you don't know them to be such it may safely be presumed they are not such, and the interests of the fraternity being safe, the interests of mankind are safe, defraud or debauch as you find occasion is the natural inference; no Masonic covenant or obligation is violated, the fraternity not being wronged, mankind are not wronged. H.

MR. GARRISON'S EULOGY OF H. C. WRIGHT.

Only a little while before he died, Mr. Wright addressed a letter (dated Pawtucket, July 29, 1870) to the "President of the Cape Cod Camp-meeting of Spiritualists"; from which the following are extracts:

"Man owes allegiance to no being or power outside of himself. Creeds, codes, and constitutions, churches and governments, are nonentities when they conflict with internal conviction." "God made each man an autocrat, with only one subject, *i. e.*, himself. Man has no more right to *govern* others than he has to enslave, rob or kill them."

"It is a matter of indifference to me, who or what Christ, as a person, was: or where he was born; or whether he was born at all. * * * * We are to sit in judgment on the spirit, principle, and actions of Christ as we do on those of Thomas Paine. * * * * The question is not worth a thought, whether he ever had a personal existence;—though I think he had.

"I hate Christianity. Christ and Christianity are moral antagonisms." * * * * "We deny the foundation doctrines of Christianity. We have challenged christendom to a defence, not of the infallibility and authority of the Pope, but also of the Bible and of miraculous conception."

"From the high and holy platform of Spiritualism, we look upon the great battle of the race."

If we had heard such talk through the bars of an insane asylum, or amid the street echoes of a brothel, the fitness of the sentiments to the place, would take something from their power to shock us. But this is the man whose apotheosis was pronounced and his sentiments lauded by William Lloyd Garrison, in *The Independent*, a few weeks after he had written and published them. No sober men would attempt to confute such ideas. They are, succinctly, a God without government; a Creator with no claim on his creatures; and by consequence, each man amenable only to himself; lust his only motive and inclination his rule. And yet he (Mr. Wright) prates of "right and wrong" as though there were or could be right or wrong in a world where each man was sole "autocrat" of himself!

Now we do not blame Mr. Tilton for publishing such stuff. The London University has a whole sickening hospital full of French preparations of diseased anatomy, showing the physical consequences of such teachings.

But to hold up Mr. Garrison as a religious teacher in a Christian paper, is another and a very different thing.

Since the first writing on this subject, Dr. Dexter of the Boston *Congregationalist* has given a pointed stricture on the claims of Mr. Garrison's party to the honor of the overthrow of American Slavery. But Mr. Dexter omits one material fact *viz*: that Dr. Woods, and the leading Congregationalists shunned and socially ostracised Rev. Amos A. Phelps, and devoted orthodox abolitionists just as much, or even more than they did Mr. Garrison, until it became popular to oppose slavery; and Mr. Dexter and his associates are now treating the opponents of secret societies, just as they and their fathers treated the abolitionists—claiming their principles, proscribing their persons, misrepresenting their doctrines, fraternizing with their enemies, and hating the men whose tombs they will soon build, and whose sepulchers they will garnish if they chance to survive them.

STRONGER THAN LAW.

Sometime since *The Insurance Times* of New York published an account of the burning of a store in Kansas City, Mo, and the trials resulting for the recovery of the insurance. Part of the testimony is quite interesting.

In Nov. 1866, the store of Scott, Cutler & Co., of Kansas City, Mo., was destroyed by fire, together with other adjoining buildings; two young men who were sleeping in one of them being burned to death. Suspicion seemed to implicate the proprietors, active investigation was commenced, and at length two of the partners confessed their knowledge and consent to the crime which had been planned and executed by a third member of the firm, named Welbourne.

The three conspirators were tried on an indictment for arson and murder, *and were acquitted*. A suit was then commenced to recover the insurance; and after a protracted trial of two weeks the jury found that Welbourne was guilty of planning and executing the burning of the building. From the testimony it appeared that five gallons of spirits of turpentine had been purchased and brought to the store a few days before the fire. A witness named Pearson, testified that Welbourne, while in prison awaiting the criminal trial had requested him by letter to write an order, dated a day or two before the fire, for five gallons of turpentine.

This letter was produced and is published in the *Times*. As a rare specimen of a Masonic cry of distress, and showing as well the trickish, cunning, law-breaking spirit of the lodge, we commend it to our readers. It runs as follows;

FRIEND PEARSON: As you and I belong to an order whose "secrets" are as safe in "brethers" breast as our own, I take the liberty of communicating some secrets of my case to you and asking a favor.

Now the facts as have been developed by the evidence so far, show very clearly to the unprejudiced mind that Scott, having as he did the exclusive control of our business, had all the chance in the world to purloin money which we will now be able to prove he did, and it seems that he has taken large amounts and then as we had begun to suspect something wrong, and Cutler had told him that he should institute a thorough investigation of the matter as soon as he returned from Chicago by getting an expert book-keeper to go through the books, the fear of detection led him to commit the crime, and then, being arrested, he has thought to escape punishment by throwing it on us, and the insurance agents being willing to get out of paying anything they can, have joined with him and are doing all they can to convict us. Now you see we must do all we can to counteract the gross falsehoods he has sworn to. What I want you to do for me is to send me an order something like this—

"Messrs. Scott, Cutler & Co., please send me five (5) gallons of spirits of turpentine by the first team you see from our part of the country and I will pay you for it when I come over. I am a little short just now." Then say. "Due. send me your lowest price on a good article of coffee and good brown sugar, &c., &c., —something like this, *dated 21st of November*, 1866.

Now, if you will do this it can't hurt *you*, and it will do me *a great deal of good*. He (Scott) told me he had an order for turpentine, and had me go and get it, and I did and brought it to the store, and *I never saw it afterwards*. I was in the habit of filling such little orders and bringing them to the store, and he has put this turpentine all on me. Now, if you will grant this favor I will never forget it. I may have you summoned as a witness, but *you need'nt come*, and I will prove your handwriting by some one else—you may occasionally drop the remark that you guess you sent us the order for this turpentine, which so much fuss is being made about—small things sometimes go a great ways

Remember this is on the "five points of fellowship," and on the square and we must keep the *secrets in our own breasts*.

Signed, Yours, J. S. W.

The first and last sentences of this letter throw considerable light on the case. While we may congratulate the Insurance companies in defeating these Masonic house-burners and murderers, why they were acquitted in the first instance is a question worth answering.

If Masonry was used in the suit for obtaining insurance, it was undoubtedly used, and more effectively, in the criminal trial.

So effectively as to once more cheat the penitentiary and the gallows. How many more such instances will be necessary to make our nation understand that there is no influence to-day so powerful in subverting justice and rendering law invalid as Masonry?

On the Road.

Sept. 6th after two months hard work I left Sharon, Wis., where three very pleasant meetings had been held, one in the M. E. and two in the Lutheran Church, for Castalia, Iowa.

Reaching Castalia I found a resting place with some good friend, name unknown, until morning, when I went down to Rev. M. S. Drury's, and found him kind as United Brethren commonly are. On the seventh we went to West Union where our convention was to be held, found a home over night with Bro. Conkey, and thereafter with Rev. Mr. Dickey, a clear-headed, sound-hearted Presbyterian minister.

Our meetings were successful. They were held in the Court House and were well attended. J. W. Rogers, one of the few business men who dared say his soul was his own when the slave oligarchy was trampling the manhood of our nation into the dust, was our chairman. Resolutions were adopted which you will no doubt receive from the Sec'y. Resting a few days, we had two meetings at Postville, good meetings they were, too. Bro. George, a Free-Will Baptist minister was not forgetful to entertain a stranger. His kindness will be remembered.

From this place to Fayette, a beautiful little place which astonished the grass by coming up in place of flowers some fifteen years since. Here is Upper Iowa University, under the care of the M. E. Church, which is well reported of in all the region round about. In this institution is my college friend, Prof. Hurd. He wasn't a Prof. when I first knew him, neither was your correspondent a Lecturer, so we grew into our dignities together.

I found a number of friends at this place; among them Mr. Bronson, a Presiding Elder, who, with his family, shall be long remembered. The next point visited was Clermont where we had three very successful meetings. I spent the *days* of my stay with Bro. Conner at Elgin, three miles away. At this place there are quarries of fossiliferous limestone. A year or two since a fossil fish over two feet long was taken out.

When I came in town (Clermont) for our last meeting, a fellow, called a minister by some strange mistake, came into the store where I was seated and told me that I was no gentleman, for which information I humbly thanked him. (Suffer me to say, dear CYNOSURE, that I don't pretend to very much, but do believe that I am as gentlemanly as those who are stripped half naked, dragged at the end of a rope, and then praise the institution that serves them so.) After he went away, a young man came to me and said that some Masons threatened trouble. "But" said he, "stand up straight and there are twenty five men who will stand by you." I was grateful, but we had no trouble, the Spirit of God was present and the Devil was cast out.

From Clermont to Postville, thence to the river, a nights rest at the Dousman House and then away up the valley of the Wisconsin, now where the bluffs shut in close, and now where they opened to let the prairies come down and "see the rail-road." Past the green oaks and the brown hickories; past the trees where autumn has hung out her banners of crimson and scarlet to let us know that her days,

"The saddest of the year"

have come; past that eating house where they charged us 75 cents for the poorest meal that ever insulted a hungry man; away past rill and river and lake; past the little old log house, where hopes and fears, and loves and hates have lived and died, where little children have played and grey haired men closed their eyes te—

"Sleep the sleep that knows no waking."

Away past them all to Ripon where "we know not what shall befall us" save that

"He who hath helped us hitherto
Will help us all our journey through." †.

THE EUROPEAN WAR.

All efforts for the pacification of France and Germany have so far proved unavailing. The war has settled down into a horrid monotony of sieges, skirmishes, bombardments, and sorties, of which the only apparent results are the slaughtering of from an hundred to a thousand able-bodied men daily, and sending the anguish of fresh bereavement to the hearts in a thousand homes.

Metz still holds out, and the preparations for the bombardment of Paris are said to be nearly completed. Armies are said to be advancing from the South of France for the relief of Bazaine; and from the upper Rhine for the capture of Lyons.

Garibaldi is at Tours. He brings an Italian legion said to number 6000, to the aid of the French.

Gambetta is reported to have left Paris in a balloon, and to have reached Tours, being invested with dictatorial powers by the government for the national defence.

Diplomatic agents are continually passing to and fro between the Court of Prussia and the Committees of France; and it is said that Bismark has hopes of peace by negotiation, but Von Moltke and the King have no hope but in conquering Paris. On that issue both nations seem sullenly preparing with desperation to put forth their whole power.

Whatever comes, the great and beneficent purposes of Christ are certain to be accomplished. While therefore we pray for peace, let us trust and be undismayed.

ITALY.

The election in Rome went in favor of Victor Immanuel by a vote of 50,000 for the King and 66 for the Pope. Before the election the Pope wrote to Victor I. "It has pleased God that the last years of my life should be filled with much bitterness through you." What will he say now?

ITEMS.

—In the *Chicago Tribune* of Oct 3rd. there appeared an article containing some pungent extracts from Judge Whitney's Defence.

As the Grand Lodge of the State met the day following, such an article was most opportune; and for two or three days there were frequent calls at the CYNOSURE Office for this wonderful document.

—A friend from Kansas gave us the other day an interesting incident from that State. A young man who had been an active Mason was converted and joined the Baptist church in Gardner. A friend lent him "Finney on Masonry" which he read, and shortly after came forward in a covenant meeting and renounced and denounced the institution of Masonry. Such a frank and Christian way of dealing would save thousands of our churches from trouble, and take from the devil much of his glorying.

—The Rev. Mr. Simonson, who was reported in our last to have been excluded from the Norwegian Lutheran Synod of Wis. was never a member of that body, but met with it and was expected to make a permanent connection. After defending Masonry before the Synod, he abruptly took his leave without further ceremony.

—The case of Mr. Simonson has awakened our Norwegian brethren on the subject of secrecy, and they seem to be unanimous in their denunciation of the various orders now in existence. Several have subscribed for the CYNOSURE and purchased documents preparatory to a thorough discussion in their churches.

—Germans and Hollanders are receiving a similar impulse. A large packet of the CYNOSURE went on its errand of light lately to the German Baptist Conference held at Kankakee, Ill.

—We are told, on good authority, that women have been initiated in *the regular manner* into the Masonic lodge at Belvidere, Ill., one or two ministers being present at the time.

This report would be to much for our credulity did we not have good evidence. This is Masonic virtue unmasked. Comment is unnecessary!

—Mr. C. A. Blanchard after lecturing at Ripon, Wis. visited Kewanee in this State, where the churches being closed excepting the Free Methodist, he lectured in Tremont Hall. He visited Viola, Ill. on the 6th, and on the 8th started for Washington, Iowa.

The various reports published from time to time show the great success which attends his efforts.

—Applications for lecturers are continually coming in. Some wish for a lecturer who has been a Mason. Such applicants we refer to Elder J. R. Baird of Jamestown Pa., Mr. Linus Chittendon of Crystal Lake, Ill., and Rev. I. A. Hart, Associate Editor of the CYNOSURE. Beside Mr. C. A. Blanchard, Elder Barlow of Bloomingdale, Ill., Rev. Lewis Bailey of Freeport, Ill., and I. R. B. Arnold of Sycamore, Ill. lecture occasionally. There are probably many others who speak occasionally whose names are not published.

—During the anti-Masonic movement of 1828-30, a young man was arrested in N. Y., for exhibiting a Masonic lodge on the stage. He was tried and convicted on a charge of holding an *immoral exhibition*. But on an appeal to the Supreme Court he gained his case, the Court deciding that the exhibiton was a correct representation of a lodge.

—An Associated Press telegram from Washington says:

Gen. J. C. P. Burnside, formerly of Ill., is appointed assistant Inspector General on the staff of the Commander-in-Chief of the Grand Army of the Republic, and assigned to duty as Acting Inspector General, in place of General F. A. Starring, now in Europe.

Isn't there a good deal of boy's play about this?—*Advance*.

Plenty of boy's play outside to attract attention, but rogues and political sharpers are having serious work behind the curtain.

—Mr. Carpenter is having a strong document from the leading statesmen of New York of 40 years ago reprinted for circulation at the N. Y. State Convention held in Syracuse, Nov. 15th.

A number of friends from this State are hoping to attend this great meeting.

—The *Chicago Tribune* says that the Grand Lodge held in Farwell Hall comprised "the ablest, most influential, and intelligent meeting of men ever gathored from all portions of this jurisdiction that possibly ever came together at any society-meeting in the building where their session was held."

Of course the Triennial Convention which was held in the same room last spring could not compare in ability, intelligence or influence, especially such influence as the fraternity well know how to use, with this august body which had to build a high tight board fence inside the Hall door, to shut out the *profanum vulgus*.

—Speaking of these Farwell Hall Lodgemen, an intelligent and influential gentleman who does business in this city, passed through the Masonic crowd assembled in front of the Hall, and remarked afterward that he was forcibly reminded of a remark in Judge Whitney's Defence, that "A Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies—that the All-seeing Eye looks down upon."

COMPLETE AT LENGTH. The Fifteenth Amendment has long been awaiting the meeting of the Grand Lodge of Ill. At length the day arrived, and the cap-stone was placed upon this national monument, but evidently not with "shoutings." The sections forbidding the lodge to the negro have been repealed, and he is a man at length in the view of the fraternity. Evidently the "worthy masters" did not relish the idea of embracing the colored brothers, for the repeal was affected only after long and thorough dicussion and by a vote of 650 *for* to 450 *against*.

POST OFFICE TROUBLES. We are continually receiving letters telling of marauders in the P. O. Department. We intend occasionally to publish some of these for the encouragement of our friends.

One subscriber directs the friend who writes for him to avoid sending to a certain office, as "One of my papers was cut nearly in two. I reckon you can understand it." Here is another specimen:

Please send J. O's paper again, as it was sent back without authority by a Freemason Post Master.

Yours truly,
C. F.

Col. Rogers sent for a late issue, saying that the bundle of papers due at his place had been opened before it reached there and but four out of the number sent on.

Others write that not more than one half their papers are received. Probably some of the losses are unavoidable, packages will burst or papers will be miscarried, and for these accidents due allowance must be made.

There seems to be but little dificulty now in having letters reach our Office, the trouble is with the paper. Some are even afraid to subscribe for fear the CYNOSURE will not reach them. But don't be alarmed friends, if the loosing of a few papers disheartens you, you had better count yourself out of the fight, for greater losses may come before secrecy is uprooted. If the paper does not come in reasonable time let us know and we will do our best to have all dificulties straightened.

Two Gods in the Farwell Hall Building.

In the upper hall, the Grand Architect of the Universe; below, the God and Father our Lord Jesus Christ. On the first day of their meeting, Oct. 3d, the Grand Lodge of Ill., was invited to attend the Noon Prayer-meeting, and accepted.

Where is the honor of Christ when these "worshipfuls" can bring without scruple their oblation either to him or to Baal?

Inquiry.

Is there good and *conclusive* evidence that President Grant is an adhering Mason? If so, what is it? The Masons claim him; but they claim many to whom they have no right, as Washington and many others. We should not admit their claims without proof as it throws an influence on the wrong side to do so. Please answer, Mr. Editor, in the CYNOSURE.

C.

No conclusive evidence has yet come to our knowledge that President Grant is a Mason, although many circumstances favor the supposition that he is. For his own sake and that of the country, we hope he has never been dishonored by joining the lodge.

—In answer to inquiries from friends in regard to the authors of Cynosure Tract No. 7, *Satan's Cable Tow*, we publish the following statement from a friend of the individuals whose names are appended to the tract:

The Feemsters, whose names are signed to the tract, "Satan's Cable Tow," are brothers, graduates of Tusculum College, E. Tenn. S. O. Feemster is now pastor of a Congregational Church near Columbus, Mississippi. P. S. Feemster, graduated from the Congregational Theo. Sem. in Chicago, April 1866, labored for a time in connection with the A. M. A. in Columbus, Miss., and in Chattanooga, Tenn. and is now occupying the chair of Ancient languages in Tusculum Col. Neither have ever been Masons. Eli Tapley is a Methodist preacher; has been a Master Mason and an exposition of Masonry which was published in the CYNOSURE.

Our Lecturer.

Mr. Chas. A. Blanchard of Ill., has given, during the past week, three lectures against Freemasonry. This gentleman is a son of Pres. Blanchard of Wheaton College, Ill., whose discussions of Masonry through the Press, and from the platform, have given him a cosmopolitan notoriety. Mr. Blanchard spoke to good audiences and had a very considerate attention. Not all will agree with his propositions, but few will say that he is not a ready, forcible, and often eloquent debater. He spoke without manuscript, and during the part of one lecture, which we were permitted to hear, he marshalled his points with a logical precision and power which it would try the metal of a valiant opponent to withstand.

Ripon (Wis.) Free Press. Sept. 29th.

—*Do not delay renewing your subscription for the* CYNOSURE.

—Several have written that the CYNOSURE of Sep. 20th and Oct. 4th has not been received. Always let us know when the paper fails to come in reasonable time.

—Read the first article in this paper to your wife or sister.

CORRECTIONS.—In the editorial entitled "Freemasons Suffering Persecution" in the CYNOSURE of Oct. 4th, read in extract at the head "blinding" instead of "guilding." In the editorial on H. W. Beecher, near the close, read "these who are seeking to make popular evils un-popular" instead of "popular."

WANTED INFORMATION, as to the number of Masonic officers in every town and county in the United States. Friends, send us definite statistics over your names to Rev. I. A. Hart, Secretary, at Wheaton, Ills.

TO CORRESPONDENTS.—Send us those county papers that have interesting articles on the the Secret Society question. Ours is a national paper and of course our county exchanges must be very few compared to the whole, and we are intensely interested in every local discussion as disclosing the progress of the battle, and the precise state of the public mind. H.

PUBLISHER'S DEP'T.

—:o:—

NOTICE.
To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adams Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Anti-Masonic Tracts.

We now have a series of 7 tracts and many of them have already had a very wide Circulation and done a great deal of good.

These tracts are sold at the low rate of $1.00 per 1000 pages, and there are 2 tracts of 2 pages each, 4 tracts of 4 pages each, and one of 12 pages.

We ask Contributions to
A Tract Fund,
—FOR THE—
Free Distribution of Tracts,

that we may respond to the many calls for tracts to distribute.

Many of our most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of Anti-Masonic Literature if they could have them free?

WHO WILL RESPOND?

☞ We frequently receive letters, saying "I wish I had extra copies of the CYNOSURE for distribution." If you want extra copies, tell us how many, and send us a two cent stamp for every two papers that you want. We will furnish them until our supply is exhausted, free of charge. You must allow us to select from those numbers of which we have the greatest supply.

—:o:—

☞ To any one who is too poor to buy tracts and yet would make good use of them by spreading the light they contain, we will send fourteen tracts on receipt of a three cent stamp until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fail.

Judge Whitney's Defence.

We have just republished Judge Daniel R. Whitney's Defence before the Grand Lodge of Illinois, in the case of the murder of Ellen Slade, at Belvidere, Illinois.

Judge Whitney was, at that time, Master of the Belvidere Lodge, and came near losing his life at the hands of his own Lodge, because determined to bring the Mason who murdered Ellen Slade, to justice.

Price, 12 cents each. $10 00 per 100.

Send on your order at once, to

Ezra A. Cook, Chicago.

H. G. Reynolds, P. G. S., P. W. G. M. and G. A. D.

I thought I was through with this gentleman, or rather, that having blown his blast against me, in his June No. of the "Trowel,"—which in my weak way I answered in your paper,—he would let me alone, and strike at some higher quarry. But I am disappointed. In the September No. of the "Trowel" he has headed a four column article with my name, in which he makes—as it appears to me—a very lame and impotent effort to escape from the dilemma into which he has been thrown by my reply to his first attack. I only wish all your readers had the privilege of reading both his articles, with my rejoinders. He affects the role of the magnanimous this time, in his treatment of my humble self, for which he has all the credit awarded him which is his due. He is about as fortunate in his metamorphosis, as was the Ass who clothed himself in the skin of the Lion and might have deceived those who saw him but for his long ears, and his voice.

His charge made in both articles that I have assumed the Martyrs role, seems to be a sort of pet phrase with him; but all I wish to say of that *now* is, I have assumed nothing. I have simply stated facts, and there I leave that.

Mr. Reynolds says: "We had no intention of attacking the moral character of Mr. Barlow, in any sense whatever." I do not know what would be considered among Masons an attack on moral character; but among us "Cowans and profane" it is considered an attack on moral character when one says of another, quoting his language, "He has stated an untruth." Mr. Reynolds quotes my statement: "I have found from Masonic books, as well as from the vocal utterances of Masons, that Masonry claims to be a Religion. They claim for it a Divine origin—that its principles are Divine, and that he who lives up to those principles is sure of salvation." This is *all* that he quotes from my article, and closes up what he has to say about it in the following words: "Mr Barlow has stated what is *untrue*, and proven it by the facts given by himself. It is not usual for men who write to furnish evidence of their bad intent." Like the scorpion, his article carries its sting in its tail. I ask all fair men to look at the above, and judge for themselves as to the authors intent.

It seems, however, that this was written before he had seen the last of my article, for the two were originally written as one. In this he says, "Where we did assert that Mr. Barlow had stated what he cannot prove, he is silent." What a pity he had not waited till he had seen the whole of my reply or at least had been *then* honest enough to admit that I had triumphantly sustained my statement by competent Masonic authority. But no, he says of my last article, "He brings forward extracts from books and addresses, most of which are well enough, but none of them prove any such thing as he asserts." If here is not a barefaced falsehood then I do not understand the use of language. Perhaps that is my infirmity, so I will not say that in the above assertion Mr. Reynolds treats his readers to a lie, and that he knows it. But he goes on to say:

"In the outset, we assert that Masonry is no such a system of religion as is taught by the Orthodox denominations of Christians, by liberal Christians, by Roman Catholics, or by Hebrews." We give Mr. R. all due credit for this assertion and admission, and humbly enquire "Who said it was?" Certainly I never did. That is just the fault I find with it. It is *not a religion* taught by orthodox Christians, Liberals, Catholics or Hebrews; and yet it is claimed by its adherents, that it *is a religion*, and a *saving one*. Mr. Reynolds goes on to say. "It (Masonry) is not (as a religion) anti-Christian or anti-Hebrew. Masonry *is* religious in both a Hebrew and a Christian sense, to that extent in which all good men agree, by what ever name or denomination distinguished."

By this time your readers will be able to understand the new title I have given Mr. R. at the head of this article. "G. A. D. Grand Artful Dodger." As to the matter of vocal utterances, I said that Mr. R. knows that Masons do call Masonry a religion. He says I cannot prove it. Wonderful! If I were to assert that Mr. Reynolds knows better than to say that the moon is made of green cheese, I suppose he would retort by saying "Mr. Barlow cannot prove any such thing, and therefore discredits himself." I shall therefore be careful how I make any such assertion.

As to my extract from the oration of the Worshipful Grand Orator, Mr. R. says it was "correct as the doctrine of Masons. His (my) inference is his own. It is not indorsed anywhere." My dear "G. A. D.," what is not indorsed anywhere?—the oration? *You* indorse it. The Grand Lodge indorsed and published it in their annual report. If you mean that my inference is not indorsed anywhere you are awfully mistaken. It is indorsed by every man of sense who reads it. No other inference *can* be fairly drawn from it. Here is his language naked as it fell from his lips, or at least as published by the authority of the Grand Lodge—"But do not these things—the *relations of the individual to God*, the State, and to his fellows, include everything for which institutions need exist among men?" There, I submit *that* in connection with its context, to any candid mind, for any other inference than mine, which is that the Church is nonnecessary.

Mr. R. then attempts to throw discredit on Dr. Oliver, as an authority. Albert G. Mackey, whose orthodoxy among Masons we have never yet heard questioned, often quotes this same Dr. Oliver as authority, though sometimes taking the liberty to dissent from some of his views.

Mr. R. calls the sentiments I quoted from him "beautiful" thus giving my quotation his indorsement, and also declares that "no man holds to the doctrine of redemption more fully than he." He also says that in my quotation Dr. O. "makes no pretence that Masonry is a Christian system." Who said he did? What I charged was, not that Masons claimed that Masonry is a *Christian* system; or a *Christian* religion, but, *I have found from Masonic books, as well as from the vocal utterances of Masons, that Masonry claims* to be a "*Religion*." That is what I said and what I proved by Oliver, Sickles, etc. He also says: "In no utterance of Dr. Oliver can a line be found which makes Masonry sufficient to salvation."

Let your readers turn to No. 53 of your paper and read the quotation I there give from Oliver's Cyclopedia, and if they do not gather from those sentiments, that he holds the Religion of Masonry to be superior to the Christian system, which he calls Sectarianism, then I am content to be called stupid.

As to the damaging quotation from Sickles as to what the soul requires, Mr. R. tells us it "is distinctly stated to be a want of conception by the author." Where or by whom is it so stated? I have seen no such statement. But in reference to the work entitled "Mysteries of Masonry," my friend certainly dodges very artfully, nay, shamefully. Let your readers take up No. 53 again and read my quotation from that book, and then *his* indorsement as quoted from his paper. He now condemns the book—says he did not indorse. "There is not a word of indorsement by us." And again, "Let our readers understand that we have indorsed *nothing* uttered in the book." Indeed! And yet he says; "His book is *worthy* the study of every Mason" and "We especially commend it to our anti-Masonic readers, and friends who would like to read a book at once *readable, thoughtful and candid*." This is no indorsement, oh no!! This book is "thoughtful and candid," good reading, "worthy" reading for Masons and especially Anti-Masons, and here is what it says; "We must look to the Ritual of Masonry for the *true* doctrines of the Holy Scriptures, and to the life of the Mason for true charity or heavenly life." You *did* commend this book, Mr. R; and it truly represents Masonry as found in your standard authors. Let me give you this from Mackey, and then if you are not satisfied that I have proved Masonry a Religion from Masonic books I will try again.

On page 369 of his Lexicon this author says: "All the ceremonies of our order are prefaced and terminated with prayer, because *Masonry is a religious* institution, and because we thereby show our dependence on, and our faith and trust in God."

Mr. Reynolds at the close of his article affects to be a little witty on the subject of my praying for him. I will not enter the lists with him here. I did in all sincerity utter this prayer for him at the close of my article in No. 53 of your paper. In all solemnity and earnestness I repeat it: "May God open his eyes in time to rescue his own soul from this Masonic snare of the devil."

J. L. BARLOW.

Preamble and Resolutions adopted by Genesee Township Association, Opposed to Secret Societies.

WHEREAS, Freemasonry is a powerful engine, not only capable of being used, but in its very organization is essentially opposed to the Christian religion, Republican government, and the true social systems, and

WHEREAS, From the above and other considerations, Freemasonry with its numerous progenies of secret combinations is opposed to the best interests of church government, and social communities, therefore be it

Resolved, That we form ourselves into an open organization in opposition to all forms of oath-bound secret organizations.

Resolved, That we invite all both male and female who recognize the truth of these Preambles and Resolutions, to join us in an open field fight against these works of darkness.

And WHEREAS, We believe that belonging to an oath-bound secret association is contrary to the word of God, and

WHEREAS, We believe that no man can be a meek and lowly follower of the Lord and Saviour Jesus Christ, who belongs to an order of that character, and

WHEREAS, We believe that belonging to an oath-bound order, wherein a man is sworn to keep all the secrets of a fellow Mason is injurious to the welfare of the honest, hard working, liberty loving people of these United States, and

WHEREAS, We believe that the combination of these unholy men is injurious to the Church and State, as they neither teach morality or Christianity, therefore be it

Resolved, That we will not support any man for any United States, State, County or Town office, knowing him to be a Mason, or in sympathy with any secret association.

Resolved, That we will use all lawful and Christian means to put down all secret combinations of whatever character or name.

Resolved, That we will use all Christian means in our power to persuade, admonish and induce all persons not to join any secret combination of any character whatever.

Coleta, Town of Genesee, Whiteside County, Ill., July 8th, 1870.

J. D. KLINE, Secretary. C. L. ANDREWS, President.

Resolution before the St. Joseph Valley Baptist Association.

The following resolution was introduced into the St. Joseph Valley Baptist Association at its last session and laid on the table indefinitely. It was also entirely omitted, not even mentioned in the Minutes of the Association. I send it to you to publish in the CYNOSURE.

RESOLUTION.

Whereas, Secret societies do by their secresy afford extra facilities for unprincipled men to accomplish their unholy designs, tend to social evils, and, further, that some of them, to say the least, are in their character hostile to good government and Christianity, therefore, be it resolved that they ought to be not only discountenanced but *sternly* opposed as other great, wide-spread and popular evil institutions.

Reference was made to it in the Detroit *Tribune*, saying it was disposed of as a matter *which the Church had no right to interfere with*. No such reason was given for the action taken.

R. D. NICHOLS.

Resolution before the F. M. Susquehanna Conference.

The following Resolution was passed unanimously by the Susquehanna Conference of the Free Methodist Church, at its late session in New York:

"*Resolved*, that as a Conference we recognize in the CHRISTIAN CYNOSURE a powerful agent for truth, in the work of opposing secret societies; and that we will help to increase its circulation."

It was ordered that a copy of the above be sent to the CHRISTIAN CYNOSURE for publication.

N. V. GOULD, Secretary.

From Elder Baird.

JAMESTOWN, PA.

MR. EDITOR:

Permit me through your columns to address a large circle of friends, that are anxiously waiting to hear from me through the press. This communication ought to have appeared sooner, but could not on account of the amount of correspondents that had to be answered when I returned from the west. But let me say for the encouragements of all concerned, that I reached my home, in safety, after an absence of three months, and was thankful, indeed for such a blessing, after a long siege of toil and persecution. I have not been idle since my return; have lectured a great deal in this region of late, and am happy to state, that the spirit of anti-Masonry is fast changing into the steady and vigilant and radical examination of these fantastic shows which none but Masons "know." But the charm of mysterious glory is fast fading into suspicion, and disgust. It seems more evident since the Cincinnati Convention, that Freemasonry is sick and cannot find a cure; her only resort is to "write, print, stamp, stain, cut, hew, carve, indent, paint, and engrave;" on the minds of all who are under their controlling influence, every letter, figure, shadow, stain, or resemblance of secret slander and dishonesty that can be brought to bear against the interest and life, and character, of all who dare to speak against their secret dens of National robbery. The secret clan are always ready to join heart and hand, to crucify every prospect of lawful success by hiding under their refuge of lies, and shooting with forked tongues of deceit and falsehood against truth. D.

That our readers may know something of the persecution, Brother Baird suffered, we clip from one or two local papers published in the vicinity of his labors in this state.

—A chap calling himself a United Brethren preacher, is lecturing through the country, pretending to expose Freemasonry, claiming to have been a Mason.

At Forreston, at the close of the lecture, a gentleman arose and called the audience to order, saying "that he had something to say to them which might not be so pleasant for them to hear as the lecture had to some of them. That he held a letter in his hand from the deputy post-master at Jamestown, Pennsylvania, Mr. W. R. Riley, which would show up the lecturer to be one of the most "consummate scoundrels in our whole country." The reading of the letter fully sustained the charge by such specifications as "the killing of four men and women"—"a thief and chronic liar"—and "a medical practioner, using such medicines as harlots use"—that they had used all diligence to track his course prior to 1868, but had failed—that he was believed in Jamestown to be a refugee from justice." He is on the tramp, and collecting from $75. to $150 a night for his gas. [Lee County Democrat.

Besides this, Elder Baird writes that wholesale lying was carried on by the Masons, who left nothing undone even to the manufacture of telegraph despatches purporting to be from Canada and elsewhere.

The *Reform Investigator* gives us the further attempts and failures to blacken Elder Baird's character at Polo, Ill.

On the day after Mr. Baird closed his last lecture before making his trip to Wisconsin, the following notice was posted on most all of the public corners in and about Polo, including fences:

LECTURE!

Hon. Herman R. Keel, of Springfield, Ill., will deliver a lecture at City Hall, in this city, &c. Subject J. R. Baird, and his Lecture on Freemasonry.

This same "Hon." Keel was a perfect stranger to Mr. Baird and the people of Polo; but in a few hours is prepared to deal with a minister's private character. But poor Keel was not at home with his subject, and before he had talked fifteen minutes, you could plainly read "sold" in the countenances of "brethern" and "companies."

To show the strictness with which Freemasons regarded the rules of the order, he read a number of the penalties annexed to their oaths—such as throat-cutting, disemboweling, &c. This the reader may be slow to believe, but it can be sustained by two or three hundred witnesses. The above named Hon. lecturer professed to be a Baptist minister also.

While matters where thus progressing, three or four of Mr Baird's photographs were stolen from one of the picture galleries, of this place. From the picture thus secured, it is asserted on reliable authority, that one hundred pictures were taken by another artist of this place; for what purpose let the public consider.

Letter from Judge Whitney.

[In the following extract from a letter to the Editor of the CYNOSURE dated Belvidere, Ill., Jan. 22, 1861, Judge Whitney gives further testimony corroborating his Defence, published lately in the CYNOSURE. It will be read with interest.]

And now, as I am writing, I will say a few things confidentially, in reference to the main subjects of that defence. Man was not only "fearfully and wonderfully made," physically, but mentally; and I sometimes think more fearfully than wonderfully. And now, after the lapse of years, on reviewing that Defence, and calling up all the facts and circumstances that have since come to my knowledge, there is not a word in it I wish to recall, nor a line I wish blotted. Things stated there as facts, were "stubborn facts," and all the conclusions are not only correct but eminently just. Of its effect, I candidly say to you, I believe it induced ten to join these organizations, where it has deterred one. The whole sentiment, perhaps, was expressed to me by a friend, who since that difficulty, spoke to me of joining the Masons, and in answer to my objections said he should "join in self-defense, as a man now a days stood a poor chance who was not a Mason."

In the very midst of that excitement, here in this very Lodge, steeped as they were well-known to be in corruption, Rev. R. A. Blanchard, now Presiding Elder of this District joined the Masons. And about two years after that difficulty with the Lodge, at a Masonic Funeral, three of the most rabid against the order at the time, and pretended, or real friends of mine, appeared in the procession in full regalia.

Masonry was never so strong as now, and never so defiant. In this county since the events that induced me to renounce Masonry, one cold-blooded murderer has been saved from the gallows. And one other murderer has been turned loose upon the community by the influence of Odd Fellowship. And a greater outrage, if possible, was committed in Cook county, by Masonic influence, mulcting Cook Co., in immense costs in the case of Jumpertz, in going through the forms of trial, when they had, no doubt, predetermined to screen him from punishment.

The fact is, Masons have attained to all the places of honor and trust, nearly, in the nation, and have things about their own way. I know some good men are surprised that I constantly hold office here, and occasionally I am charged with having returned to the Lodge. Now that I have, with the exception of about six months, held office ever since my renunciation of Masonry is true, and that I have received the support of Masons generally, is also true; and this last fact is as unaccountable to me as to any one; and the more so, because while I receive their support for every office I ask for in the county, for anything looking beyond the limits of the county, I seem to have their united opposition.

The great success of the order and their persistent and impudent resistance to the enforcement of law against the members of the fraternity, and their insolent assumptions show what a few determined men can effect; for as to *anything* in the order either of good, noble patriotism, diffusive charity or sublime mysteries revealed, all is false and farcical as the Koran, or any other humbug. I shall hope some day to meet you, and meanwhile remain

Respectfully yours,

PRES. J. BLANCHARD. D. H. WHITNEY.

The Wesleyan Conferences.

The Wesleyan Conferences, are giving noble testimony on all the prominent reforms of the day; such as Temperance, Peace, Tobacco, Bible in schools, Secret Societies, Missions etc

We quote with great satisfaction, as a specimen, from the report of the Lockport Conference on Temperance and Secret Societies.

ON TEMPERANCE.

Intemperance among us does not diminish In all the public thoroughfares which thread the land, in all our large cities, the centres of trade and commerce, and even in our country villages the sale and use of intoxicating drinks continues unabated. It is followed by its unavoidable and legitimate fruits—misery, poverty, crime, shame, disease and death. It is a sad thought that the taxation imposed upon us by this wrong, embracing the millions consumed and the poverty and crime entailed, equals the burdens imposed by our late war. The efforts for the final suppression of intemperance are not equal to the undertaking because these efforts are corrupted and misdirected. While the reform was conducted on Gospel principles, success attended the efforts and the progress was gratifying. Since the employment of means which aim at superseding the Gospel, the result has been unsatisfactory and the success partial. Masonry would seize the fruit of the Gospel effort. Masonry would enjoy the laurels which belong to the Saviour, and through those very stolen honors would enhance her own interests. Hence, there arose among us Secret Societies in aid of the cause of temperance. Feeling as we do the pressing demands of the cause, having perfect confidence in the Gospel plan,—therefore,—

Resolved, That we will renew our efforts for the extirpation of this evil. Returning to the old beaten paths of the Gospel we will proceed to organize town and county Temperance Societies. Following in the footsteps of Him who said; "In secret have I said nothing," we will not hide our candle under a bushel, but will co-operate with all who can work upon the Gospel plan.

SECRET OATH SOCIETIES.

Believing that these fraternities are at warfare with the Gospel and with the best interests of our nation—therefore,

Resolved, That we will faithfully administer our Discipline on this question.

Morgan's Corpse.

The following was given to our Agent at Plano, Ill. by the undersigned—ED.

In 1826 I was living in the town of Carlton, Orleans Co. N. Y., and was at that time nearly 22 years of age.

I believe about the last of April or the first of May, in 1827 the body of a man drowned was found 40 rods east of the mouth of Oak Orchard Creek on the banks of Lake Ontario, about three miles from my home.

The Coroner, Robert M. Browe, summoned a jury of six men, myself among them, and held an inquest in the night. We simply decided that this was the body of a drowned man, and buried him on the bank of the lake. Our verdict was published, and three or four days after, Dr. Strong of Rochester came to Carlton, saw the Coroner and wished to have the body disinterred, saying he believed it to be the body of Wm. Morgan of Batavia, N. Y. who was abducted and supposed to have been murdered by Freemasons in the fall of 1826.

He said also, that if this was the body of Morgan, these marks would be found; 1st a good set of double teeth upper and lower jaw, all round. All perfect but two which he (Strong) had extracted from the left side of the upper jaw; 2nd, a scar on the great toe of, I think, the left foot, which had been calloused to the bone; 3rd, a callus on, I think, the right arm; 4th, a bald head and a tuft of hair growing about the center of the bald spot.

The body was disinterred, and the next day a second inquest was held, this time there were twelve men on the jury, myself one of them. The marks mentioned by Dr. Strong were all found just as he had said they would be, while the body was buried in the ground.

Mrs. Morgan swore positively that this was the body of her husband. She had with her the two teeth which Dr. Strong had taken out for her husband, and they compared well with the rest.

Col. David C. Miller also swore that this was Morgans body.

I believe that Silas Joy was foreman of the second jury. I may be mistaken. He was also, if I recollect aright, a Mason. There was a large crowd present at the second inquest estimated at from 1500 to 2000. The jury decided unanimously that the body was that of Wm. Morgan, and so far as my knowledge extends there was not a single person in the crowd who doubted that the verdict was a true one.

S. A. TOMBLIN.

THE ANTI-INFALLIBILISTS.—The *Gazette* of Augsburg publishes the list of the 88 bishops who, in the memorable session of the Vatican Council of July 13, voted against the new dogma of the Infallibility of the Pope, as well as those who yielded only a conditional assent by voting *juxta modum*. Of the former class, 26 bishops belong to Austria and the same number to France, 11 to Germany, 8 to the British Dominions, six to Italy, six to the Oriental rites of Turkey, and only four to the United States. Relatively the strongest opposition came from Germany, about one-half of all the bishops voting in the negative. Austria and France also gave a strong negative vote, which, however, fell considerably short of the one-half of the total Episcopal vote of these countries. Thus the new dogma has the support of the majority of bishops in every country except Germany. If, however, Hungary is considered independent of the remainder of Austria, its opposition is much more compact than even that of Germany.

CONFERENCE OF ROMISH BISHOPS IN BAVARIA.—A Conference of Bavarian Romish Bishops has been held, at which it was resolved never to submit to the action of the late Council at Rome on the Infallibility question. The Conference is to re-assemble at the call of Bishop Hefele of Rottenburg.—*Lutheran Standard.*

Correspondence.

—Rev. S. T. Devoe of New York, writes: "There is quite an excitement in this State, caused by so many Methodist ministers having joined the lodge, and one leading minister, Elder White, is forming an anti-Masonic Conference."

From the Author of the Broken Seal.

That is a grand communication of Judge Whitney's in No. 54 Sept. 6th. "The old harlot begins to show herself in her true character." Our lately diseased Governer Andrews would not hang Green, the person who murdered the bank officer at Malden, and he escaped through the whole term of his Governorship, and when Governer Bullock came in, Green was hung. Gov. Andrews pretended that he was opposed to capital punishment, but Andrews and Green were Masons. S. D. GREENE.

One who is not afraid to make enemies in his efforts to spread light, writes from Brooklyn, N. Y:

I suppose you all know that the Masons are very strong about here. I know a number who are members of the M. E. church, but my object is not to attack them, but to enlighten the young men of my acquaintance on the subject. I am always ready to talk with a Mason whenever I find one that will talk reasonably on the subject, and offer to lend him Finney's Letters or Bernard's Light on Masonry. I have been circulating these books freely since last March, also tracts and pamphlets which I get from Syracuse and Rochester N. Y. I suppose it is hardly necessary to tell you that I have made enemies by circulating these books and papers in this city, but I am determined to do my duty with God's help, and if He is for us what need we fear. JAMES SCOTT.

We like to have all the good things possible said about the CYNOSURE, and do not wish to enjoy them alone. Here is something for all our friends:

I want to give my opinion of our CYNOSURE. I think it is doing the most good of any paper in America to advance the cause of our glorious Redeemer; and as things are moving much as they did when Masonry was pushed to the wall 40 years ago, I do not doubt but that it will meet the same fate it did then. I wish I had money to help on the cause, and neighbors who dare come out and speak what they feel on the subject. But I will pray for the downfall of secresy and hope when it gets down the rising generation will keep it there Amen.

Yours for right principles,

JAMES ANDRUSS.

Receipts for the Cynosure from Sep. 20th to Oct. 4th 1870.

W. O. Hart, and Wm. Fulton 15 cents each; Olive B. Stevens and J. P. Richards, 20 cents each; Chester Ayres, 25 cents; G. W. Ellsworth and G. W. Halstead, 30 cents each; Briggs Alden, S. D. Greene and Elbert Marcy, 50 cents each.

Frederick Axe, Safford Hapkins, S. C. Coe, C. C. Lindley, E. Hart. J. L. Buckwalter, E. N. Phillips, Danl. Hartwell, John Caldwell, John B. Clark, Nathaniel Warren, R. Dunning, E. T. Smith. J. L. Barlow, N. S. Dickinson Mr. Stockwell, Mrs. Eliza Stratton, Samuel Thasher, E. Chamberlain, Aaron Smith, John S. Speer, W. Kirkpatrick, Geo. Johnston, Dr. T. S. McNeil, Joseph McCleery, Fred. R. Moffatt, J. Levington, J. W. Blackwell, L. Farnham, Charles Phelps, John Harvey, C. M. Ball, D. W. Andrews, James Pollock, P. M. Carnahan, J. F. Beauchamp, G. W. Halstead, Andrew Gailey, P. Carpenter, E. B. Thompson, Edward Seldon, James Kilbourn, James Griffith, E. B. Mathewson, M. F. Gjertsen, H. S. Thomas, Jas. Harrow, Wm. Bennet, J. N Lloyd, Jas. B. Lytle, Austin Woodward, James Kennedy, and C. M. Thomas, $1.00 each.

G. B. Smith and J. W. Wood, $1.15 each.

D. F. Thomas, T. J. Connor, S. H. Skinner, John Gamble, R. E. Johnson, E. Teter, H. W. Kennon, J. G. Stearns, O. P. Chesbro, N. White, B. S. Riegel, H. Hawkins and A. J. Clark, $2.00 each.

Wm. Oburn, N. Callender, G. D. Brooks, and Prof. R. T. Cross, $3 00 each. George Candee, J. C. Allaben and Nathan Shelley, $4.00 each; James Scott, $4.20; Joshua Harp, D. P. Lake, Jacob Bixler and J. Blanchard $5.00 each; Milton Smith, $5.25; Prof. R. T. Cross $7.00; Jas. Barnell and P. J. Martin, $8.00 each; C. A. Blanchard, $20.20.

DONATIONS.—E. French, on bequest, $35.00. E. J. Chalfant, for advertising, $1.00.

CONVENTION PLEDGE.—Philo Carpenter $300.00.

THE FAMILY.

Christ's Invitation.

Come unto me, ye who are tired and sad,
Come unto me, that I may give you rest;
Come unto me, and I will make you glad,
Come and be blest.

Come, ye who struggle in a life of shame;
Come, ye whose sin God only will forgive;
Come, for I have for you a new white name;
Arise and live.

Come, ye who see not through the misty night,
The stars that out of God's own windows shine;
Come unto me, and I will give you light,
Human, divine.

My heart is yearning with a strong desire
To fold the world in tender, close embrace;
Come to me through the sanctifying fire
That hides my face.

—*Sunday Magazine.*

Selfishness.

If sin were called selfishness, I think it would cover the whole ground. Let me give you a chapter in my life, that comes back to me to-day with a keen sense of pain that no lapse of time can diminish.

My sister Edith, who, from my earliest recollection, had supplied my mother's place, was the most thoroughly unselfish woman I have ever known.

Hers was one of those quiet, earnest natures that seem to know intuitively the meanings of life, and fulfill all its responsibilities entirely unconscious of their own self-abnegation.

It is all plain enough to me now, but when I recall my thoughtless acceptance, for so many years, of all her loving tenderness, I wonder that God gave me no greater punishment for my blindness. All the beauty and poetry of her life was as quietly and studiously put aside as if it cost her no effort, and I never dreamed of the sacrifice.

Our father was an artist and a dreamer. Cultivated and refined, he lived in an ideal world of his own creating, and while his fortune lasted, indulged all his æsthetical tastes to the utmost.

But when I was two years old there came a total change. Mother died, and not many months afterward, in the great financial crisis of the country, all our fortune was swept away.

If my father had been a practical man, we would not have been so destitute. As it was, there was nothing left but his art.

He had acquired some celebrity, but his visionary ideas revolted at the suggestion of turning this fame to money, feeling that it was a degradation of his art.

He loved his children, and for our sakes he must and did succumb to the mortifying necessity; but it was at the expense of all his wonted elasticity and buoyancy of spirit.

It was then that my sister's ministry first began to be felt in the household. As soon as she fitted her back to the burden, it was wonderful how much came to be laid upon her.

Economy was the sorest lesson we had to learn, and as necessities pressed hard upon us, one by one she assumed various duties that taxed her strength to the utmost, determined that father should not lose one item of comfort her hand could supply. So we lived for fifteen years, each one of them adding some new grace to Edith's beautiful life, and each, alas! fostering in me the rank growth of selfishness. Blinded by indulgence, I understood nothing of what my sister was doing; and when I would sometimes awake at dawn and find her already gone from my side, attending to some household duties, I would turn over for my second nap, with a comfortable feeling of self-complacency that my own tastes were so refined, and so utterly opposed to such work, that no such drudgery was ever designed for my hands.

The morning of which I mean to tell you, I came down to the breakfast lazily enough, about a half hour after the summons. I had a dim consciousness that it was not the thing for me to do, and, like most people who are vexed with themselves, I was ready for any occasion to vent my ill humor.

Instead of finding Edith annoyed at my tardiness, she was filled with anxiety on my account.

"How late you are, Minnie! Are you sick, dear?"

Still more vexed, I answered curtly, "No;" and began my breakfast. She looked hurt, but in an instant the shadow was gone from her face, and she began to talk with her usual cheeriness. Every gentle word rebuked me, and I grew more and more vexed and persistently kept silence.

Seeing at last that she could make no impression upon my ungracious mood, she left me to my own thoughts, which were not of the most agreeable nature.

I began to grow ashamed before long, and though only half restored to amiability, I resolved not to be hateful any longer, and make it all right with Edith. I met her coming from the kitchen with an armful of clothes she had been ironing. I playfully barred the way, thrusting out a new book I had received not many days before.

"Read it to-day, will you sister? I want to know what *you* think of it."

"Why, my dear child, I have no time," she said laughingly.

"If I ever ask you again to read anything I think you will be likely to remember it," I retorted. "You make yourself such a servant that I believe you do not know how to appreciate a good book any more."

All the rest I said that morning, I can not now bring myself to put upon paper, but the bitter words are burned into my heart in letters of fire.

Perfectly aware of my wrong, and too stubborn to acknowledge it, I rushed from the house and hurried away to the woods.

Every step I took, my self-contempt increased, as, one by one, some tender act of hers came like an accusing spirit to confront me.

I had thrown myself upon the grass in the shadow of an oak, when I was startled by footsteps, and looked up to find our venerable Pastor coming toward me.

For twenty-five years he had labored amongst us, and there was never a childish grief of mine that was too trivial for his comforting words.

Of late I had been fostering in my heart so much that was evil, that, I had not sought him as formerly, and would gladly now have avoided his presence if possible.

His heart was yearning over my wanderings, and before long, I don't know how it came about, I had poured out the whole history.

"Let me tell you the other side of it, little maiden," he said.

"When I first came to Meadow-brook, Edith was a bonnie, wee child that crept into my heart ere I had been here a month.

"You know that I was her teacher as well as minister, and as I watched her year by year grow up to womanhood, I felt, with a thrill of pride you can scarcely understand, that her intellectual development more than kept pace with the physical.

"Even after your mother died, she kept on with her studies with the same eager thirst that had characterized the olden days. But bye and bye there came a change.

"Instead of coming to me as formerly, days slipped by that I did not see her, and I felt she had a purpose in avoiding me.

"When I come upon her by chance, and my questions were too close to admit of evasion, she owned that her books had been untouched since my last instruction. Why, I was yet to learn.

"One day a package of English books was sent to me, and selecting one which chimed in with her course of study, I hurried with it to your house.

"She happened to be alone, and when I placed it in her hand, the eager, hungry look that only a true lover of books can appreciate, came into her face as she turned the leaves.

"In another instant the light was gone, and she returned the book quietly, saying:

"'You overrate my intellectual ability, Mr. Austin; I am not equal to anything but the newspaper.'"

"Don't talk nonsense, Edith," I said, in an irritated way. "I expect you to read it this week."

"Again she declined the book, this time with much more firmness but without assigning any reason.

"Determined to fathom it, I began to question, and before long I had gained this:

"'Please do not urge me any more; the temptation is almost beyond my strength. I have tried to crush out every feeling of unhappiness, and I thought I had succeeded!

"'If I yield to the desire for this one book, I cannot be strong again; I shall be unfaithful to my work, and father and Minnie will both miss some needful comfort; if I give up the book, no one misses it but myself.'

"'Two or three times I have yielded, but the result was that I was dissatisfied and unwilling to do what God has set for me in the world. Do not urge me again, I beg you.'

"Shall I tell you, my child," he added tenderly, "that I have a feeling of reverence for her. She taught me a lesson, that, however imperfectly I have learned it, goes with me always."

"Day by day I had read, 'Bear ye one another's burdens and so fulfill the law of Christ;' but the words had never come to me with such force as when I saw how the fresh, young life of your sister Edith had been given up to the fulfilment of Christ's command."

I was filled with shame and remorse. I covered my face with my hands and wept bitterly, while my faithful Pastor stood by, waiting for me to speak. As soon as I could command my voice. I confessed that all these years I had been living in selfish ease and indulgence, unmindful of the sacrifices my sister was making for me, and never rewarding her with a look or word of gratitude. I thanked him for his kind and gentle rebuke, and promised that I would henceforth share with Edith the toil and self-denial which I had so long compelled her to bear alone.—*American Freeman.*

Union or Defeat.

"*How far are union efforts among Evangelical Christians practicable and desirable?*"

The question is not, whether united efforts are practicable or desirable? We take it for granted that they are both possible and valuable. If any demonstration of the fact is needed, we say, look around you on this assemblage of Christians of so many different denominations, united in endeavoring to edify each other and glorify our blessed Lord. If you ask whether such union be desirable, we reply, how does your own soul feel here to-day? Do you not respond, "Behold how good and pleasant it is for brethren to dwell together in unity." The question is regarding the extent to which we may properly carry this Christian union. It is a practical question—the question of, "How far?" The principle is conceded; we inquire into the expediency of its application in our present circumstances. We all acknowledge it. But we are not so clear how to apply it in all cases. There may be honest differences of judgment here. We cannot easily renovate our habits and prejudices—the very clothing of our minds. We can only pray the Father of Lights so to illuminate our souls with the sunshine of His love, that we may see our former light to be but shadow, and feel our lukewarm affection to the brethren grow up into absorbing passion for all that bear the image of Christ.

The first part of the question very properly refers to the *practicability* of union efforts; since we have no time in this crisis to discuss mere impracticable desirabilities. The days of poetry are gone. We live in the iron age, the railroad age, the age of hard business facts. We discuss a business question, of the possible, the practicable.

Allow me then, to lay down a rule of practicability. Whatever has been done once by men can be done again. Such union efforts as have been actually made and recorded, or observed are practicable; that is to say, they can be repeated. Such a union effort as this Convention, for instance, is practicable. Every one sees that every State in the Union, and every province of her Britannic Majesty's dominions may have such a Christian Convention—a convention more nearly resembling the blessed Pentecostal assembly than any, even the very best, of our denominational synods or assemblies.

The different bodies of Christians can unite in efforts of a more quiet and business nature, and they do. The American Bible Society, for example, dear to us as the agency for the circulation of that blessed Bible which is the common standard, leading the heavenward march of hope and faith in all who love the Saviour it reveals, is also dear to us as the rallying and uniting center of all whose faith rests upon it. The various national missionary associations demonstrate the fact, that there is not to-day a single department of the Church's work in which it has been found impracticable for Christians of the several evangelical churches to unite. We are now practically working together in Foreign Missions to Papists, Mohammedans, and Heathens; in Missions to the Jews, the Freedmen, the Sailors, to the Young Men, and to the Sabbath-school children of our own land.

The normal condition of the Church is unity; that is, the condition commanded and described in the Scripture. Does any man pretend to say that our various sects are warranted in God's Word? Men may tell you they have the prescription of ages. So has sin. They may agree that they are inevitable and must needs come. I reply, "Woe to him by whom the offence cometh." Good men, great men, Christians whom I love and honor and revere, may reason, that in the present state of the Church we will accomplish more for God's glory and the world's conversion, in our separate organizations, than if we were all united in one Church. But, as a minister of God's Word, I am compelled to declare that our Lord Jesus Christ and His apostles were of a contrary judgment; and that from the beginning of the Bible to the end of it, they have made no provision for schism in the Church of God, save to denounce it, to stigmatize it, and to promise the Church deliverance from sin, schism and death, in the coming Kingdom of Christ.

Even the Old Testament Church, with all its imperfection, was one society. To keep up her unity, the people were required to worship together in one temple. Hence, the whole of our devotional language, our hymns and our prayers, recognize only one Zion, one Jerusalem. The division of Israel, recorded in the Old Testament, is highly admonitory. Its results were the conquest and captivity of the divided Church by her enemies. It leaves her scattered ministers and people mourning amid the ruins of Babylon, and looking for the coming One who should reunite the fragments of the broken sceptre, and make Judah and Ephraim again one staff in Messiah's hand.

He came, and his very first words were a consolatory announcement of the union of His people—"The kingdom of heaven is at hand." He taught us to pray, "Thy will be done on earth as it is in heaven;" and we know that there are no rival sects in heaven. Observing that personal ambition is the cause of the multitude of the rival kingdoms of this world, and would certainly occasion similar schisms in His Church, He expressly forbade the very beginnings of Church leadership, saying, "It shall not be so among you." He makes our forgiveness of slights, affronts, and injuries the condition of our salvation, and gives love as the condition of Church membership and token of our Christianity—"Hereby shall all men know that ye are my disciples, if ye have love one to another." Well knowing that sectarianism would be the stumbling-block of unbelievers, he prays in his solemn intercessory prayer for the unity of His Church: "That they all may be one, as Thou, Father, art in Me, and I in thee; that they also may be one in us, that the world may believe that Thou hast sent Me."

The apostles went forth everywhere preaching the Gospel and planting the Church. They found every variety of men, of habits, of prejudices, of tastes which we have to deal with, but they never dreamed of establishing sects to suit the tastes and tempers of Christians, and naming them after the founders of these different denominations and establishing them as rival organizations on the same territory, or in the same city. They gave the largest liberty in forms of worship consistent with the faith of Christ. So far from prescribing that uniformity in worship which has been so long advocated as indispensible, they, on the contrary, authoritively, and in the name of the Holy Ghost, commanded the toleration of the most diverse forms of worship among Christians. No modern evangelical Christians differ so widely in their forms of worship as Paul and the Hebrew Christians differed from the Gentile believers, when he shaved his head, kept the feasts, offered the sacrifices and walked orderly according to the law of Moses. This is one of the last pieces of apostolic example left us in the Old Testament; but so far from making it obligatory and binding on all believers to follow it, the Church writes, and writes by the authority of the Holy Ghost, and it is the last recorded decree of any inspired council: "As touching the Gentiles which believe, we have written and concluded that they observe no such thing." Acts xxi., 25. When Paul saw a prospect of the rise of different denominations of Christians in Corinth, it filled him with alarm, astonishment and disgust: "Is Christ divided?" says he; "Was Paul crucified for you? Were ye baptized in the name of Paul?" He goes on again, in the twelfth chapter, to show that not the invisible Church, but the visible Church, to which the public ministry he is describing belongs, is one body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.' And again he most earnestly exhorts the saints at Ephesus against sectarianism and to the preservation of unity, saying, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body; and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, through all and in you all."—Eph. iv.

From heretics, who by departing from the faith of Christ have excommunicated themselves, and from professed believers whose lives contradicted their profession, he will have Christians separate themselves; but those who would separate true Christians into different parties he emphatically brands with odium. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi., 17.

So far, then, from the present divided state of the Church being its proper condition, to which we ought always to come back after the practical abolition of sectarianism in our revival movements, it it is our denominationalism which is utterly contrary to the fundamental principles of Christian love, to the plainest commands of holy Scripture and to the primitive constitution of the Christian Church. The originators of our sects are stigmatized as persons to be shunned and despised by all Christians. We are in a sinful state of unchristian sectarianism, to be confessed, repented of, and turned from as speedily as possible, if we would escape the just displeasure of the Lord, whose body we have thus mangled. It is true that the present generation has not originated these sects, and so is not responsible for their creation; except so far as we prove ourselves the children of our fathers by walking in their sins, and willfully lending our help to perpetuate these forbidden practices.

This brings up the second part of our question, how far union efforts are desirable?

I shall spend no time discussing the probabilities of Christ's judgment being at least equal to ours regarding the comparitive practical advantages of schism over unity. Neither the Church nor the world has been in the habit of implicit faith in Christ's judgment. But I shall adduce an authority to which both the Church and the world must bow, whether they like it or not—experience, the inevitable logic of events. Contrast the results of three centuries of union with those of three centuries of schism. In a period less than has elapsed since the reformation, the Apostolic Churches, consisting of all the Christians of their respective cities, assailed the entrenched heathenisms of the chief cities of the Roman empire, quenched the altar fires of the idol temples, planted their churches in the principle streets, converted multitudes of Jews and heathen idolaters, and made it politic not only for the municipalities, but even for candidates for the throne to profess Christianity. We, with our superior advantages of sectarianism, have lost what they won with their simple unity. In our principle towns the Church is driven backward from the crowded centres of population to the suburbs, year by year, and step by step, retreating from her old garrisons, surrendering her temples to be converted into post offices, and livery stables, and warehouses, into halls, and billiard saloons and theatres; while around them swarm a dense population of the ungodly, of persons full of opposition to the Church.

It is useless to shut our eyes to the fact. It is worse than folly to persist in the course of petty jealousy, rivalry, and divided effort and discordant counsels, which has led us to these terrible defeats. Can any one believe that we are at the end of this conflict? Shall we, ostrich-like, hide our heads in the delusion that the enemies of liberty and religion will rest satisfied with their victory? Will you see the public funds of Illinois voted to the propagation of Popery and infidelity? Already we are paying taxes for the propagation of Pantheism. The Geological Survey of Illinois, published by the authority of our Legislature and with our money, teaches pure Pantheism—the co-eternity of the matter of the universe with that all-prevading spirit we call God—Vol. 1., p. 10-11. Are you willing to see your Sabbath abolished, your Common Schools directed by the priests of Rome, your newspapers put under the censorship of Romish bishops, and your taxes taken from your hard earnings to support the splendors of the Popish hierarchy? If you are, you have only to continue in your present divided state, and to resist the united onset of Papists and infidels with your present distracted and ineffective efforts. It is worse than vain to believe that by God's blessing we may preserve our schisms and our liberties both. Our defeat is God's curse upon our schisms, and He will strike blow after blow till He shatters our idols. Let us continue divided and we must continue to be defeated. Let us arouse ourselves from our dreams. Perhaps if we even now made a determined effort to combine our scattered and conflicting forces in the one Catholic Church of our Lord Jesus Christ's institution, we might be able to meet the enemy; but nothing is more certain than that continuing divided we shall be conquered in detail.

The last great conflict is upon us. The voice of God is heard above the din of battle. His word commands union. His, providence commands immediate reunion. Let each one of us, my brethren, believe in the union of all true Christians in one Church as Christ's plan; let us preach it; let us pray for it, as He prays for it. Christ's prayer will certainly be answered. We shall one day see all Christians on earth united in Christ's united Church in "One body and one spirit, even as ye are called, in the hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all, and in us all." To *that* extent union efforts among evangelical Christians are practicable and desirable.

Dr. Robert Patterson, in The Christian at Work.

—The man who lives by policy is like a sailor in a gusty day, or who has a foul wind against him, and must tack about to reach first this point and then the other, and makes but slow progress after all in the direction which he really wishes to pursue. But the man who has the life of God, and follows the way of truth, is like the steam-vessel which plows its road straight on, wind or tide, notwithstanding. Why need it to tack? It bears its force within itself, and is not dependent upon the extraneous circumstances of winds and waves. Happy is that man who is in this condition!—*Anon.*

—It was the advice of Seneca to his friend Lucilius, in order the more diligently to keep himself up to his full duty, to imagine some great man, some strict, quick-sighted, clear-brained man, as Cato, continually looking at him. So the Christian, who would labor earnestly and successfully, must walk with Jesus—must feel that he is ever by his side, noting all he does. But ah! how blessed is the thought that he is more than a silent spectator! He is an all-powerful helper—an ever ready and willing helper.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, NOVEMBER 1, 1870. WHOLE NUMBER 58.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 50 cents. Postage, six cents per quarter, but in clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance at the office of the subscriber. All articles for publication, and all subscriptions for the paper and donations for the cause, should be addressed to H. L. Kellogg, 88 La Salle street, Chicago.

All orders for books and tracts, and donations for the Tract Fund, should be addressed to Ezra A. Cook, 88 La Salle street, Chicago.

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College Secret Societies.

Editor Christian Cynosure:

Having just completed a four years' course in a somewhat prominent institution, the University of Michigan, and having bestowed considerable attention, more than they deserved perhaps, upon college fraternities, I thought that possibly a few words regarding their practical workings and inherent principles might not be out of place in your paper. As it is about the time when scores of neophytes will be considering the "bright side" of these brotherhoods I am doubly anxious to get in a plea for independence. Not however, from any personal illwill I bear the societies, but having fought against an inclination to join the mystic band throughout the course, I look back, and seeing wherein I have gained by resisting, I wish to persuade others to give the question at least a careful examination before allowing themselves to be "rushed in," as it is termed in college parlance.

It is a noticeable fact that very little argument is employed in "rushing" a man for a society. No sooner has it been decided that he will be a desirable addition to their ranks, than some of the most eligible members take the outsider in charge. They visit him, talk and walk with him and show every attention. If necessary, they often "pony" him through preliminary examinations.

No wonder that the poor freshmen just cut off from home-sympathy and companions is dazzled and flattered by those attentions, and by the promise of these new friends to stand by him all through the course,—if he will but join "their society." It is thus nine tenths of those who do join are "rushed in" by a little coaxing. The remainder, endowed with the germs of independence, or perhaps being a little more cautious, hold back for time to consider. But having once "bid" for a man, pride compels the society to put forth every effort to secure him. The most plausible members now come forward, and the unfortunate victim must listen to a compound of coaxing and argument appealing to selfishness, until he either consents to join or gives a flat refusal. All graduates who have been members of the society and, *in spite of this fact*, have achieved some distinction, are pointed out to him. These men will be his friends, his "brothers," *not through any meritorious act or desert of his*, but simply because he belongs to their society. And then, after graduation, when he goes out to work his own way, all these unknown "brothers" will be ready to help him into some lucrative position, *not because he deserves it*, but for the sake of "the society." Furthermore, by uniting with the fraternity, he will be brought into good society in the college town, said good society to which he gains admittance, consisting of a score, more or less, of shallow, flippant maidens who are overcome by the brilliant badge and no less brilliant manners of the dapper collegians belonging to "our society." Another argument sometimes employed is "the literary culture to be gained." But who ever heard of a literary institution of the smallest pretensions which did not boast of open literary societies, debating clubs and all the paraphernalia for manufacturing young Websters out of the most common talent.

These arguments, almost without exception, appeal to selfishness. They do away with the old fashioned notion of true merit being the measure of success. Instead of encouraging the beginner to work hard and win friends and a position among his classmates by honest, manly effort, these society ties take away the best incentives. If the society man works hard and is successful it is either in spite of his new influences, or because the honor of the fraternity must be upheld.

Once a member of one of these brotherhoods, and what is a man's real position in college? At the very beginning of his course he has chosen, for "better or for worse" and more often the latter, a batch of friends heretofore almost entire strangers. College custom and the strictly drawn party lines make these his bosom companions and associates for the whole course, no matter what the dissimilarity of tastes or morals. Society pride makes him loud-mouthed in the praises of his brothers, and he becomes gradually blinded to the excellencies of all outside the ring. Eager to promote the reputation of his society, he is ever ready to back up each individual member with his vote and his influence. Others do the same for him, and the fraternity becomes a "mutual admiration society," fostering caste and egotism among its members. In all college elections the influence is felt, and the intriguing and wire-working spirit manifested is a fair counterpart of that which too often controls and corrupts our politics.

Such in brief are some of the natural results of these unnatural alliances—unnatural because there is no real call for them, and because, no matter how noble their professed aims, their practical workings are almost universally bad.

INDEPENDENT.

Masonic Penalties.

[The following is a wonderful letter from a new writer in the South, to the Editor of the CYNOSURE. Our readers are already familiar with the Feemsters and Tapley of Mississippi.]

I have been studying the institution of Freemasonry for the last twenty years with no small degree of attention; and after a close investigation of its secrets and outward operations in both church and state, finally came to the conclusion that it is the grandest, most perfect, and successful piece of machinery ever invented by the devil to destroy the pure principles of civil government, sap the foundation of the Christian Church, and lead millions of the human race blindfold down to the regions of eternal fire. I regard the institution as a conspiracy laid as deep as hell against the government of the God of heaven. And I am heartily glad and thankful to God because he has raised you up as a fearless and faithful soldier of Christ to expose, attack, and fight this hell-born monster of iniquity. I pray that your bow may abide in strength and that your arrows may enter the heart and vitals of this disguised enemy of God and man. I was acquainted with a number of ministers of the gospel in the Methodist, Baptist, and Presbyterian churches, who before they swallowed the impious oaths of Freemasonry, were useful men and instruments in the conversion of many sinners. But as soon as they entered into an alliance with the system of darkness, their usefulness disappeared. I hear of no more sinners being converted by their instrumentality. They became dry and formal, and some of them left the ministry and became debauchees. I am an eye witness to these facts. No Christian minister can take the impious oaths of Freemasons without incurring the displeasure of God. I shall, with your consent, lay before your readers twenty of the barbarous penalties annexed to and designed to enforce the performance of the impious oaths of Freemasonry.

1. The obligation of the entered Apprentice degree concludes thus—"Binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty four hours; so help me God and keep me steadfast in the performance of the same."

2. The Fellow Craft's thus—"Binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from thence, thrown over my left shoulder, and carried to the Valley of Jehosaphat, there to become a prey to the wild beasts of the fields, and vultures of the air should I wilfully violate or transgress any part of this my solemn oath or obligation of a fellow Craft Mason."

3rd. The Master Mason's penalty is—"Binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burned to ashes in the centre, and the ashes scattered to the four winds of heaven."

4th. The Mark Master's penalty is—"Binding myself under no less penalty, than to have my right ear smote off, that I may for ever after be unable to hear the word; and my right hand chopped off as an impostor."

5th. The Past Master's penalty is—"To have my tongue slit from the tip to the root, that I might ever thereafter be unable to pronounce the word."

6th. The Most Excellent Master's penalty is—"To have my breast torn open, and my heart taken from thence, and exposed to rot on the dung hill."

7th. The Royal Arch Mason's penalty is—"Binding myself under no less penalty, than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun."

8th. The Select Master's penalty is—"Besides all my former penalties, to have my hands chopped off to the stumps, and my eyes plucked out from their sockets, my body quartered, and then thrown among the rubbish of the temple."

9th. The Super Excellent Master's penalty is—"Binding myself under no less penalty, than to have my thumbs cut off, my eyes put out, my body bound in fetters of brass, and conveyed captive to a strange land."

10th. The Select Monitor's penalty is—"To have my heart thrust through with the arrow of an enemy, and to be without friends in the hour of trouble."

11th. The Knight's of three Kings' penalty is—"Binding myself under no less penalty than crucifixion, and to die a lingering death upon the cross."

12th. The Knight's of the Red Cross penalty is—"To have my house torn down, the timbers thereof set up, and I hung thereon, and when the last trumpet shall blow, that I be forever excluded from the society of all true and courteous Knight's."

13th. The Knight's Templar's penalty. is—"Binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or wittingly violate any part of this my solemn obligation of a Knight Templar. The Knight's Templar's on drinking wine out of the upper part of a human skull, says, "May this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped on my head in addition to my own, should I knowingly or wilfully transgress any obligation that I have heretofore taken, take at this time, or shall at any future time take, in relation to any degree of Masonry, or order of Knighthood."

14th. The Knight of the Christian Mark's penalty is—"Let me be anathema maranatha (accursed at the coming of the Lord.)"

15th. Knight's of the Holy Sepulchre—"Says if I perform not this my vow, to the best of my ability, let me be *mansinatus* (dead.)"

16th. The order of the Red Cross penalty is—"Binding myself under no less infamous penalty than dying the death of a traitor, by having a spear or other sharp instrument thrust into my left side."

17th. The Perfect Master's penalty is—"The penalties of all former degrees and of being struck to the earth with a setting maul."

18th. The Intimate Secretary's penalty is—"To have my body dissected, my bowels and vitals taken out, my heart cut to pieces, and the whole thrown out to be devoured by the wild beasts of the field."

19th. The Intendent of the Building's penalty is—"That of having his eyes put out, body cut into, and bowels taken out."

20th. The Master's Elect of Nine's penalty is—"To consent to be struck with a poniard, and to have his head cut off, and stuck on the highest pole, or pinacle in the eastern part of the world."

Such are some though not one half of the penalties of Masonic obligations. Respecting their nature, they are absurd, barbarous, unlawful, and wicked. They are absurd, for in many instances they are impracticable. They are barbarous because savage ingenuity without infernal aid could never invent such scenes of cruelty. They are unlawful because altogether disproportionate to the demerit of crime. they are wicked because they are contrary to the revealed word of God and must belong to the kingdom of darkness. Any minister or church member who has taken Masonic oaths, and holds on to them, has renounced his allegiance to Christ who is Lord of lords and King of kings, and is in league with the devil. If this should be denied, I can produce the oaths, and prove what I have asserted with unanswerable arguments.

DELTA.

A Masonic Decision.

"Disbelief in the divinity of Jesus Christ, does not, in any sense effect Masonic standing."

The above stands as No. 6 of "grand master's decisions," as found in his report to the Grand Lodge, and printed in their minutes of last year. That grand master is known among Masons and among Baptists as H. G. Reynolds, of Springfield. His decision is a correct one. As a Mason he could give no other. This is universally admitted. As a Mason, then, and holding the highest office in the gift of his brethren, and ruling in that office with sway despotic to the last degree, he is to be commended for his decision. But Mr. Reynolds is not only known to the world as a "bright Mason" able and willing to decide in such cases in accordance with Masonic principles and Masonic law, he is also known to the public as a professing Christian, a member in good standing in a Baptist church in Springfield, Ill. We wish to hold this decision up and have it examined with reference to its author's position as a Christian. As Baptist Christians we know God only as manifest in Christ Jesus. To us, Christ is divine—is God.

Mr. Reynolds, worshiping among us, worships Christ as God, and professes to honor him as "God over all, and blessed forever." If he does not accept all this he has no right in a Baptist church. Yet we find this same Mr. Reynolds occupying the highest position in an institution, which claims to worship a God, in whose personality or manifestation no Christ is known, nor is his work known, or in any way recognized; and here he tells us that an entire disbelief in the divinity of Jesus Christ in no sense affects Masonic standing! Right, as to Masonry. As to Christianity, how unutterably base and wicked! According to a statement in the "Masonic Trowel" edited by this Mr. Reynolds, there are 500 Baptist ministers in this state, (Ill.) who are Masons; so all those servants of Jesus Christ endorse this decision, and yet tell us that Masonry is a good institution—a fit place, and furnishing fit associations for Christians and Christian ministers? Will Christians in Baptist churches ponder these things, and take such action as God would have them in reference to this institution, and its encroachments on the church and the rights of man?

Is not Christ insulted by the grand master's decision as given above and is not every Christian and minister who is a member of that order equally guilty who does not protest against the lodge? We say, yes.

"Be not unequally yoked together with unbelievers." This by Christians is believed to embody a divine command. Does not every Christian violate this command by joining and adhering to a Masonic lodge? Yea, verily.
—*J. L. Barlow, in the Am. Baptist.*

Masonry in 1825.

A correspondent sends the following extract from an oration delivered by W. F. Brainard at New London in 1825. In one respect the fraternity do not change—they are as bold and full of boasting now as ever.

What is Masonry now? IT IS POWERFUL. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place *where* power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of *cement through the civilized world.* They are distributed too, with the means of knowing each other, and the means of keeping secret and the means of co-operating, in the *Desk*, in the *Legislative Hall*, on the *Bench*, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in in war, among enemies and friends, in one place as well as in an other! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, *Defeat* and PUNISH.

Lodge or Country.

That every man who enters fully into the views, the rites and the rules of the Masonic order, betrays more or less the rights and liberties of his country, is evident from many considerations. When we talk of our attachment to equal laws, we mean laws not only equal in theory, but which in practice operate equally upon and for the benefit of all; which secure equal assessments in taxation; impartial justice in civil courts; and elective suffrage at the polls unbiassed by any other considerations than the relative virtues and talents of the candidates.

To compass all these high and important objects in a Republican government, what is the duty of every citizen? Is it not to guard himself sedulously against all combinations or associations that shall in any respect curtail the free and unlimited exercise of his reason; that shall excite in his breast passions and prejudices and partialities incompatible with the exercise of a sound discretion for the public good; that shall contract his views from embracing the welfare of the public at large, to that of a few, a sect or a party, and those, perhaps, far from being the best portion of the community? The answer to these questions is obvious. How then can those that enter into a secret conclave and there pledge themselves to go all lengths and on all occasions to serve and promote each others interests; who there profess their attachment to this secret institution, forming with its members a chain of artificial friendship, how can they who are thus bound go forth as assessors, as jurors, as minsters of justice, as electors, as law-givers prepared to exercise those high and important trusts faithfully and impartially? History is full of proof that whenever and wherever men have become firmly connected in sects or parties, either religious or political, that their attachment to their sect or party has expelled from their heart, that divine spirit of universal charity and benevolence, which the Redeemer of mankind taught his disciples; and which every true Christian is bound to cherish. If then ordinary sects or parties in pursuit of a common object which is not concealed by any dark mantle are so apt to loose sight of their obligations, how much more so must the members of an order who are bound under such death penalties and the prejudices in favor of such other which grow out of their peculiar secret and mysterious rites.

Whether the doctrine of expatriation be well founded or not, it is certain that every citizen owes faithful allegiance to the laws and constitution of his country so long as he enjoys their protection. How then can any citizen who duly reflects on his civil obligations, and means to preserve them inviolate, go into a Masonic lodge and there swear,—"Furthermore do I promise and swear that I will support the constitution of the Grand Lodge of the United States and of the Grand Lodge of this state under which this lodge is held, and conform to all the by-laws rules and regulations of this or any other lodge of which I may at any time hereafter become a member." Can anything be more irrational, more repugnant to the moral sense of an honest man and a good citizen than this oath? For it must be borne in mind that this is an oath of initiation, at the time of taking which the deponent is totally ignorant of those constitutions yet which he swears to support; and he rushes thus blindly to the altar of darkness and delusion and swears to support them; and not only the constitution and laws already made, but those which may be made thereafter.

Other obligations go still farther. One I have no doubt is the prolific source of monstrous crimes and corruptions. "Furthermore do I promise and swear that a Master Mason's secrets given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted and they left to my own election." If the oath before quoted was shocking to the moral sense of an honest man and a patriot, how much more so is this? If that might be called a leap in the dark, this is an open and undisguised oath of fealty to crimes and criminals. If once indiscriminately taken, through youth and inexperience, is a man not bound to renounce them in the first moments of calm reflection? and throw off at once the restraints it imposes? Virtue, patriotism, morality and religion all answer in the affirmative, and the soundest principles of law concur in the same reply. In this opinion all writers on Moral Philosophy and Jurisprudence are agreed, from the most exalted sages of Greece and Rome down to the equally great and able of modern Europe and America; all agree that unlawful oaths are not binding;—but are more honored in the breach than in the observance.

J. B. COLEMAN.

Another Masonic Trick.

The brotherhood, it is well known, do things on the sly out of motives of modesty, humility, and other such virtues. They place their organized secresy, which is preserved by a horrid death penalty, on a level with family privacy, pretending that one is the same as the other, when there is no possible similarity between them. But notwithstanding their great pretensions to modesty, and their abstaining from making proselytes, and from trumpeting forth to the world their own praises, they are often caught in tricks that run right counter to their pretensions.

The trick which we have now to point out, consists of a telegraph from London, which runs in the following words: "London Sept., 21. The Freemasons in the German and French armies have given earnest evidence of their brotherhood, and humanity during the war."

Here is a telegram that is designed to claim especial honor for the humanity of Freemasonry, and give it a great name in the world. Not a word is said about any other efforts in favor of humanity; not a word is said in favor of Christianity, or of any Christian society, but the praise is alone exclusively of and for Freemasonry.

In order to fully understand how mean and contemptible this trick is, how narrow, exclusive, and ungenerous it is, we take the following report of what is being done for the sick and wounded of the contending armies, from one of our daily papers. The writer states as follows:

"There are public depots for the wounded everywhere, from the Moselle to Silesia. In one week, twenty thousand were comfortably transported through Mayence. The trains literally groan with this miserable freight, day after day, on all the German roads. Everywhere also private charity comes forward to help; supplies pour in from village and city; ladies labor as nurses, peasants bring the labor of their hands, and all classes give money, until it is said that in all the great German Fatherland, from the Baltic to the Bavarian Alps, there is not a household which is not doing something in this work of humanity."

Thus it would seem that where there is not a household but what is doing something for humanity, and of which no grand telegraphic announcement is made, the Freemasons make an especial emblazonment to the world of something great being done by themselves. But not only are the households of Germany engaged in relieving the suffering soldiers, but there is an organized society, consisting of Christian and humane persons, which extends throughout a large portion of Christendom, and which is engaged in doing the same thing. These households, and this society act from Christian motives alone, and they give all the glory to Christ and not to Freemasonry. Which is the worthier and more manly spirit of the two?

This telegraphic dispatch in favor of Masonry will meet the eye of thousands, and will tend to deepen the impression with them that Masonry is something great, grand, divine, as it pretends to be, seeking the good of others, while in fact it is a truculent, jesuitical, pharisaical organization, ever on the alert to build up and establish its own illegitimate interests.

Now we have never been a Mason, but we have been sufficiently initiated into the mysteries to know what this telegraphic announcement really signifies. It signifies this: that Freemasons in the contending armies are at work producing confusion, disorder, indiscipline, and destroying all other organizations in order to build up their own. What the Jesuits are doing and always have done, *viz.*, laboring to establish their own order on the ruins of the moral order of society, that Freemasons are doing everywhere, in all times and places where they exist, whether in the prevalence of plague, pestilence, famine or war, or in the cankering days of peace.

F. H. C.

Masonry Portrayed.

A correspondent sent us the following article, published under the title "Our Modern Prætorians" in the *New York Times*; and suggests that if the word "Masonry" be substituted for "Prætorian Guard," a good idea may be had of our political condition:

"In the stately pages of Gibbon we read how the Prætorian Guard ruled a degenerate Rome, and made and unmade Emperors. We read of their domineering insolence, and of the abject submission of the people, with a wonder akin to contempt, and, perhaps, with a little secret exultation that we have fallen on better days. But when, a few years hence, the historical perspective comes to sharpen our vision, we may possibly find occasion to revise this opinion. We shall see then, it may be, that the New York of to-day is ruled by a Prætorian Guard whose exactions and insolence would put their Roman predecessors to the blush. If we look around us now with eyes purged of conventional prejudices, we may recognize at every corner these redoubtable legionaries. We shall find them under various aspects and in diverse forms. As hackmen whose happy fortune it is to transport municipal magnates on expensive journeys, as cartmen employed in carrying to and fro unnecessary materials for purposeless ends, as superfluous laborers engaged to sun themselves in cheerful idleness on public works, as chair-makers furnishing at enormous profits the seats of public stations, as Deputy Sheriffs and Court Marshals, as ushers for civic dignitaries, as clerks and deputy clerks, and assistant deputies, and deputy assistants adorning our public offices, all fatten on the public treasury, and are doing the minimum of service at the maximum of wages, our Prætorians meet us at every step and watch over our coming and our going. But then, we must be content to pay for the privilege of knowing the great. If we meet them nowhere else we shall be secure of encountering them at the polls, when, armed *cap-a-pie*, with much more effective weapons than the pike and short sword of their prototypes, they assemble to guard the liberties of the commonwealth. Then, when our election is over, we shall see them gather in great array like an army with banners, and many lights, and seek the presence of Augustus Cæsar Tweed. There the spoils will be divided and the pæans of victory sung, and our Prætorians dismissed to their pastimes with the imperial benediction.

More Courage Wanted.

Many recently made Masons would leave the institution but for fear of personal injury. One said, "I do not think much of Masonry." Another, "The Masons would tear me in pieces were I to renounce it." "I could get you mobbed in two hours should you sell Richardson's Monitor and endorse it"; and yet Masons dare not deny its truth to the letter.

All the old renouncing Masons are not yet dead, and when they shall be, their testimony will live,—the slanders of adhering Masons to the contrary, notwithstanding. If there are any good Christians in the concern,—in the name of their Master I call on them to come out that they be no longer partakers of her impiety and her future doom. For I testify that there is not one unselfish, redeeming feature in it to save it from utter condemnation. Doubtless some soldiers and their widows have been helped by Masons. But they were only those connected with the fraternity. Therefore there was no benevolence in the transaction. Look at another picture. The question was put to a Mason, and he a minister too, "Suppose you had been a soldier in the Federal army with the soldier's oath upon you; and in battle you had an opportunity to shoot a rebel officer of high rank, and he, a Mason, should give you the grand hailing sign of distress, by which you was 'bound to fly to his rescue if there was a greater probability of saving life than of losing your own'; would you shoot him according to your oath as a soldier?" "No, I would turn and shoot somebody else." Thus are Masonic oaths made paramount to oaths of the highest authority in the land.

U. M.

An Admirable Illustration.

A gentleman writing for Harper's Monthly Magazine tells the following story, which illustrates Masonry in one of its peculiar features admirably:

"When I was walking around the park, opposite the Astor, I saw a decrepit pea nut merchant sitting over his basket, awaiting customers. I made a purchase and sauntered on, opening and eating them as I walked. I found that for every good nut there were a dozen bad ones; so, turning back, I accosted the vender, and told him that the nuts he sold me were bad. That enterprising trader, with perfect frankness, replied: "I know it. *I didn't ask you to buy 'em, did I?* He had "the law on his side," and I walked over to the Astor."

Thus, while strolling through this bright world, young men often stumble upon lodges of decrepit Masons, who very kindly *take them in*. But when the young men find that the great Masonic lights which have been sold to them are all imposition and sham, worse than bad pea nuts, and turn to the said decrepit Masons for an explanation, the crafty reply of the Masons is—*We didn't ask you to buy 'em, did we!*

Masons never ask young and inexperienced men to enter their lodges, (so they say); for they wish to have some chance at a vindication on their side. Their caution and reserve in this respect is as if they were to pour arsenic into a pitcher of pure cool water and leave it where thirty men would be likely to take a drink. They could then say, "*Well, we didn't ask them to take a drink, did we?*"

The brethren of the mystic tie are as cunning as the serpent. They never ask young men to come in and get bit. They sit and peddle their bad wares like the decrepit peanut merchant. They are very religious, holy men, always within the law, never asking any one to swallow poison.

ON THE SQUARE.

Another Attempt at Masonic Outrage.

Esquire Tuttle of Broome County, N. Y., who had freely expressed his mind on the subject of Freemasonry, much to the annoyance of the craft, has been for some time threatened. Returning from his hay-field in the country, and while washing himself in the evening in the rear of his house, he heard noises of voices in the streets. He was told by a man of his acquaintance to prepare himself with a rifle or axe, as a mob were coming upon him. He stepped into the house, seized his coat, hat and other clothes, and unobserved glided out into the lots in the rear, through cornfields, and skulking along hedge-rows like a hunted partridge, he crept in the dusk of the evening under the boughs of an apple tree in the midst of a cornfield. On came the human blood hounds. They ransacked the house and premises, they hunted the groves and corn fields through, passing within three rows of corn of him. The search was continued, until day-break, in mercy, put an end to their purposes. Bro. Tuttle arose from his "bower of prayer" and seclusion, and made his way to the railroad, and taking the cars at the first station went to see a judge of his acquaintance for advice. The judge directed him to go home, prepare himself for defence, that his house was his castle and he must defend it, let people know his purpose, and the law would vindicate him. The last I heard of him no out-break had occurred, but every possible means had been resorted to, to injure his business, and with much success. Bro. Tuttle never was a Mason.—*American Baptist.*

The Increase of Crime.

"Almost every daily paper brings additional evidence that wicked men and women are rapidly progressing in crime. The state of things is truly alarming. Infidelity too, of the rankest kind is rapidly spreading, through the diabolical influence of spiritualism. The time has come when men love error better than truth; darkness, better than light; vice, better than virtue, Satan, better than Christ."

The above appeared in the *World's Crisis* of Feb. 16th. The editor seems to think that "Infidelity of the rankest kind is spreading through the diabolical influence of spiritualism," but has not one word to say in condemnation of the anti-christian secret system of Freemasonry which is nothing else than rank Infidelity."

Says the Chicago Tribune:

"Never was Chicago so crime-ridden as just now. A black cloud of terror seems to hang over the city, and our law-abiding citizens with one accord, as if their feelings were connected by some subtile sympathy, apprehend the danger, and cast about them for a *remedy.* Crime is fearfully on the increase, and assumes a bolder aspect with every succeeding deed. Criminals are utterly in possession of the city, and move and act according to their own sweet will. A score of burglaries is a poor night's work; a half dozen cases of garroting in the course of an evening is scarcely worthy of comment."

New York has truly become like Sodom in its crimes, and its tide of wickedness keeps rising. The following is from the *New York Herald* of Feb. 3d, 1870:—

"Nothing in the history of Christian cities—the worst capitols in the worst ages of the past—can equal or approach the dreadful prevalence of crime in this metropolitan shamble. Scarcely a day passes without its frightful story. Already in one month of this year we have chronicled a murder or attempted murder for every day in the month, and not one of these crimes but seem inspired by a spirit of fiendish savagery equal to the worst that men or devils could conceive. It is not only that the pistol and the knife are in all hands the ready arbiters of every difference, but it is almost as if some general madness to kill had taken possession of certain classes; as if this frenzy rooted in the certainty that the indulgence of its impulses was absolutely safe. So notorious is the readiness to kill, that citizens hesitate to interfere with lawlessness or violence of any sort, for a word may cripple a man for life, and an affray is certain death."

So it seems to be conceded, by the newspaper press generally, that criminality was never more rife and so exceedingly rampant as at the present time. Surely this fact does not prove the good influence of Freemasonry upon the morals, the religion and virtue of the community in which we live; but entirely the reverse.

ISAAC STEARNS.

How They Pity the Poor.

There are many instances of the beautiful workings of Masonic Charity. Here is one. Mr. Lansing Tooker, a man once high in the clerical department at Washington a member of the Tie and wealthy, at length aged and infirm, was permitted by them, after loosing his fortune, to wander a mendicant from door to door. For years he obtained his subsistence from strangers, never receiving any notice from them, except on some of their gala days, when they wanted to render obloquy to the Bible by bearing it in their procession, they would call on him to do the drudgery.

They permitted him to die in the public hospital in Sacramento City, California.

Mr. Tooker had, according to his own account, voluntarily contributed largely to their support when himself in affluent circumstances, and did not hesitate to open his knowledge, and tell his experience to some that had been *truly* his friends without any obligations, except that of common humanity.

Modesty is such a prominent feature of eroticism, that I suppose they would not of course tell of the good they do fearing an immoral growth.

M. G.

It is often asked, "What is the reason that Masons become so enraged, and commit such outrages when any one proposes inquiry or discussion in regard to the secret doings of the lodges?" The reason is, they are forbidden to discuss the subject, because the leaders know it is founded in falsehood, and requires injustice and crime in certain cases. Hence, like the adhering slaveholders, so long as they are identified with the institution, they will obey their oaths, and destroy reputation, property, and even life, when their dark work is assailed or its secrets revealed.—*Benzonia Citizen.*

The Christian Cynosure.

CHICAGO, TUESDAY, NOVEMBER 1, 1870.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

TO THE READERS OF THE CYNOSURE.

You will see by a paper in this number that your Editor is attacked by a Ring which aspires to control and lead the Churches called distinctively "Congregational" in the United States. My apology for inserting the paper in our CYNOSURE is that my accusers, W. W. Patton, S. C. Bartlett, H. L. Hammond and G. S. F. Savage bound me to publish the arbitrators' decision; and I have only published what is necessary to a right understanding of it. If the trustees of the college where I preside, and the State Association to which I belong sustain and approve the infamous charges of "*reckless slanderer*" or lunatic at large, which this Boston, New Haven, and Chicago *Ring* have put forth for my destruction; as a man, branded by the body to which he belongs, whether justly or unjustly, can be of no use to the holy cause in which we are embarked; then, in that case, *I shall cease to edit the* CYNOSURE.

In our next paper I will attempt to show you that Freemasonry controls the men who lead and control the public interests of the Congregational Church in the United States; and that this fact, and not my sins, has brought the vengeance of this *Ring* on my head and on Wheaton College.

When I have made my statement, you can judge for yourselves. The lodge is nearer throttling the evangelical denominations of this country than any of you suppose.

J. BLANCHARD.

Lectures! Lectures!!

I will, C. V., lecture in Girard, Ohio, on the 7th and 8th of November next; also, in Brookville, Jefferson Co., Pennsylvania, on the 10th and 11th of November. If the friends in Indiana Co., need my assistance, they can see or write me at Brookville, in the County of Jefferson, north of them.

J. BLANCHARD.

Notice.

TO FRIENDS AT THE EAST. The agent of the National Association expects to leave Chicago for the N. Y. State Convention at Syracuse, Nov. 9th., stopping to hold meetings at Perrysburg, N. Y. on the way; after the convention, it is proposed to hold a number of meetings near Green Grove, Pa. Any person desiring information or aid may address

CHAS. A. BLANCHARD

At either of the above points.

Feeling convinced that secret societies (especially Freemasonry) are opposed to Republican institutions and to the religion of Christ, I would hereby offer my services in opposing these dark orders.

My duties in connection with the College require my presence here from 8 o'clock Monday morning, to 4 o'clock Friday afternoon; but, whenever I can, without interfering with my duties here, I shall be happy to speak on the subject in German or English, on Friday evening, Saturday and Sunday of any week.

Persons who desire my services and will engage to pay my traveling and other expenses, will please address H. A. FISCHER,

Principal Preparatory Department,
Wheaton College, Ill.

Call for a State Convention Opposed to Secret Societies.

We, the undersigned citizens of the State of New York, witnessing the great and growing influence of *Secret Societies*, and believing them to be exclusive, partial and anti-republican, despotic in form of government, pernicious in the propagation of kingly titles, and opposed in principle to a free government like ours; practicing semi-religious and semi-barbarous ceremonies; casting out the true religion with the false, thus placing Jesus and Juggernaut on the same footing, in the same anti-room, and the members of the fraternity bound by the most solemn obligations to assist each other, so that even in civil courts the ends of justice are perverted, and equity fails to receive her due.

Therefore, we call on the good citizens of the State of New York, for the sake of free government, untrammeled justice, and Christian civilization, to meet in Convention at Shakspeare Hall, in the City of Syracuse, New York, November 15th, 1870, at 7 P. M. to consider such matters as may be brought before the Convention, bearing upon the question before us. The Convention will hold two days.

Rev. A. Crooks, Ed. Am. Wesleyan, Syracuse, N. Y. Rev. D. McAllister, Ed. Christian Statesman. Rev. B. T. Roberts, Ed. Earnest Christian, Rochester, N. Y. Rev. Nathan Brown, D. D., Ed. Am. Baptist, New York City. Rev. John Duer, Ed. Am. Baptist, New York City. Rev. Levi Wood, Ed. Free Methodist, Rochester, New York. Rev. A. Stevenson, D. D., United Presbyterian Pastor, N. Y. City. Rev. S. Salsbury, President Rochester Wesleyan Conference. Rev. D. B. Douglass, President Lockport Wesleyan Conference. Rev. W. A. Hawkins, President New York Wesleyan Conference. Rev. N. Wardner, President Champlain Wesleyan Conference, Rev. H. Gregory, Wesleyan Methodist, Canandagua, New York. Rev. D. C. McLaren, D. D., United Presbyterian, Geneva, N. Y. Rev. W. Post, Methodist Episcopal Genesee Con., Rochester, N. Y. E. Johnson, Esq., Methodist Episcopal, Killawog, New York. Rev. C. M. Damon, Pastor Free Methodist Church, Syracuse, New York. Rev. R. Z. Wilson, United Presbyterian Missionary, New York City. Donald Kirkpatrick, Esq., Syracuse, N. York. Rev. Hiram Hutchins, Pastor Baptist Church, Brooklyn, N. Y. Rev. D. Scott, Pastor United Pres. Church, Rochester, N. York. Rev. W. O. Johnson, Pastor Baptist Church, Albion, New York. Rev. T. B. Kenaston, Secretary Champlain Wesleyan Conference, Syracuse, N. Y. Rev. Wm. Belden, Presbyterian Missionary, New York. Rev. G. W. Anderson, Principal Seminary, North Chili, New York. Rev. T. J. Ames, Pastor Free Methodist Church, Brooklyn, New York. Rev. S. F. Morrow, Pastor United Presbyterian Church, Albany, New York. Rev. W. Tillinghast, Baptist, an ex-Mason. Rev. L. Benneboeff, Pastor United Brethren Church, Little Valley, New York, Rev. Sidney Soper, ex-Mason, North Hammond, New York. Montgomery Merrick, Esq., Syracuse, New York. Rev. J. Barper, D. D., Professor United Presbyterian Theological Seminary, Newburg, New York. Rev S. A. Snyder, United Brethren Congregation, Lockport, New York. Rev. D. P. Rathbun, Pastor Wesleyan Church, Buena Vista, New York. A. Sanford, Esq., Darro Center, N. York. Rev. J. C. K. Milligan, Pastor United Presbyterian Congregation, New York City. J. B. Nessel, Ellington, New York. Rev. D. A. Olds, Pastor Congregational Church, Ellington, N. Y. Rev. M. E. Fisk, Pastor Baptist Church, Constable, New York. William Shattuck, ex-Mason, Steamburg, and many others, for whose names we have not room, all good and true men.

Brother Stratton of Mexico, New York, has worked with untiring energy to make this meeting a glorious success, and he has its assurance in obtaining some sixty such names as the above. May God open a wide place for his truth through this Convention!

THE ARBITRATION, DECISION AND RESULT.

PRELIMINARY BOND.

"The undersigned, in entering upon statements before the referees (arbitrators) relative to Rev. J. Blanchard, propose as preliminary to the whole matter, that the referees shall present their decision in writing, and signed with their names; that the said decision shall be direct and explicit, on the substantial merits of the case as presented in the "Card," of which complaint is made by Mr B., and in his proposal and our acceptance of an arbitration; and that it shall be printed in the *Advance* and in the CYNOSURE.

(Signed by), H. L. HAMMOND,
S. C. BARTLETT,
G. S. F. SAVAGE,
W. W. PATTON.

I fully concur in the above:

J. BLANCHARD.

The "Card" above named, appeared in the *Advance*, January 14th, 1869, signed by the above four, and C. G. Hammond. In it, they allege, that my College Society Report, made to, and published by, the Executive Committee of Wheaton College:

"Is so lacking in the element of truth throughout, in general and detail, that we are compelled to pronounce Mr. Blanchard a reckless slanderer of his brethren, or charitably to suppose that he is in a state of mind which relieves him of moral responsibility for his words and deeds"

I have received by mail, the decision of the arbitrators, (who met for the hearing, March 31st, last) accompanied by the following letter from their Secretary, which properly precede and explains their decision.

REV. MR. TYLER'S LETTER.

CHICAGO, WABASH AV., 944.
October 5, 1870.

"DEAR PRESIDENT:

"I enclose the decision of the Committee, which we regret to have so long delayed. We have tried to do our duty impartially, with the kindest feelings towards you all."

"For my part, I love and honor you as I have done, but I do think, dear brother, that you have been unwise in many statements you have made through the CYNOSURE and in other ways; and your best friends cannot help seeing it. But we shall rejoice in your efforts to promote the cause of Christ, of good morals, and of education. I write this note for myself—and I feel sure you will believe that I have tried to do right—and you are the last person I know of, to be displeased with the chidings of a friend and brother. May the Lord bless you and prosper you in the College and in your family. Yours in the bonds of the gospel,

"C. M. TYLER."

DECISION OF THE ARBITRATORS.

"The Committee of Reference of certain matters of misunderstanding between Rev. J. Blanchard and C. G. Hammond, Esq., Rev. W. W. Patton, D. D., Rev. B. L. Hammond, Rev. G. S. F. Savage, D. D., and Rev. S. C. Bartlett, D. D., report:"

"That the Committee regret the delay in making their Report, in consequence of the absence from town of some of their number; that having heard the parties at length, and examined the documents submitted to them, namely—thirty-one letters; seventeen printed papers; a certified copy of extracts from the Minutes of the Council at Lombard; and a written statement of three pages from C. G. Hammond; one of six pages from Rev. S. C. Bartlett; one of thirteen pages from Rev. W. W. Patton; one of thirteen pages from Rev. B. L. Hammond; one of four pages from Rev. G. S. F. Savage, and President Blanchard's reply of fifty-three pages; and the parties submitting these documents and statements as the case for decision, and requesting the Committee to decide on the facts and allegations thus submitted; and both parties having signed a written agreement to abide by their deliverance as final, the Committee find that the dispute is concerning certain statements of alleged matters of fact, and of motives imputed, published by Rev. J. Blanchard, which the other parties severally allege to be erroneous, offensive, and injurious."

"Your Committee, after reviewing the evidence, feel impelled to say, that the facts fully show that President Blanchard has fallen into many historical errors in the statements he has made—has so connected one thing with another—or has placed words or expressions of others in such connections, as to give false impressions to the public about his brethren; and has imputed motives of conduct that did not exist; and your Committee think that in this, he has violated that Christian fellowship which he ought to have preserved with his brethren.

(Signed), R. W. PATTERSON,
T. M. AVERY,
C. M. TYLER.

The above is the exact official copy as received. I have promised to abide by and shall now and here obey it.

"I hereby make public confession to all Christian people represented by the arbitrators:

1st. That in my life, I have "fallen into many historical errors.

2d. That I have so connected one thing with another, or "placed the words of others in such connections," as that in the judgment of my arbitrators, the public has received false impressions of them. (Of whom?)

3d. That I have "imputed motives of conduct," which (arbitrators think) "did not exist." And that,

4th. In this, I have violated that Christian fellowship which I ought (if I could) "to have preserved with my brethren," all which I profoundly regret, and will endeavor hereafter, forever to avoid.

This confession shows that the above decision is no decision; and, least of all, the decision required by the above preliminary bond, and so, is of no force, and, *ab initio* void. Because,

(1.) It is not "direct and explicit:" contains no specifications.

(2.) It does not decide "the merits of the case presented in the Card," which calls me, not a bad historian, but a "reckless slanderer" etc.

(3.) It is not an arbitrators' decision, because it wholly ignores the other party. They had in their ears and their hands, oral and written proof, that my accusers had twice opposed and defeated the application of Wheaton College for aid. They sat meekly in their chairs, in a professedly "private" arbitration, and heard four men aid each other and brow-beat me. S. C. Bartlett pointing to me, said these words: "*I have lost all confidence in the man that sits in that chair. I believe him to be perfectly rotten.*" I appealed to them for protection, but they gave him no reproof! I presented fifty-three pages of facts and arguments, all which they do not deign to notice, even so much as to say they are worthless; but in their decision, treat me as the sole person on trial. Their decision is therefore nugatory and void.

But, though nugatory as a decision, if not counteracted, it may be effectual as a brand. And as a branded man can help no good cause, I purposed, if they adhered to that decision, because they were good men, though not good arbitrators, to resign my public trusts.

Filled with this purpose, I wrote a request for the facts and specifications on which they based their decision, and went straight to their Secretary, and from him to their Chairman, to get my documents. The *Advance* Oct. 13th, which has opened this discussion since the decision, says that I went and "urged that the result be re-opened," but the statement is not true. The facts are these: Brother Tyler began, at once, to assure me of his unabated respect and love! Sick at heart, I exclaimed, "Love a man whom you assist to brand on the forehead as a reckless slanderer!!" He replied: "President, you misapprehend our decision." "The fact is I disapproved of that card. I think it ought not to have issued." Their Chairman, Dr. Patterson had said to me, in a few moments conversation, some weeks before the decision, that "*Probably the authors of it (the card) were ashamed of it before it got cold.*" Both Tyler and Patterson disavowed the card, in a variety of forms of speech. I then asked, not that the "result be re-opened," but that they, *as individuals*, would give me in writing what they without any asking said to me in words, *viz.* that they disavowed the card. On Mr. Avery's suggestion, two arbitrators and myself met W. W. Patton in his study on Friday, Oct. 7th. Mr. Tyler read Dr. Patterson's "postscript" disavowing "the language" of the card, and one of his own declaring that their decision was not based on it; and Mr. T. M. Avery said repeatedly, that there would be no difficulty in the arbitrators signing any postscript which would satisfy Dr. Patton and Pres. Blanchard, that is, which would quench and end the strife. I said I would accept either post script; and made two other conciliatory propositions. W. W. Patton declined each and all of them.

Here then were present four men, to wit the three arbitrators and myself; one by his signed postscript, and the other in person agreed on terms of peace, but W. W. Patton was relentless.

The arbitrators had, of their own motion re-opened their decision, *and every one was willing to modify it by disavowing the card*; which disavowal was in fact saying the card was not sustained; thus exonerating me and condemning my accusers.

I therefore declare, and call on all just men to witness, that in the court of conscience and of Christ, I am not bound by that nugatory paper decision, *but by what the arbitrators said they meant by it.*

I left them discussing those written modifications of their decision, near 11 o'clock A. M, Oct. 7th, and in a few hours, it was out in the *Chicago Post*, and not in the "*Advance*," or CYNOSURE, as the "*bond*" made and signed by my accusers provided. This last act is supposed to be Dr. Patton's.

Now then, I reverently submit to God and to all just men, that I am not bound by that paper, snatched from the arbitrators when they were willing to alter it, and given by treachery to the public press. I therefore tendered my resignation, with conditions, which will compel my accusers to make good charges of "slanderer" and *quasi* lunatic at large; not in some private study where they can browbeat me at pleasure, and then print the echo of it; but where unfettered men and minds can hear the *facts* on which their charges rest.

EXPLANATORY POSTSCRIPT.—Up to this writing, my accusers in the New Haven and Chicago "*cards*," and the arbitrators in their "decision," conceal and keep back from the public the *facts, deeds or words* which they condemned me for; but answer our urgent requests for facts and specifications as the Jews did, by railing accusations: "*If he were not a malefactor* we would not have delivered him"

I therefore give the public the best information I can give from what I learned in the reference.

My many "historical errors" were two. I said in my "Report" that Chas. G. Hammond held office by appointment of Van Buren; whereas, he clung to the pro-slavery democratic party eight years longer than I said he did, and held office under *James K. Polk*; and also my Report implies, (not says) that Henry M. Dexter was a member of the Tract Board in Boston, when he was only acting on a committee for the Tract Society. These are all the historic errors I now remember as made out.

My misplacing words and perverting meanings:

Prof. Bartlett in his Ottawa resolution had said that Freemasonry is "in its nature, as we suppose, hostile to good citizenship and the Christian religion." Quoting this, I left out the words, "*in its nature.*"

As to "imputing motives" etc., I said in my Report, that my accusers opposed, and defeated Wheaton College, because I made them trouble by attacking Freemasonry; which they denied, and argued that they were "on record against secret societies" etc., etc.

The above are about all I can remember. If they have any others or more important sins of mine I hope they will produce them instead of seeking my destruction by fulminating vague and false "decisions" and "*cards.*" I believe I have stated their motives and conduct correctly, and in the next CYNOSURE I shall attempt to prove it.

"Tolerable and Comfortable."

H. G. Reynolds a Mason of forty-five degrees and Past Grand Master of Ill. says that "one of the missions of Freemasonry is to make companionship and neighborhood tolerable and comfortable" [See Masonic Trowel Sept. 15, 1870. p. 136.] If that is one of its missions, it has a very curious way of accomplishing it. I can think of no more "*uncomfortable*" companion than the man who habitually and persistently shuts me out from his confidence on matters which he declares to be of general interest, insisting that he has most important knowledge, which I shall not share unless I am first bled heavily, not even then if one malicious enemy of mine objects. I can think of no social nuisance more "INTOLERABLE" than a set of exclusive aristocrats always whispering in company, gathering in separate knots and keeping a sharp lookout that none of the common sort get within earshot. I know of few things more "*uncomfortable*" than to have men who carry concealed weapons slyly approaching me at night, or prowling about my premises, while I am unable to obtain from them any explanation or knowledge of their business. The like uncomfortableness I experience when I find myself surrounded by men who are *secretly* confederated, and are secretly meeting and conferring in my very presence, by secret signs for ought I know, or can know, to compass my injury, defeat, or ruin. Their sly, blank, eternal reticence chills me like the touch of a cold-blooded snake. Ugh! Such companionship and neighborhood may be very tolerable and comfortable to the initiated, but to the outside world it is a standing cause of just suspicion and provocation.

It is said that in every large city in Europe, and even in England, there is a neighborhood known to the police as the "*thieves quarter.*" It is not distinguishable by strangers or honest people from other portions of the city. The thieves are such adepts in the mystic arts of secrecy that the character of their hive is not generally known; and when known to the police, they still baffle all attempts of both government and people to expel them or put them down. Matters are so shrewdly managed that no honest person is domiciled among them; but every thief, come from what city or nation he may, is able to find his way to their quarter by means of a universal sign-language known only to the initiated; and when there, he finds ready to his hand every facility for prosecuting his profession. All around him are brothers ready to drink or to feast with him, to secrete his stolen goods or his person, to furnish any needful assistance, and to deal with him upon honor: so that, be his language or extraction what it may, he finds in every city at once "friends and a home." All this may be very "tolerable and comfortable" to the mystic brotherhood of thieves, but what has the world of outsiders to say to it? Do they see any real universal brotherhood in these fraternities of thieves? or any genuine honesty in their honorable dealings with each other? or any charity in their reciprocal helpfulness? Surely not. They see only the counterfeit of these virtues; and in their association only a criminal conspiracy against society. Now we do not say that this association of the light-fingered gentry is Masonry, but we do say that the claims of universal brotherhood and charity, rests upon the same basis in both orders. The virtues of one have the same claim to genuineness as the other. Both are equally spurious, with only this difference, that the thieves do not attempt to justify their virtue to the world as conformable to a standard of acknowledged truth, but the Masons do; and thus "walk in a vain show," and "flatter themselves in their own eyes, until their iniquity is found to be hateful."

We say further, that if the thieves were in want of a model for their organization, a more perfect one could not be devised than Freemasonry furnishes. If they were in want of oaths more perfectly adapted to secure the secrecy they need, and to bind their members to stand by each other through thick and thin, and to fix in them an ineradicable fear of proving recreant to the order, no better model could be found or devised than Freemasonry furnishes. "One of the missions of Freemasonry is to make companionship and neighborhood tolerable and comfortable." As if our liberty and our laws, the holy influence of our Christian homes, our schools and churches, were insufficient to make companionship and neighborhood tolerable without the aid of Freemasonry. Are our people savages or cannibals? and is there no power but Freemasonry to soften and restrain them? The pretence of such a mission, to be accomplished by such methods as Masonry employs, is a slander upon our civilization, our government, our religion and our people. However tolerable and comfortable such secret orders may be to the members themselves, they are conspiracies against the rest of the world; nuisances that ought to be abated by law. H.

MASONIC—UNHISTORICALNESS.

"Masonry," says Dr. Aydelotte, "is lie all over." It is an infernal invention for transforming honest and truthful men into liars before they know it; and with astonishing efficiency it accomplishes its design to a most lamentable extent. It sets men to covering up the truth and dealing in sly deceit without lying consciously and squarely; and furnishes them so much of this to do, that they are drawn on imperceptibly into this kind of deceit until their consciences are perverted and benumbed and cease to accuse them of lying when they squarely deny what is true, or state what is not true concerning Freemasonry.

As an illustration we notice a fact stated by Theodore Pomeroy at Ontario Co., N. Y., who writes us that it is common for Masons "right there where Morgan was kidnaped and where his abductors were tried, convicted and punished, to deny that any such abduction or any such convictions ever took place. "I think I ought to know," said a lady to whom such a denial was made, "for my husband sat a whole week on the jury in one of the cases."

Say that those who utter such denials are usually very ignorant men and that well informed Masons never take such grounds, still the question returns, why do the ignorant, unless the more intelligent encourage them in it?—unless there is a lying spirit in Freemasonry that seeks by every means the suppression of truth and is unscrupulous as to the means of doing it. We know that the words "lie" and "liar" sound harsh, and when we apply them to Masonry we are often accused of applying them indiscriminately to Masons. While we evermore intend to make a careful distinction between the members and the institution, happy, that while some men are false before they become Masons, and some are made so by the natural workings of the institution, others again are truthful in spite of it, so now we propose to be for once exceedingly good natured and charitable. We will not accuse anybody of lying, nor even say there is any lie in the two cases which we will now state concerning two gentlemen whom Masons honor with the title of Most Worshipful Past Grand Master.

One is Reynolds of Springfield Ill. The other is Wentworth of Geneva, Wis. The first gentleman says, editorially, in his paper of Sept. 15th., 1870:

"The editor of this paper has taken twelve degrees in what is known among Masons as the York Rite of Free and Accepted Masons, and, not including the first three degrees, he has taken thirty degrees of the Scottish, or Ancient and Accepted Rite. In no part of any of these forty-two degrees is there any license for any wrong, disobedience, evasion or disregard of divine law, legislative enactments, common law, judicial decisions, or any other rule, usage, custom or constitution established or concurred in for the government of men."

In conversation with the writer, Past Grand Master Wentworth advanced the same sentiment. We then said to him "What do you do with the oath to keep the criminal secrets of a Mason as sacred in your breast as in his own, murder and treason excepted, or in the Royal Arch, murder and treason not excepted?" He replied "I don't know anything about such oaths; never took any such oaths; never administered any such oaths; never heard them administered."

Now here is the clause of the Master Mason's oath above referred to. Its correctness is vouched for by such men as Elder Bernard, Elder. Stearns, Rev. C. G. Finney, and every seceding Mason in the world; and by the Officers of the Grand Lodge of R. I. upon their oath before an investigating committee of the Legislature of that state.

"Furthermore, do I promise and swear that a Master Mason's secrets given to me in charge as such, and I knowing them to be such shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election." The Royal Arch's oath is the same substantially, except that it says "murder and treason *not* excepted." Or in some chapters, "Without exception."

Another clause in the Royal Arch's oath, attested as fully as the other, is this:

"Furthermore I do promise and swear that I will aid and assist a companion Arch Mason when engaged in any difficulty; and espouse his cause so far as to extricate him from the same, if in my power whether he be right or wrong."

In the ritual of the Knights Adepts of the Eagle or Sun occurs the following: "The man you saw peeping and who was discovered and seized and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through motives of curiosity; and if so indiscreet as to divulge their obligations we are bound to cause their death and take vengeance on treason by the destruction of the traitors!!!" Now I am not going to characterize the sayings of these Most Worshipful Past Grand Masters detailed above as lies? I only record them and the above revealed and demonstrated facts of Freemasonry. I ask all men to read and compare the two statements and call the declarations of these most honorable gentlemen what you please. For the facts stated I hold myself responsible. I. A. HART.

New York State Anti-Secret Christian Convention.

The above named undenominational convention assembles Nov. 15th., at 7 P. M. at Syracuse N. Y. The call is in the printer's hands for circulars to send to friends and the papers. A treacherous or otherwise inefficient mail service has broken in upon my correspondence, torn open some of my letters, and failed to deliver others. The work of getting the call ready has been much detained. But on goes the battle. The tocsin has sounded. There is a mighty voice upon the air. It speaks of the coming of the day-dawn when darkness and shadows shall be scattered forever. Truth is spreading from more than a thousand radiant points in this state. Rev. A Crooks, editor of the American Wesleyan will at the Convention deliver the address of welcome, and Rev. David McAllister, editor *Christian Statesman*, will respond. President Blanchard of Wheaton College expects to attend and speak; also, Mr. Chas. A. Blanchard now speaking through Illinois and adjoining states. Elder J. G. Stearns, Ex-Mason and author, expects to attend and address the Convention. Theme, "*Nature of Masonic Obligations.*" Rev. Mr. Milligan of New York City has just returned from Europe, but intends to be present and speak. Rev. John Levington, Elder David Bernard and other distinguished anti-Masonic authors have been addressed several letters each, to attend and speak; but no response. We do not expect they are to blame for the silence. Hon. Philo Carpenter of Chicago, whose munificence put 1000 copies of Pres. Finney's books on Masonry into the hands of ministers, besides paying since $1000 per annum to the same cause, and now giving $100 per month for the CYNOSURE, expects to attend the Convention. Other distinguished speakers are being corresponded with, and will, if they consent to come, be duly announced.

Let the people of the state of New York rally. For the sake of liberty, free speech, true civilization, untrammelled justice, unhindered law, truth and God, arouse and assert their manhood! We expect no cowards in this moral warfare. The valiant, intrepid soldiers of the cross who are not afraid of the scorn of the multitude and of death are alone expected. Let every one such who sees thus, do what is possible to create an interest and attend. Let them take the call and insert it in the county or city papers. Spread the news. Converts by the hundred are coming wherever the true light is spread.

The committee of entertainment at Syracuse,—so Rev. T. B. Kenaston, of the *Wesleyan* Office, writes, expects to furnish entertainment free, or nearly so. Write to him. They have hired a nice Hall for the occasion. Circulars, posters and advertisements in the daily papers through the city will announce the presence of the Convention. Let there be a grand rally, for Light and Right shall win the day. L. N. STRATTON,

Mexico, N. Y. *Cor. Sec. pro tem.*

ITEMS.

—A division of "Sons of Temperance" in New Brunswick N. J. has just elected a young lady "Worthy Patriarch."

—The *Chicago Republican* of Monday Oct. 24., published the call for the N. Y. State Convention.

—An anti-Masonic library association is being organized at Ripon, Wis.

—Anti-Masonry is taking a strong hold in the local elections of Glasgow, Iowa.

—We heartily welcome to our ranks our friend and brother, H. A. Fischer of Wheaton College. From a long and intimate acquaintance, we can heartily recommend him to the public as an honest, zealous and able speaker, and a sincere Christian.

—A gentleman in Danville, Ill. recently purchased a number of Bernard's Light and Stearn's Letters and of Valance's Confession to loan and give away. Another is doing the same thing by the wholesale with the "Broken Seal" in Chicago.

—Rev. D. P. Rathbun who was lynched at Buena Vista N. Y. for lecturing against Freemasonry, has so far recovered from his injuries as to be able to resume his ministerial labors.

—The New York State anti-Masonic Convention will be held in Syracuse on Nov. 15th. commencing at 7 P. M. Our New York brethren are liberal men who devise liberal things. Let there be such an attendance as will exceed the greatest expectations. If you cannot attend, pray for it.

—A correspondent in Michigan writes that there will be a convention opposed to secret oath-bound societies held in that state on or before the 22nd. of Feb. 1871, auxiliary to the National Association. Due notice will be given. The cause is truly taking a strong hold of the popular mind.

—The Grand Lodge of California has repealed the decree forbidding subordinate lodges to bury the remains of a brother who committed suicide. It is immaterial who enters the Masonic heaven. Can a Christian man uphold such an action?

—A correspondent writes that nearly one-half of the Republican Party are members of the Union League, and thinks the ring-leaders are all Masons. "I used," he writes, "to be Vice Pres. of the York council or lodge, and I administered the oath frequently.

I regard this and the Grand Army as the two most dangerous orders at present, because so many true men are in them and believe them to be good."

—Brother Arnold of Sycamore, Ill., has taken the field in earnest.

Here is his notice:

UN-MASONIC TO PRAY IN THE NAME OF CHRIST!

Freemasonry is anti-Christian.

Freemasonry promotes Infidelity.

Freemasonry is a system of Heathen Religion.

Freemasonry instead of being "Ancient and Honorable," originated in a Grog Shop in London, only 153 years ago.

Freemasonry is Treasonable.

Freemasonry is a Selfish Institution.

The above points will be proved from MASONIC AUTHORITY, at the BAPTIST CHURCH, near Ohio Grove on Thursday evening, October 27th, 1870.

Secrecy is a cover that all evil doers seek; but honest men do not need to cover their deeds in darkness.

I. R. D. ARNNOLD.

Sec. De Kalb Co., anti-Masonic Assn.

The following is a list of the officials, and their impious titles, recently elected by the Grand Lodge of Illinois:

Right Worthy Dewitt C. Creiger, Most Worshipful Grand Master; Right Worthy James A. Hawley, Right Worshipful Deputy Grand Master; Rt. W. Geo. E. Lounsbury, Rt. W. Senior Grand Warden; Rt. W. James C. Lacky, Rt. W. Junior Grand Warden; M. W. B. E. Dills, Rt. W. Grand Treasurer, R. W. O Mieor, Rt. W. Grand Secretary; W. Bro. A Guard, Grand Chaplain; W. Bro. John M. Lute Grand Orator; Bro. John P. Ferris, Grand Tylor.

—A telegram from London dated Oct. 23rd. says that at "at a meeting of the Grand Lodge of Freemasons in Paris, King William and the Crown Prince were expelled from the Order. This is "boy's play" in the superlative degree.

—At a recent dedication of an Odd Fellows Hall in Galesburg, Ill., Grand Master Ellis stated that one of the secrets of the order was its charity, for which they had a "Divine warrant." Who does not know that all the advertising of the lodge is its pretended charity. What else has it to boast of?

—Men's lives should be like the day, more beautiful in the evening; or like summer, aglow with promise; and the autumn, rich with golden sheaves, where good work and deeds have ripened on the field.

—The same orator said that our world was indebted to that order "for a large share of its progress in matters of public improvement, and an increase of works of mutual co-operation and benefit." This is the usual style of self glorification used by the Lodgeman. Its lack of truthfulness is evident when we remember that it is only occasionally even, in our cities and large towns, that any evidence of such "public improvement" can be seen.

But perhaps the speaker referred to the customary dance with which the dedicatory services closed.

COUNTY MEETING IN INDIANA.—A meeting of the Wayne County, Indiana, anti-Secret Society, will be held in the town of Dublin, commencing on the second Wednesday of November, 1870. A general invitation is extended.

A VALUABLE PRESENT.—Mr. Rufus Blanchard Map Publisher, 146 Lake street, Chicago, presented the CYNOSURE office with a fine Trade Map of the Interior States. We are under great obligation to Mr. Blanchard for so beautiful and useful a gift. It will be of great service to the office, presenting all the lines of railway with their connections, stations, and distances, from Pennsylvania and West Virginia on the east, to Kansas and Nevada on the west inclusive. Mr. Blanchard has an extensive and valuable assortment of maps of all sizes, from those suitable for the pocket, to the largest size for the wall. His pocket maps of the Western States are models of neatness, cheapness, and convenience.

FOR SALE—A local newspaper office in a good community in one of our western States, for sale cheap. Apply at the CYNOSURE office.

WANTED INFORMATION, as to the number of Masonic officers in every town and county in the United States. Friends, send us definite statistics over your names to Rev. I. A. Hart Secretary, at Wheaton, Ills.

TO CORRESPONDENTS.—Send us those county papers that have interesting articles on the the Secret Society question. Ours is a national paper and if course our county exchanges must be very few compared to the whole, and we are intensely interested in every local discussion as disclosing the progress of the battle, and the precise state of the public mind. H.

READ! READ!! AND SUBSCRIBE for the CYNOSURE.

If any of our readers wish a valuable paper, opposed to all secret societies, and especially to Freemasonry, they will be gratified in reading the CHRISTIAN CYNOSURE.

It is conducted with ability, and contains facts that ALL SHOULD READ.—*World's Crisis.*

Read this resolution adopted by the Genesee (N. Y.) Conference of the Free Methodist Church:

"*Resolved*, That our ministers and people interest themselves in the CHRISTIAN CYNOSURE, a sterling anti-Secret Society paper.

PUBLISHERS' DEP'T.

NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adams Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Anti-Masonic Tracts.

We now have a series of 7 tracts and many of them have already had a very wide Circulation and done a great deal of good.

These tracts are sold at the low rate of $1.00 per 1000 pages, and there are 2 tracts of 2 pages each, 4 tracts of 4 pages each, and one of 12 pages.

We ask Contributions to A Tract Fund,

FOR THE

Free Distribution of Tracts,

that we may respond to the many calls for tracts to distribute.

Many of our most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of anti-Masonic Literature if they could have them free?

WHO WILL RESPOND?

On the Road.

Our meetings at Ripon were held in Opera Hall, a new building, nicely arranged and pleasant for speaking. The audience was not large but fair, and improved to the end. The college at this place, under the care of Pres. Merriman, is flourishing; an attendance of some two hundred and twenty testifying to its popularity and opportunity for usefulness. Its influence is exerted in favor of the truth in a quiet way, secret societies being forbidden among the students, though it does not come up to the help of the Lord against the mighty who at this time seek to blot his name from the word of God and the records of man. All the officers are *individually* opposed to Masonry, as I was informed. God grant that they may speedily turn the whole weight of their official position against the enemies of our Lord and His anointed. Prof. Morrell is part owner of the *Ripon Free Press*, an excellent paper edited by a Ripon graduate whose name I have forgotten. Its rival, the *Commonwealth*, is edited by a Free (!) Mason, (!) and has little claim on the intelligence or decency of the community which it afflicts. Among the open friends of our cause in this place are Mr. and Mrs. Lyon, Mr. Chittenden and family, Mr. Daws, Mr. Hillman's family, and some others whose names do not come at memory's call. All those named, were very kind to him who represented unpopular truth, and the God of that truth will see that they do not loose their reward. Let me not forget to chronicle the favors received from Mr. and Mrs. Curtis; when one Congregational pastor had, for some reason, declined to give a notice from his pulpit, another, who welcomed to his home one who pushes truth against perhaps the most popular sin of the age, should be remembered even in the hurry and bustle of a lecturer's life.

From Ripon to Milwaukee where a State Fair and Lager Beer Jubilee were in full blast, thence to Kewanee where we had, through the kindness of Mr. Slocum and others, an excellent meeting in Tremont Hall; where also we met several good friends of our cause, among whom let the names of Mr. and Mrs. Kellogg be written. From K. to Viola where were held three meetings, where we were so fortunate as to see a minister who dared to say what he believed in regard to Masonry; and where lives a man, a Christian, who was made a Mason in a lodge where

HARMON G. REYNOLDS

held one of the offices, and who will testify to the world that he (H. G. Reynolds) assisted in the degrading work of putting a man, who was about half naked, through the silly ceremonies of the lodge. Will this Grand Master, instead of sneaking around behind insinuations, say that Bernard has not revealed the secrets of Masonry? If so, we will prove that he is a falsifyer or an ignoramus, or both.

Sabbath in Muscatine. A sermon of power from Rev. Mr. Robbins who has served Christ here 25 years, who is a *man* as well as a minister, who says secret societies when he means it, and is not afraid to attack Masonry, or any thing else which he believes is wrong.

Four meetings in Washington, Iowa this week with good houses. An association of about 100 members formed; a very pleasant time. Here are many warm friends to our cause who will do good service. Your agent found a home in the family of Geo. Brokaw. Mr. Charlton one of the "old line" and Dr. McClelland also were very kind. Sometimes I am tempted to discontinue this narrative, for I know there are many who aid in this work whose names do not come to me while writing, and whose labor of love is not recorded; but remembering that all true workers in the broad fields of Christian enterprise look for their reward above, not in the applause of men, I journey on and shall write for the present.

As men are often writing about lectures in an indefinite way, I subjoin a model proposition received a few days since.

MR. BLANCHARD:

If you can come we will engage to furnish you a large hall, pay your expenses, and do as much besides as a few of us reasonably can.

Y. Z.

All of which is respectfully submitted. †

Report of Genesee Conference of the Free Methodist Church on Secret Societies.

Since this the eleventh session of our conference is held is near to old Fort Niagara where genial and intelligent William Morgan was incarcerated, just 44 years ago this present month of September, and so near also to that rolling river beneath whose waters his body was plunged by the infuriated wrath of the fraternity, known then, as now, as "Ancient Freemasonry:" and since the same fraternity is constantly giving evidence all over this land that it is opposed to the liberty of the press and freedom of speech; one instance of which occured but recently in Steuben of this state. The inhuman and brutal treatment of Rev. Mr. Rathbun, whose offence against the order, was simply that of lifting his voice of warning, as all American citizens should be free to do, against its dark machinations. By this cruel treatment of this worthy minister, the fraternity have but acted in harmony with their teachings and obligations. For it is well known their extra-judicial oaths, bind their members to visit condign punishment upon enemies, and to favor and protect friends.

In view of such evidences of mischief and evil as are apparent everywhere, we deem it but right and proper to take the subject under consideration, and decide to stand firmly by the truth. Already the ramifications of this institution are twining themselves with every fibre of our government and our religious liberties; and almost the whole country, as President Finney has said, is so afraid of its power, that the people dare not speak the truth concerning it.

And now the question comes home not only to every one of us, but to all true American citizens, *Shall we hold our peace?* Nay, more, shall we hold out our hands and have the shackles put upon them?

Shall the whole press be muzzled and the whole country be awed to silence, and kept under the feet of this institution; so that no man shall dare to speak his mind? God forbid! But we rejoice that God is raising up many strong Christian men in other denominations, to stand up boldly, as we have done from the beginning. Many of these men have themselves been members of secret fraternities, and are speaking the things they do know. At the present time the light is increasing rapidly and shining upon these "unfruitful works of darkness." We rejoice in the fact that conventions are being held, National, State and County, and that anti-Secret literature is beginning to circulate so freely in the land. Masonry is a weak institution and will not bear the light. So let us *pray, speak, vote, and work,* till this abomination be swept from among us.

(1) *Resolved,* That our ministers and people interest themselves in the circulation of the CHRISTIAN CYNOSURE, a sterling anti-Secret Society paper; also other anti-Masonic literature.

(2) *Resolved,* That as many of our ministers, and laymen as can, make an effort to attend the anti-Secret State convention to be held at Syracuse, on the 15th. of Nov. next, and all such as can thus attend, are hereby appointed delegates.

Ransomville, N. Y., Sept. 24, 1870. A. F. CURRY, O. D. BROOKS, } Com.

An Explanation Called For.

The sly tricks of Masons for gaining distinction are unceasing and almost infinitely various. One of their favorite tricks is to seize upon the names of distinguished men who are, or have been Masons, and make the most out of such names for the interests of their order.

The *New York Times* lends itself to forwarding these unmanly tricks in a very particular manner; from which we may infer that its conductors are either the sickliest kind of Masons, or else that they are willing to curry favor with Masons for support.

Thus, we noticed that when the *Times* announced the funeral honors paid to the memory of Admiral Farragut in Portsmouth, N. H., it stated that—"The Masonic Fraternity, of which Admiral Farragut was a member, have been invited to attend the funeral on Wednesday."

Now we had supposed from this statement, so broadly made, that Admiral Farragut was a Mason, and were exceedingly sorry to learn that a man of such real, sterling worth could belong to such a set; but when we came to read the report of the *Times* of the subsequent funeral ceremonies paid to the deceased in New York, we looked in vain for any evidences that he was a Mason. The only thing anyway like a Masonic body present at his funeral, so far as we could see, was that Mason's cat's-paw, the Grand Army of the Republic, so called, which there are no evidences that the Admiral ever treated with any marked favor.

This absence of Masons in bodies from the funeral, coupled with this other fact that Masons seldom omit any occasion where they could make a show in "honor of the craft," leads to several unsatisfied conjectures.

First, did the *Times* state a fact when it said that Admiral Farragut was a member of the Masonic fraternity? If it did not state a fact, what was its object in stating the reverse?

Second, if the Admiral *was* a member of the craft, as alleged, why were not the craft out at his New York funeral? Were they afraid of spoiling their regalia by the rain?

Third, did the Admiral, out of disgust at Masonry, knowing its corruptness, mockery, and sham, make a dying request that no Masonic show should be made at his funeral?

In short, there is an explanation needed here; and we hope that some one, thoroughly posted in Masonic mysteries, will consent to make it. The question is, whether the Masons, in the pursuit of their usual tricks for gaining merit in behalf of a ring of impostors, have made a direct false statement, hoping that, like many other of their secrets, it might not be discovered; or is there some other explanation of their absence from the Admiral's last obsequies, which mere ordinary men cannot divine? Was Admiral Farragut a Mason, or was he not?

O. T. S.

The following is the article published in the Chicago *Tribune*, about the time of the meeting of the Grand Lodge, and to which reference was made in the last issue of the CYNOSURE.

The Case of Ellen Slade.

To the Editor of The Chicago Tribune:

Will you allow a little space in your paper for two or three short extracts from the defence of the late Judge Whitney, of Belvidere, Boone County, Ill., October 1851? This extraordinary document has just been reproduced in the last two numbers of the CHRISTIAN CYNOSURE, and also in pamphlet form, to be had at No. 88 La Salle street.

Judge Whitney was the Master of a Masonic Lodge, at Belvidere, at the time above mentioned, and incurred the displeasure of said lodge, in consequence of his agency in arresting a prominent member of the lodge, Samuel L. Keith, charged with the murder of one Ellen Slade.

"The Coroner's Jury, on Sunday night, issued a warrant against Samuel L. Keith (a Master Mason and a member of Belvidere Lodge), charging him with murder, they having found from the evidence that several months previous he had seduced Ellen Slade, and that on the Sunday preceding the 20th of June, he took her from her mother's, some eight miles out of town, and brought her to town and kept her in a private room in his store, where, Dr. Woodward testified before the jury that he visited her Monday and Tuesday, and that Tuesday evening she was brought to his (Dr. Woodward's) house, and that an abortion was produced, and she died from the effects of the operation on the succeeding Friday night, June 20. This was the original cause of the excitement."

"And being convinced of the improper interference of Masons, as Masons, in the obstruction of the laws in reference to the murder of Miss Slade, and being unwillingly forced to the conviction that the 'high authorities' of Masonry demand of her votaries (there are those too honest to yield, but, of these, few dare speak out,) the violation of the laws of God and men, to favor, aid, protect, and assist a brother Mason, without regard to the rights of others. And I do solemnly aver that this whole transaction carries conviction to my mind that the occasion was gladly seized upon and prosecuted against me as a fit one to overawe, and deter, in the faithful discharge of their duties, public officers (being Masons), judicial, ministerial, and executive; and to point a course of conduct for officers and members of lodges inconsistent with the principles of morality, and in derogation of the laws of the land—a course of conduct jeopardizing the rights, property, lives, liberty and character of those who are not of the fraternity of Free and Accepted Masons? And because it is apparent that Masonry does exact from its votaries the violation of the laws of the land to screen a member from punishment due to crime."

"The declaration made to me not long since by a high Mason and worthy man, seems true, that 'a Masonic Lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies—that the All-seeing Eye looks down upon.'"

I have recently visited Belvidere, and have seen several parties who were familiar with the transactions above alluded to, and would earnestly recommend to the public, and especially to the legal portion of the community, the reading of this document, to be found at 88 La Salle street. Yours respectfully,

PHILO CARPENTER.

September 28, 1870.

Earnest Letter from Mr. Hickman.—An Indian Skeleton Used as an Oddfellow's Harrow.

Editor Christian Cynosure:

The cause which the CYNOSURE is specially designed to accomplish is being advanced in this section. A few years ago there appeared to be but one side to Masonry and kindred societies; now the people begin to see two; and are learning that the side they first saw was the *wrong one.*

The CYNOSURE is already beginning to lift up the fog, terror and gross darkness with which the people are surrounded, and by its further aid and that of Truth, these things will be driven away like mists before the morning sun. There is no question about this. There is no cause for despondency. The same Eternal and Infinite Power that holds our earth in its orbit is pledged to this. The divine word assures us that the light CANNOT BE HID, *if we put it where it can be seen and not under a bushel.* All the combinations that men can get up can no more hide this light, than they can move the earth from its orbit.

As an evidence that the members of these organizations feel closely pressed, and that they must do something to defend themselves, I refer to a circumstance at Milford on the 4th of July. An Oddfellow came to me of his own accord along with a number of his friends. He said to me, "You are soaped if you believe that we have skeletons in our lodges." I referred them to lodge 162 of this State. Lately a man gave me some more hints about that affair. He said officers of the lodge went with spades one moonlight night and took up the skeleton. He gave me the names of the parties. The skeleton was in a Mr. Delameter's pasture at a particular point of a hill which he named. Wonder if these fellows didn't look over first one shoulder and then the other to see if any one was watching them? If they had gone to Greenwood Cemetery N. Y., and robbed a rich man's grave—one who had friends to defend him—the act would not have been half so hellish as it was to rob the grave of a poor, defenceless Indian whose friends no doubt had long since been driven far toward the setting sun.

A friend of mine from Indiana who is an Odd Fellow, said a few days ago, that "all the lodges do not have skeletons." The plain inference is that *some* do have skeletons, and *all* the lodges are guilty, as those that do not have skeletons "*brother*" those that do. It is too late in the day to try to convince intelligent readers of the CYNOSURE that they do not have skeletons in the lodges; to deny it is much like pouring water on a duck's back—it is time and labor lost.

The lodge is *deceptive.* This friend of mine from Indiana said the *skeleton* was a "scene" intended to "teach the candidate mortality." Now is there any sensible man who does not know before he goes into the lodge that he must sooner or later die? The deception and trick is here. Odd-fellows have an *obligation,* and to sink this obligation deeply into their minds the skeleton is introduced. It is not to teach mortality, but is used as a kind of a *harrow to scratch* this obligation deeply into the mind, so that the newly made Odd Fellows will not divulge their tricks. Masons use a *rope;* Odd Fellows use a *chain.* One admitted to me, that they sometimes even use *trace chains!*

The onward march of civilization, liberty and equal rights will soon leave such institutions as Masonry and Oddfellowship far in the rear. It is insulting to ask any one, and particularly an American citizen, to submit himself to to be roped, chained and hoodwinked and be led around like a donkey. It will be well if these institutions would take warning, and *switch off* the track, and get out of the way of the car of Civilization. All that holds these institutions together at the present time is the "*cohesive force of public plunder.*" Keep these men out of office and they would leave the lodges like rats a sinking ship. May the anti-Masonic party recently started at Belvidere, succeed and spread to the adjoining counties until not only Illinois but every State in the Union be equally favored, and be crowned with a glorious success! J. S. HICKMAN.

P. S. With regard to that Indian grave robbing affair by Lodge No. 162 of Newark, Ill., I do not know it to be true, although I have been assured of the truth of the affair from two or three sources, all of which coincide; which would be almost an impossibility if the thing was not true. I do not know a single person in the lodge, and have no ill-will toward any; and hope I have only the good of the country in view, in referring to the matter at all. As this affair happened sometime since, it is not certain that any of the present members are at all to blame for so unfortunate an affair.

J. S. H.

— The increasing thrift of the colored people in the South is shown by the returns of the Freedmen's Savings Bank. It has forty-two branches in fifteen of the Southern States. The depositors number 41,395, with an average deposit of $281 each. The total deposits amount to $12,605,782 of which $63,149 have been drawn out by 3,843 colored laborers for the purchase of land. The Freedmen, in addition, have spent $296,918 in purchasing houses and homes, and $941,376 for seeds, agricultural implements, etc. Around Vicksburg there are one hundred Freedmen who have purchased plantations with their earnings deposited in the savings bank. The largest of these plantations are worth from $8,000 to $10,000. The Freedmen's schools in the South now number 2,571 with 122,317 pupils.

Recently a Mason said to a seceder from the lodge in our town: "I wish the obligations of Masonry were as strong again, and that they were *executed every time.*"

Was not that man a murderer in his heart? That man was a physician. Suppose he was unwittingly called to attend a seceding Mason, think you he would cure him very fast?

Let the light shine on these dark and bloody thoughts that Masonry puts into men's minds. Is it a good, sweet, charitable tree, that brings forth such fruits?

Verily, we do not gather curses and murder, from love and truth, any more than we gather grapes of thistles. BETA.

—Our timid brethren want us to be *judicious* in our opposition to Masonry. In all the great conflicts with giant sins, we find legions of judicious soldiers who are prudent enough to escape the tug of *war,* and main friction of all the battles for the right. "Too much imprudence displeases men, too much prudence displeases God."—*Luther.* O.

—Rob. Morris, in his *Monitor* says, that when a lodge of Freemasons, is assembled, that in theory the whole world of Masonry is present. By the very same theory, it will appear that when one Freemason utters a falsehood, or writes or prints a falsehood, the whole world of Masonry is bound to bear him up in it. *Elder Baird.*

Obituary Notice.

Mrs. Judge Whitney died at an advanced age at her residence in the city of Belvidere Ill., on the 16th of Sept. last. Sister Whitney was one of the earliest settlers in the county, and was loved and respected by all for her social and religious excellence.

Correspondence.

— Rev. N. Wardner writes from West Chazy N. Y.: "I have awakened Masonic wrath not a little by preaching, lecturing and engaging in discussions (when any one will discuss) against secret societies. There is a little Masonic spite somewhere, in stealing my paper. I hope they read it, however."

—:o:—

— An earnest worker writes from California: "I will still beat up for recruits. And wherever I find one, we will try and enlist him for this glorious War by taking the CYNOSURE.

Yours for pure and undefiled Religion.

J. K.

—:o:—

A Minister in Ohio writes: "I have always despised secret Societies, and must begin to fight them in a more direct way than heretofore. It will raise a dust, but I cannot help that. Some of my hearers on Sabbath are Masons—they are not members. When a man gets full of Masonry he does not have much Christianity.

—:o:—

Elder Stearns, who has stood heroically against secrecy for 40 years, writes the following encouraging words:

"I shall do what I can to circulate the CYNOSURE. It is a noble paper and ought to be in every family. The battle waxes hotter and hotter. The truth is mighty and will prevail." Yours for the truth,

J. G. STEARNS.

—:o:—

OWEGO, N. Y.

I received the CYNOSURE you sent me, thankful for the favor; and would say that as I have just returned from Ireland, where I have been most of the present year, I am glad so early to hear from you and see your good paper once more. I bless God that the battle against the powers of darkness is going on, and the truth is still triumphing. It will be so, for God hath said it, and no weapon formed against you shall prosper while you are so earnestly contending for the faith once delivered to the Saints. Glory be to God.

ELIZA BRADBURY.

—:o:—

The Baptist church in this place passed a resolution over twenty years since disfellowshipping all secret organizations. We have had a hard time for the last year. The Congregationalists have gone in for the Good Templars and have opposed us harder than they have the rum sellers. There are a good many friends of the anti-Masonic cause in this place, and all that is needed here is a good lecturer to hold a protracted meeting.

J. A. PARKS.

Pitcher, N. Y.

—:o:—

Read this letter from one who has been inside the lodge and knows what is there.

Editors Christian Cynosure:

For some months I have been a reader of your paper, opposed to secret societies, and like its principles and teachings very much; and though I belong to two secret organizations I have no faith or confidence in any of them, but believe they all tend to more harm than good. My prejudices against Masonry are, and always have been, very strong, and although I have tried hard to conquer them, I have failed. I have tried to love Masonry, I have tried to see more good than evil connected with it; but the more I have investigated and examined, the more I have become convinced that the whole institution is a farce and a humbug. My prejudices against Masonry were first aroused by the Morgan tragedy. I lived at the time in the vicinity of Lockport, and attended some of the trials. I remember how hard it was to get some of the witnesses to tell what they knew about the matter. I also remember what was the action of the church, how that all the ministers and members who would not renounce Masonry were expelled. I thought then, and I think now, the action of the church was right.

I think, precisely as an aged minister once said to me, and this minister was also a Mason. I said to him, "Father ——, I have some thoughts of joining the Masons, and you being a minister and Mason, I thought I would ask your advice." "Brother——," said he, "A Masonic lodge is no place for a Christian man."

Fairfield, Aug. 11th, 1870.

Good Words from Cornell University.

A graduate sends an order for Cynosure tracts, and says of the CYNOSURE: "I fully endorse it and am very desirous to bring its rays of light into Ithaca and especially my "Alma Mater," Cornell University. Who can tell the good influence it may have among our 700 young men?

We have eight College secret societies now, and of course the question is always before our minds, and discussion had on both sides, so that such literature is needed; for these fraternities are but stepping-stones to larger and worse ones. I have no time now for more words, only to bid your—no, not your, but *our* cause through you, "God speed," for I am with you in thought, word and deed.

Your ob't. servant, W. A. M.

Cornell University, N. Y.

—:o:—

"A Solemn Sight."

I happened in conversation with an intelligent man, an Episcopalian, a few days ago, and turned our talk upon secret societies. He spoke very favorably of them; said he could see nothing wrong in them, and had belonged to the Oddfellows a long time. I then wanted to know what these reformers meant by telling us of masks, and skeletons being used in their initiations. He said a skeleton is a solemn sight everywhere; to see one moved from one place to another is an affecting sight always. I set him down for a deluded man, and walked on. Wm. BANKS.

—:o:—

Editor Christian Cynosure:

Among the many curiosities one meets with in a long journey through a new and wild country, it has perhaps been my fortune to meet the most strange and curious one, that is a man pretending to be a high Mason, ready to defend the institution to any extent, and yet denies that it is either charitable or benevolent in its intentions.

I proposed to know the great good which it designed to accomplish, to which he answered that Masons were not permitted to tell. It is the first instance of a member adhering strictly to the order, and denying any quality that would make it attractive to the public. This man denied that M. M. Pomeroy, of the LaCross Democrat is a Mason. He called him a book Mason, and said that what is published in his paper regarding the order is all a lie.

The fraternity was well represented in the crowded coach, and having numerous tracts and books of the right stamp with me, I thought best to let some of them out, and it was not long until the threats and epithets of those well-trained blasphemers were abundantly showered upon my devoted head: such as, "You deserve the fate of Morgan," "If you was not so miserably ignorant you would not expose yourself in the way you do." One said, he would not for a thousand dollars expose himself as I had. However, I continue to punch them up and yet live.

Many seeming Masons only lack the courage to denounce the thing. A particular friend of mine, had his eyes opened to their iniquity, in dealing with a brother, and concluded he had enough of it. On St. John's day, as he did not appear, they sent after him. He plainly told them that he had trod the last ground he ever should, in a Masonic procession. In Placerville last 24th of June when they had made brags that they would have about four or five hundred in their procession, they did manage with delegates from several different counties, to number one hundred and twenty.

Their orator after eulogizing the order, regretted the murder of Morgan, not the deed, but the injury it had done them. This was the impression he left on the minds of the people. He is a celebrated divine of Sac City, and Presiding Elder, in the Cal. Conference.

M. GILLET.

—:o:—

Our German Neighbors.

The following from a very encouraging letter will be read with interest by all who are working for the advancement of our vast German population:

NEW ALBANY, IND.

I thank God, that my attention was called to your work. It is a sacred, an important work, in which you and the good brethren of your society are engaged. May the Lord most abundantly bless you and the work in which you stand and labor. I have long felt the evil influence of secret societies in my congregation here. Hitherto, I was able to do but very little against it. They are strong here, and, particularly the Oddfellows, are increasing in numbers from day to day. Our German people are caught in their nets already, most of them, at first, being led by curiosity, and by having been told that Freemasonry and Oddfellowship would be very profitable to them. As to church members, not to frighten them away, the Masons and Oddfellows amuse them with fine words, telling them that their societies exclude no religion.

I am convinced that the excellent contents of the CYNOSURE, and of all your publications, will greatly help to keep from the Masonic hell-fire, many imprudent men, who, like butterflies, rush or are rushed to the mystic candle, because they do not know that it burns. I sincerely wish that the great mass of our German fellow-citizens, could likewise be enlightened on the subject of Masonry, and warned of this dangerous, wicked, immoral, anti-Christian and atheistical institution in their own plain language. I hope and pray, and will, with God's help, work for it, that the time soon will come, when, by God's assistance and with His blessing, a paper like the CYNOSURE, and books and tracts like those of your Society, can be issued and largely circulated throughout our beloved country in the German language, for the benefit of our large German population. * * * * *

Let there be light on these things for *all* the people, *including the German people.* They need it; and it is God's will that they shall have it. Let us *do* God's will, for His will shall be done on earth as it is done in heaven. Thus we pray. The Lord be with you all.

I am, dear brother, very truly in the bonds of Christ, Yours,

F. W. A. RIEDEL.

THE FAMILY.

AFTER THE DARKNESS-LIGHT.

After the darkness—light!
Out of the evil—good!
From foulest wrong upriseth light—
Sin cleansed, O Christ, in blood!

What tho' the billows roll?
What tho' the waves sweep o'er?
The tempest, Lord, thou canst control,
And guide us safe to shore!

O doubting heart, be still!
O fainting soul, be brave!
By devious ways works he his will—
Omnipotent to save!

Truth lives—for this Christ died—
And, e'en tho' crushed to earth,
Shall rise again, reglorified,
Child of immortal birth!

Then lag not, weary feet,
Tho' rocks loom mountain high;
Press bravely on—for fair and sweet
Beyond the valleys lie!

Dread not the battle hour—
Move on to meet the foe!
Heaven grants the hero's arm its power—
Heaven guides the patriot's blow!

Tho' dark the dun clouds roll—
Tho' deadly fierce the fray—
God can the battle storm control,
And bid the billows stay!

O doubting heart, be still!
O fainting soul, be brave!
By devious ways works he his will—
Omnipotent to save!

—*Selected.*

TRUST YOUR MOTHER

Trust your mother, little one;
In Life's morning just begun,
You will find some grief, some fears,
Which, perhaps, may cause you tears.
But a mother's kiss may heal
Many griefs that children feel:
Trust your mother—seek to prove
Grateful for her thoughtful love.

Trust your mother, noble youth,
Turn not from the paths of truth;
In temptation's evil hour
Seek her ere it gains new power.
She will never guide you wrong;
Faith in her will make you strong.
Trust your mother—aim to prove
Worthy of her fondest love.

Trust your mother, maiden fair:
Love will guide your steps with care;
Let no cloud e'er come between—
Let no shadow e'er be seen,
Hiding from your mother's heart
What may prove a poisoned dart.
Trust your mother—seek to prove
Worthy of her sacred love.

—*Selected.*

The Deaf Work House Boy.

Some years ago, among the mud of Plymouth Dock, in England, with other ragged little fellows, was one Johnny Kitto. The boys were hunting for old iron to sell, and thus earn a penny. Johnny had a kind mother, but a poor, drunken father, who spent all his wages at the ale house, which, of course, kept the family very poor—so poor, that when Johnny was four years old, he was sent to live with his grandmother. That would make one mouth less to feed. Grandmother loved the little boy dearly. She taught him to read until he could read to her the great family Bible; and rainy Sabbaths, when she could not go to church, he used to turn a chair into a pulpit, and read like the minister.

It was not sport. Johnny seemed to feel that for the time he *was* a minister. He liked to hear stories; and there was a jolly old barber near who used to tell him funny ones. Sometimes he helped the barber, and with his earnings bought little books. Johnny and his grandmother often went into the fields and spent the day. O, it was so pleasant to eat dinner under the trees, with the birds singing overhead.

When he was ten years old these happy days ended. Grandmother was taken sick, and she and Johnny had to go to Johnny's home to live. The little boy went to work with his father; and what do you think! he fitted up the garret for a *study*. He made a shelf for his books, and had an old table and chair, and here he used to take all the time he could to read and write. That was the only chance he had. I do not find that he ever went to school.

He had been at home about a year when a dreadful thing happened. His father was a mason. One day, when he was carrying bricks to the top of a house where his father was at work, Johnny's foot slipped, and he fell thirty-five feet to the ground. The poor boy was taken up for dead and carried home. For two weeks he took no notice of any body. One morning he opened his eyes and asked for the book he was reading the day he fell. He tried to get up, but could not move. His mother went to his bedside and told him he must lie still. Johnny still kept asking, and cried, and thought it very cruel that nobody answered or spoke to him. The truth was, Johnny had lost his hearing; and from that time he never heard a sound again. The fall had hurt his head and made him entirely deaf. The little boy got well of his bruises, but he could no longer be of much use to his father; and it was quite a question what a poor deaf boy could do.

Grandmother died; there were other children to be taken care of, and Johnny was sent to the work-house. Was not that hard? Well, not so hard as it seemed; for the overseer of the work-house was a kind man, and felt for poor Johnny. He gave him easy work to do, and lent him books to read. Johnny was an obliging, well-behaved lad, and made friends of every body. Still, he felt lonely among strangers; and in his loneliness he prayed God to be his friend. He remembered how much comfort his dear grandmother took in God; and would not God pity and love him? O, yes, for God is love. And Johnny found it so. He became one of God's dear children; then he was happy, and more contented than he ever was. His was a hard lot; but God's love can make a hard lot happy.

Johnny kept a journal. You know what that is. A little book to write down everything in. I find something in his journal which, I think, shows what kind of a boy he was. Some one gave him ten pennies on a Fair day. This was the way he spent it: "Piece of mince-pie, one halfpenny; paper, threepence; books, threepence; and one halfpenny apiece to five little girls; gave to B. B. one halfpenny; one halfpenny left." How could ten pennies be spent better? He did not eat them up, as some children at a Fair would have done, or spend it all for himself. Was it not generous to share a part with those five little girls and B. D., who, I dare say, had nothing?

The overseer of the work-house thought so much of Johnny that he interested others in him, and some gentlemen raised money to take him out and give him an education. He went into a missionary printing office, and there, by his diligence and piety, earned himself an excellent name. When he grew up he became a writer, and wrote many valuable works. One is called "Kitto's Pictorial Bible;" another, a "Geography of the Holy Land." I need not, of course, stop to tell you all he wrote, only to say that, in consequence of what he had done for the cause of religion and literature, Queen Victoria gave him a pension of one-hundred pounds a year. He married a good woman, and had a little family; but he never heard the voices of his dear children.

Dr. Kitto is now in heaven. He died a few years ago, and is where the deaf hear and the dumb speak, to praise God for his forgiveness and love.—*Child's World.*

Rest.

"*Hold* me, auntie" What sweet trust and loving confidence were expressed in the dear little upturned face, as Edith, tired of play, stood at my side with outstretched arms! "*Hold* me auntie," and in an instant the child was folded to my bosom.

After a little time of silence and resting,—

"Auntie, do *you* ever want to be holded?"

"Yes, darling; very often."

"Well, then, who holds you?"

"I have the 'everlasting arms' around me. My dear little Edith cannot understand this now; but, as she grows older, I hope she will, know it all. Though I cannot *feel* the arms of my heavenly Protector, as you, darling, feel mine, sheltering you, and pressing you lovingly to my side, I know that I am as tenderly held. When you say 'Our Father who art in heaven,' you think of the good Shepherd; and I am his, little Edith, just as you are mine. He lets me rest upon him, just as you do upon me."

A slightly wondering look, a gentle smile.

Thus it is with us full-grown children, tired of the toys of the world, wearied with life's trifling. O, what preciousness there is in the security of the everlasting arms! Lovingly, trustingly, we rest from all care, and folly, all strife and anxiety, on the bosom of Christ our Saviour.—*Christian Banner.*

Be in Time.

I was passing through a quiet street one evening a short time ago, when I saw a boy about eight years of age, gently pulling his little sister by the hand.

"Come along, Kitty!" said he. "I like always to be in time."

"That's right!" I exclaimed. "Always be in time!"

People never can tell what they loose by the habit of being late. The great Lord Nelson used to say he owed all his success in life to his habit of being a quarter of an hour before the time at every engagement.—*Well Spring.*

Christian Earnestness.

John Knox, who prayed, "Lord, give me Scotland, or I die!" has been dead almost two hundred years; yet all Scotland feels his power still. Such earnestness is not soon forgotten.

George Muller began his work teaching one orphan child thirty-five years ago. He now has a church of nine hundred members, forty of which go out every Sabbath afternoon and preach to two thousand people around Bristol He has also established missions abroad. When he needs money, he asks God, and it comes.

A gentleman in Dublin, who is no talker, but has great wealth, keeps eight printing presses going, printing tracts, many of which he writes himself, in seven different languages, and thus he is imparting gospel truth to multitudes.

A butcher in London, and a Christian only seven years, began telling others what God had done for him, and the result was their salvation. He now has a chapel that holds fifteen hundred, and has six hundred members. He has a large business, but preaches five nights a week in the streets, in halls, and other places in the city.

A Mr. Carter, who labors among London thieves, burglars, and pickpockets, has gathered a church of one thousand and eight hundred members. His wife instructs one thousand and six hundred mothers, meeting four hundred at a time, who, without her labors, would receive no religious instruction at all.

These instances show what men may do when fully consecrated to the work of saving souls. Were all professors thus earnest, the world would be given to Christ in a very few years.

—*Parish Visitor.*

The Dying Infidel's Prayer.

Father M——, of Mass, who recently died in faith, was once called to the dying bed of an aged infidel of his acquaintance. The good old man had long prayed for his friend, but his entreaties had ever been met by the infidel's argument and scorn. As he approached the bed he saw that his mind was in agony. The man confessed himself a sinner, and that he was not prepared to meet death.

Father M—— asked him if he had prayed

"No, I can't pray. I have continually refused mercy, until it is now refused me. I have tried to pray, but my lips won't move."

"Are you willing that I should pray for you then, and let your heart's desire go up with my words?"

"No, you can't pray for me; others have tried, but could not. You may kneel, but it will be useless."

And so the aged saint kneeled at the bedside of the agonized sinner. Those lips had daily moved in prayer for half a century. That tongue had daily brought the name of sinners before God's throne; but, strange to say, all his faculties of speech seemed paralized now. Mercy was a word that he could not speak; and, for the first time, prayer was impossible.

"Now," said the infidel, as Father M—— rose from his knees, "I want to preach at my own funeral; and when you have closed the other parts of the service, I want you to come down from the pulpit and place your two fore-fingers on my lips, and say, '*This soul is sealed for hell!*'"

"You must spare me from such a commission. It will frighten the people."

"It is my dying request, and I feel that you must do it. Let others take warning by my death. I cannot excuse you."

So Father M——, at his funeral, after he had finished the sermon, came down from the pulpit, and approaching the coffin, laid the tips of his fingers on those marble lips, and with tears streaming from his eyes, stated the man's dying request, and pronounced the words:

"THIS SOUL IS SEALED FOR HELL!"

Oh, my reader, whether Christian or not, be admonished.

If your peace is not made with God, remember that your soul is following that infidel's, and ere long will be *sealed*. Your lips can move in prayer now. The time may come when this, the greatest of all earthly privileges, will be in vain. Christian brother, remember that souls—the souls of your friends, relatives and neighbors—are daily going down to hell; and no small share of responsibility is lying at your door. May God help us to feel the importance of that infidel's sermon.—*Christian at Work.*

Spurgeon on War.

George Fox has left us a third great legacy; namely, his testimony against the abomination of war. When I first read George Fox's Life, I could think of nothing but Christ's sermon on the mount. It seemed to me that George Fox had been reading that so often that he himself was the incarnation of it; for his teachings are just a repetition of the Master's teachings there, just an expansion and explanation of the principles of Christianity. I am always glad to hear of a soldier being a Christian; I am always sorry to hear of a Christian being a soldier. Whenever I hear of a man who is in the profession of arms being converted, I rejoice; but whenever I hear of a converted man taking up arms, I mourn. If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons; and how it is that the great mass of Christendom do not see this I cannot understand. Surely it must be through the the blinding influences of the society in which the Christian church is cast.

Short Sermons—No. 3.

Our text to-day is the thirty-fifth verse of the thirteenth chapter of St Matthew. It reads as follows:

"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

This verse from one of the prophets alludes to the Savior of mankind, who was to come into the world and teach in parables, and utter things which have been kept secret from the foundation of the world.

We know that this prophecy has been fulfilled; that the Savior has come, and that he has given utterance to mysteries and secrets that had lain concealed since the creation; and now, how can any body of men pretend that they have secret things worth knowing which the Son of God has not revealed? How can they claim that they have in their special keeping a light which the great Light of Lights himself has not disclosed?

It will be remarked that the Son of Man was to speak in parables; but how widely different are the beautiful parables which he used, all drawn from natural sources, from the paltry, artificial ones which are used by Masons! How sublime are the lessons conveyed by the parables of Jesus, and how low, tricky, and contemptible are those which have been invented by cunning men for carrying out the crafty purposes of Masonry!

Compare any one of the parables of the New Testament, that of the sower and the seed, for instance, as a source of moral instruction, with the following stuff which we find in the "Freemason's Monitor."

"Near to the lodge" (of knights of The Ninth Arch) "is a small, dark place, representing a cavern, in which is placed a lamp, a place representing a spring, with a basin to hold water, and a table, on which are laid a poniard, and a representation of a bloody head, as just severed from the body. Near the table a large stone to sit on, and below the lamp, in capital letters—VENGEANCE."

"In the reign of Solomon," the parable continues, "several workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of masters had sat in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors, lay concealed; and offered to conduct those whom the king should please to appoint to go with him. This being communicated to one of the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offence, ordered all their names to be put into an urn, and that the first nine that should be drawn, should be the persons to accompany the stranger.

At break of day, Joabert, Stockin, and seven others, conducted by the stranger, traveled onward through a dreary country. On the way Joabert found means to learn from the stranger, that the villain they were in quest of had hidden himself in a cavern not far from the place where they then were; he soon found the cavern and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Enflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head, and then in the heart; he had only time to cry, *Vengeance is taken*, and expired. When the other eight arrived and had refreshed themselves at the spring, Joabert severed the head from the body, and, taking it in one hand and his poniard in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended that Joabert had put it out of his power to take vengeance himself, in presence of, and as a warning to the rest of the workmen to be faithful to their trust; but, by proper intercession, was again reconciled.

Joabert became highly favored of Solomon, who conferred upon him and his eight companions, the title of *Elected Knights*."

In perusing this Masonic parable, or fable, we see that it inculcates the idea—not of the execution of law by the ministers of justice, but the infliction of vengeance by the brethren of the craft. The instruments of vengeance are selected in the real Masonic way, viz., by drawing lots, and one of the nine chosen does the deed. The other eight refresh themselves at a pure spring. The king, who represents the law and the state, is dissatisfied that the execution of justice should be taken out of his hands by the craft, as well he might be, but as he was a good Mason, of course, he was easily pacified; and not only so, he absolutely bestowed favors upon the sly, self-appointed executioners. This is one of the parts of Masonry that is still very prominent Masons high in office winking at and conniving with Masonic arts in the infliction of vengeance contrary to law, and in the violating of law in favor of the interests of the craft.

The parable of our Lord concerning the traveler to Jericho who fell among thieves teaches mercy, compassion, brotherly love and kindly attention to the unfortunate; but this Masonic parable teaches vengeance in behalf of the brethren of the craft, and shows how vengeance is to be pursued and attained. In short, all the parables of our Lord are beautiful and sublime; the moral instruction which they convey tends to elevate, refine, and improve the character of man, while those of Masonry depress, degrade, stultify and destroy. No one could ever believe and practice much of the flummery of Masonry without vitiating and depraving his taste, perverting his judgement, and corrupting his morals.

It was for the purpose of reforming mankind of just such wicked frivolties as are practiced and taught by Masonry that the Savior was to open his mouth in parables, and give utterance to things that had been kept secret from the foundation of the world.

How to Do It.

There is no fact more patent to even, the casual observer, than that the great want of the present age, is men of deep, earnest convictions and unbending integrity; men who will act up to their convictions of right let others do as they may. No great moral reformation was ever effected, but through the efforts of radical men, and we may safely say never will be. If we would see organized secrecy speedily banished to its native perdition, it is simply necessary for all those who are opposed to it, to fully act out the convictions of their hearts. That there may be many who belong to these institutions still remaining in ignorance of their true character, I can well believe. But that such ignorance necessarily exists, I do not believe. With all the light that has recently been shed on this matter, ignorance can no longer be placed as a valid excuse for longer connection therewith. And the fact that these are formidable societies and have completely twined themselves within and about our political, religious and literary institutions, so far from being a good reason why we should not intermeddle, is one of the strongest reasons we can imagine for waging a persistent, organized, exterminating war against them.

Now it is a fact that a large majority of the people see and *know* that Freemasonry is a gigantic moral, political, religious and social evil, but many of them profess to think, that the monster has attained such proportions, that no effective barrier can be placed in its progress. Let us look at this. Let a man believing and knowing that Masonry is such an evil, determine not to vote knowingly for a Mason for any office in church or state; let him resolve that he will not knowingly hear a Mason preach, believing Masonry to be the deadly foe of Christ and his church—and the fact that it is a foe in ambush makes it none the less a foe, but the more effective and dangerous; let him resolve not to contribute one penny to the support of a preacher who is a Mason, for the above reasons. Now tell me, if all who believe and know of the iniquity of the institution would thus act out and live up to their faith what would be the result? A twelve-month would not pass before the whole thing would collapse, and a preacher or politician could not be found in all the land so fool-hardy as to avow his connection with Masonry. What we want, and *all* we want, is concert of action. Let Masonry be deprived of all its adventitious respectability and sunk to the moral strata of society to which it properly belongs, and its life would not be worth an hour's purchase.

A. H. LAW.

For the Cynosure.

Is Masonry a Religion?

Yes.

Why so?

Ans. It has its altars, prayers, Priests burial service, and professes to land its devotees in the Grand Lodge above, where the Supreme Architect presides.

Who does it pretend to save?

Ans. Those that are free-born, of lawful age, without deformity, who have paid their dues, kept their obligations, and are neither hermaphrodites, slaves, or women.

Das the Masonic religion any Christ in it?

Ans. No, the one Mediator between God and man, the man Christ Jesus, is rejected by them, his name even is cast out.

What mediatorship then has this Masonic religion?

Ans. Their *good works.* They go about to establish their own righteousness, and do not submit to the righteousness of God, in Christ.

What says the Bible of such religion as that?

Ans. "By the works of the law can no man be justified."

Is this then not "another gospel," than Christ's?

Ans. Yes, evidently it is.

What does the Bible say of such as embrace or preach another gospel?

Ans. "Let them be accursed." BETA.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, NOVEMBER 15, 1870. WHOLE NUMBER 59.

The Christian Cynosure.

☞ "The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 50 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance at the office of the subscriber. All articles for publication, and all subscriptions for the paper and donations for the cause, should be addressed to E. L. Kellogg, 88 La Salle street, Chicago. All orders for books and tracts, and donations for the Tract Fund, should be addressed to Ezra A. Cook, 88 La Salle street, Chicago. The number at the end of the slip on which your address is printed, is designed to show when your subscriptions run out; but in case of renewals the number usually remains unchanged till we print a new list. Papers will be forwarded until express orders to discontinue are received and arrearages paid according to law.

SPECIAL NOTICE.—All who ever write to this office please give your Name, Town, County and State, as plainly as possible. When writing to have P. O. address changed, always give your former address.

The Suggestions of a Masonic Funeral.

I had an opportunity not long since, of attending a Masonic funeral. It occurred in a community where a good many citizens did not take much stock in secrecy, and it was hoped perhaps, by a grand affair, to set the thing up considerably. It succeeded to a charm. There was a splendid array. Many good men and neighbors whom I respected; rum sellers and rum drinkers whom I did not respect; men convicted of crime; profane men and scoffers at God's word; Christian ministers and professors of religion, who looked so woefully out of place, and I could but think that in their own hearts, they felt that they were so, but the broad mantle of Masonic charity covered it all, and they were apparently happy. A band led the possession with its brazen clamor—boys ran along the street gaping with wonder. One little fellow ran in to his mother; "Oh mother," said he, "the Fourth of July has come, I want me fire crackers." If the boys had been supplied with them, the whole thing would have passed off very well for about a third rate Fourth of July fizzle.

A lamb-skin apron was introduced into the ceremonies, with the remark that it was "the emblem of innocence and the badge of a Mason." I thought I detected a faint blush among some of the group at the announcement, as they gave the corners of their aprons a nervous twitch. I was lead to examine this statement about the "emblem of innocence," and find it like many other Masonic statements, essentially false. Among no people, and in no land, has it been so considered, with but one exception, which I will mention presently. The whole living lamb, has for a long time, been considered as such an emblem, and so Jesus Christ was called the "Lamb of God which taketh away the sin of the world;" but Masonry has cut the lamb's throat—skinned it, and tanned it, and so presents itself as the murderer of innocence. The exception is found away back in those early times, of which Æsop is the historian, when foxes and wolves could talk. It was not uncommon in those times, for one animal to clothe himself in the skin of another. So we read that the ass made use of the lion's skin, and wolves made a similar use of sheep skins. Our Savior recognizes this state of things when he says, "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves." This is the only case I can find in history, where a sheep skin is introduced as an emblem of innocence, and in the claim of Masonry we can but recognize the eternal fitness of things. It looks like God's judgment upon an institution which persistently puts light for darkness and darkness for light.

But the most pitiful part of the spectacle was, that of a Christian minister with his "emblem" on, ostentatiously parading the street in their company, with a large brass-bound Bible hung to his neck. The Bible was open, and upon its pages was exhibited the square and compass, to give it dignity and authority among the motley crowd of the procession. There was no use made of the Bible. Not a word was read from its sacred pages. It was just on exhibition. If the bearer of it had been traveling in the interest of his Savior, he could have carried a convenient pocket edition, and all the purposes of Christianity would have been answered.

The only book used on the occasion, was McCoy's Manual. Now let us put a few things together. On the 67th page of McCoy, we read in the first degree (of Masonry) we are taught the duties we owe to God, our neighbor and ourselves. Now a man who knows all this, knows enough. It comprises all that the Bible teaches—all that God has ever attempted to teach mankind. On the 292d page, we read

> "When earth's foundation first was laid,
> By the Almighty artist's hand,
> 'Twas then our perfect laws were made,
> Established by his strict command;
> Hail mysterious, hail glorious Masonry,
> That makes us ever great and free."

If all this is true, Masonry is older than the decalogue, and the latter is superfluous. Indeed the Bible is superfluous, because Masonry had for centuries taught what God gave his only begotten Son to teach.

Both systems are not true, or else God gave to such as were able to pay Masonic bills, his truth in one way, and gave a cheaper edition to cowans, eavesdroppers and women. Moreover, in Matthew v: 33-37, Christ says plainly "Swear not at all." If this minister were a Royal Arch Mason, not less that sixty-nine times had he repeated the words, "Furthermore, do I promise and swear." If only a Master Mason, he had done the same twenty-six times. If only an Entered Apprentice, which would give him the degree which teaches the duties we owe to God, our neighbor and ourselves, he had sworn by at least three oaths that he would conceal and never reveal these duties under a dreadful penalty. Yet this brother sees nothing in Freemasonry inconsistent with Christianity. As a Christian minister, woe is him if he preach not the gospel which teaches those duties; as a Freemason, double and horrible damnation is his if he does. I could but exclaim, "How long, Oh Lord, how long! Men dying for the bread of life, and Christ's ministers feeding them with the chaff of Masonry!" Cannot the Christian ministery be aroused to this terrible state of things? Where is our Christian press—our *Baptist Standard* of Chicago,—can none of them discern the difference between eggs and scorpions, fishes and stones? Cannot Christians see that this strange commingling of heathen with Christian rites is the fornication of which the church were warned, which threatened the doom of Pergamos and Thyatira, and sealed that of the great whore of Babylon?

J. W. WOOD.

Nathaniel Colver.

A Kenyon writes to the *American Baptist*, on account of this eminent Baptist clergyman who died recently in Chicago. The following extracts will be read with interest.

Prior to his anti-slavery and temperance warfare, he had passed through the struggles and persecutions that followed his renunciation of Freemasonry. Often have I heard him narrate his labors and sufferings connected with, and growing out of the anti-Masonic movement, when no effort was spared that bid fair to blot his character or to forestall his popularity and usefulness. He had been a Royal Arch Mason, if I recollect rightly, and his renunciation brought upon him the wrath and bitter hate of the order. The Baptist churches of Washington Co., N. Y., as well as other parts of the country, were deeply agitated, and divided into Masonic and anti Masonic. Brother Colver, as representative of the anti-Masonic sentiment, scarcely had an equal, although he had many worthy compeers such as Barbor, Tinkham, Witherell, Barosy, Allen, Wait and others. The old Bottskill association, embracing anti-Masonic churches in Washington county and some in Saratoga county, became a power on this subject. At this period, brother Colver was persecuted, belied, waylaid, and his life endangered by his bold outspoken testimony against Masonry, he has often told me, and yet people would go twenty miles of a Sunday to meeting to hear him. No man of any denomination called out such congregations, and none had a warmer place in the hearts of right-minded men. Some who then heard him, in his prime and power, live to remember his noble efforts in this great work. Nothing is said of all this, in the funeral sermon. This oversight leaves the word-portrait imperfect. When it come to be believed that Masonry was dead, the agitation which had extended to the religious and political circles of the country subsided, and, with others, brother Colver directed his mind to the next great evil of the day, intemperance. Here also he was soon recognized as a champion, standing up squarely against the tippling habits of too many professing Christians, and the "milk and water policy," as he used to call it, of large numbers of the preachers. His influence was potent for good. I can well remember the powerful invective and argument with which he attacked the liquor traffic; and with what wit, sarcasm and eloquence he denounced the cowardice of many, who dared not to speak freely their honest convictions.

Perhaps some may think that brother Colver was deaf to the Master's call for *renewed* effort in the struggle now going on against Masonry. That is not true. Since he has been confined to his house, I have stood by his side, and then and there asked him if he wished to withdraw what he had said against Masonry, intemperance and slavery. To this he said, "No; I stand by my word. *I have uttered the truth.*" I then asked. "What shall I say to the young men, as from you, on the subject of secret oath-bound associations?" "Brother Kenyon, say to them, *Keep clear of all oaths and obligations except to Jesus Christ.*" Brother Colver's testimony against slavery is known and read by the public generally and I need say nothing on this point.

A Faithful Church.

Masonry has nothing authentic in history or tradition to sustain its claims.

It is a sham from beginning to end, as to its antecedents, but in its practical workings it is a terrible reality; as William Morgan found, and as many others have found to their cost.

The Baptist Church in Kilbourn, has also found it so. It passed a resolution against oath-bound secrecy which offended Masons very much.

It has undergone many bitter assaults not only from them, but also from the Jack-Masons in its communion.

The very "Bulls of Bashan have gaped upon it with their mouths;" but it has so far withstood their assaults as to not be utterly cast down. The brethren who remain feel that what they have witnessed fully sustains the resolution which they adopted, and that they had better go down with God's truth, than to stand on the basis of a lie.

The truth has never yet flourished like falsehood and error, and it never will until the consummation of all things. For Christ says, "Then will the righteous shine forth as the sun in the kingdom of their Father."

Truth cannot be crushed, but it can be most horribly abused and trampled upon by those from whom better things might be expected. It is so in this case. We do not expect to be vindicated in the judgments of men in this world, but we do believe that in condemning Freemasonry we declare an eternal truth, and that it would be well for mankind to recognize it. We believe that it is a very wicked and blasphemous thing before heaven, that common street profanity is no wise as offensive to God as the deliberate oaths of Masonry, with the horrid penalties which threaten to cut, tear, torture and burn the human frame in ways unknown in the history of cannibalism. As to its ultimate end, I will only quote from Rev. xxii., 14-15. "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, *and whosoever loveth and maketh a lie.*"

W.

"I Hate it as I Hate Hell."

While attending a meeting of Sunday school workers not many days since, I fell into conversation with a number of brethren on a subject now increasingly attracting the attention of the public mind. I refer to Freemasonry. All but one joined in the conversation. This one was a respected pastor of one of our Baptist churches, not far away. He listened in silence awhile, and then walked off. My first impression was that he was one of those unfortunates who had been drawn, in an evil hour, into the meshes which that Christless institution throws around its victims, whose tongues are tied, if their consciences are not seared, by its blasting and soul-destroying influences. I was, however, to be set right in this matter; for on conversing with the brother soon after, privately, he informed me he had never united himself to any secret society whatever, and of Masonry he said, with an outburst of concentrated feeling that fairly startled me, "I hate it as I hate hell!"

My brother could not say, as other besides myself do, "No more Masonry in the church through my instrumentality!" But how long will he continue to baptise and fellowship that which he can justify himself in hating as he "hates hell?" Not long, we verily believe, if he be a consistent man.

How long, think you, can this feeling be smothered in the hearts of our ministry and others who feel just as our brother expressed himself? Let Masonry tremble; for volcanic fires are smouldering all around its temples and idolatrous altars, which will ere long burst forth and overwhelm it. Let Masonry commit a few more outrages like the late one in Steuben county, New York. Let it be seen by the whole people that there is a power among them whose sway must not be disputed in church or state, whose principles must not be discussed, and whose murderous hand is laid on those who dare openly to resist its progress, and its days will soon be numbered.

Christian men and Christian ministers will not long submit to the inward workings of such internal fires as burned in the heart of the brother above referred to. There are thousands just like him. Masonry is being seen and recognized by the people in its hideousness, and Christianity and patriotism are marshaling their forces to spew it out of the churches and out of the land.—*J. L. Barlow in the American Baptist.*

Shall We Let Them Alone?

"We Masons are like Jeff. Davis and company, we want to be let alone."

The above is the exact language addressed by one Congregational minister, who was, and still is, a Mason, to an anti-Mason of the same profession and denomination. No doubt he expressed his true sentiments and feelings.

Yes, "We want to be let alone," the precise language, indeed, of Jeff. Davis and company and is the language of every despot and tyrant, and of every sincere Knight of the mallet.

Every tyrant wants to be let alone, but he does not want to let other people alone. He may ride, booted and spurred over his subjects, and other tyrants besides himself, but he must be let alone. But Jeff. Davis and company, were not let alone, and the thanks and praises of grateful millions, this day arise to that God who so gloriously delivered our nation.

"We want to be let alone;" and this language from a professed minister of the gospel of Christ! Shame! Where is thy blush when a minister of Christ can thus speak the words of the devil and of every tyrant, and when engaged in the dark work of a Masonic Lodge, tell his brother, "We want to be let alone!" But he has since gone out of the Congregational Church and become an Episcopalian minister. He went into the Episcopal Church for the purpose, as he has been reported to have said, "So that he could enjoy his Masonry undisturbed." Poor man! The religion of Christ was not sufficient to console and strengthen him in his arduous duties as a minister, he must needs add thereto the consolations of the religion of Masonry.

But that which the devotees of the lodge tell us to do, is just the very thing which we don't intend to do, until the entire system of Masonry is broken up, or until the last breath leaves us. We tell Masons not to thrust their impudent and senseless memmeries continually in our faces. Expose your nakedness and that of others in the lodge if you will, ye Christian (!) ministers, but don't any longer corrupt the public morals, by your senseless Masonic funerals, and Masonic pow-wows over the grave of some lodge-man, who has lain down his compass and square here, to resume them "in the lodge above."

We also inform you lodgemen, that your secrets are disclosed. Do not flatter yourselves with the idea that you are not watched. Plenty of men can now enter your lodges, who never before have gone in, and we are only biding our time when your boasted charity, so long and so loudly "tooted" by your brassy horns, will be stripped of its tinsel, and the world know you.

No, we don't intend to let you alone. If there is intelligence, and with it, virtue, still in this nation, we shall still hope. You are filling the highest offices in the nation with your fellow-craftsman, and master workmen, of which Andrew Johnson was a specimen, Jeff. Davis another, Albert Pike another; and hundreds more might be named. Every lodge in every community, is a conspiracy against the religious and material prosperity of that community, and one of the strange things is, that intelligent people do not see it; but many do see it, and one of these days, Masons will know it.

The light is breaking forth, and will continue to shine until the devotees of the square and compass, will be circumscribed by the compass, and laid upon the square. Let the men and women living in those communities where lodges exist, arise and say to them, "You are banded together for the protection of each other, to aid and assist each other in business to the exclusion of others. You are sworn to screen each other in law; you give political preferment to your brother Masons and Odd-fellows; and now, as a matter of protection, we will organize anti-secret societies, agreeing to patronize only those merchants and tradesmen who are in sympathy with us. This course is one of the means of our defence, and it can be done without using the horrid oaths of the lodge; a simple agreement is sufficient. And when a Mason preacher presents himself to a church as its spiritual shepherd, let the Body of Christ say," We do not want a minister who ministers and worships at the altar of Christ, and at the altar of Baal.

For my own part, I ask no favors at the bend of the lodge. I count many Masons among my good friends. I love them too, and would gladly do them all the good I can; but when I am expected to wink at evils as they exist in the lodge, I simply say, I have not thus been taught. I am free born. I call no man master.

R. P. J.

What are Colleges for?

We had always supposed that colleges were established for the purpose of inculcating the valuable learning of past ages, and of impressing upon the minds of men the science, art, and classical literature of Greece, Rome, and Judea. It was for the purpose of saving the labor and experience of the past, and making it useful for directing human progress in the future. Colleges were not made for the purpose of teaching the rites, mysteries, and practices of paganism. Their design was not to hand down to future generations bad and wicked information and evil practices, but good and valuable information, for the advancement of society and the spread of Christian civilization. It is therefore utterly opposed to the character and objects of our colleges to render them, in any way, subservient to the propagation of secret societies; for these societies inculcate ideas and habits of a thoroughly pagan-ish nature, which tend to degrade all who entertain them, and which are a corruptive alloy and drawback to useful learning.

Let us conceive of an institution being set up for the express object of teaching the Eleusinian mysteries, the religious rites of Egypt, the doubled-faced oracular arts of Delphi, and the vaticination of Rome, all of which were practiced in their day by some of the first intellects of the age—of what use would such information be? Would it not belittle, narrow down, bewilder and stultify the mind? Of course it would; but not more so than do the teachings of secret societies. Modern priestcraft is not more respectable than ancient priestcraft. The object of both is the same; it to attain selfish ends by base and unworthy means; it is to gain power, office, wealth, popular applause, by imposing upon the honest credulity of the people; it is to carry out schemes of villainy through cunning, craft, subtlety, and deception, where honesty, openness, generosity are the qualities which Christian civilization demands, and for the promotion of which colleges were established.

Where then, is the reason or philosophy in our modern colleges permitting these paganish abominations of secret societies to grow up within their precincts? The mystic training which our youths now get at colleges better fits them for becoming Masons and Oddfellows than it does for Statesmen, scholars, philosophers, philanthropists and high-minded, generous citizens. Under its influence, our people are losing all those valuable traits of character, self-reliance, independence, godliness, frankness, simplicity, manliness, which were inculcated in the early days of Harvard and Yale, before secret societies had yet come among us.

It is a mere venial neglect, a slight sin of omission on the part of the faculties of our colleges in letting this thing go on? While our republican institutions call for openness, fairness, generosity, truth, will these faculties permit their pupils to ingrain their very characters with secrecy, slyness, truculence, and lying myths and fables? No; it is clearly the duty of the faculty to prevent this. It is a crime in these faculties to permit the youth of the land to become initiated into secret societies. We have already stated before now, that colleges might as well teach gaming with masked cards, drinking, and chambering as to countenance secret associations. We conceive it to be the duty of these colleges to teach young men the true character of Masonry, Oddfellowship, Mormonism etc., and inculcate upon their minds the necessity of shunning them as most dangerous to society. The chair of ethics and moral philosophy in all our colleges should dissect secret association in the presence of its classes, and point out all the base and hurtful qualities with which it inspires and infects the community. If the professor of ethics does not thoroughly understand the wily arts of Pharisaism, Jesuitism, and Masonry, and cannot lay them open to his classes in all their unchristian ugliness, he is simply not fit for his place. He may talk very smoothly, learnedly, and glibly of morals, but he knows nothing of their essence.

A. L.

Jesuitism and Masonry.

The Masons pretend that they are waging a deadly warfare against Jesuitism,—that they have taken possession of their citadel, Rome, and that the priests are flying from thence like bats from great flaring torches thrust at them. They say that Jesuits cannot stand Masonic light whatever that may be; that it is more terrible to them than the explosive kerosene sold for safety-lamps, and all that sort of thing; but the truth is, Masons and Jesuits are actually fighting together against the interests of civilization and good society. Both use the same unmanly, detestable arts; both seek the interests of their "order" at the expense of every other consideration, and both claim peculiar sanctions of holiness and religion.

The best way to deal with the Jesuits, we repeat again and again, is to so educate our boys that they will scorn all sly, underhanded, equivocal, double-faced meanings, such as constitute the quintessence of Jesuitism and Masonry. Teach the rising generation manliness, self-reliance, sincerity, uprightness, openness and fair dealing with all men, and the next generation will see no more of the mystic tie or diabolic craft of any kind, whether of the Jesuits, Masons, Mormons, or Ku-Klux. A proper education given to our boys would scatter these worthies like the aforesaid bats; so that it would be as rare to see one as it is a bat or owl at noon-day.

If we do not train our boys in this way, but leave them to the snares and wiles of secret-ism, if we do not teach them that a true man would never do any thing in secret which he is ashamed to acknowledge openly, and that it is the sure mark of a craven spirit to seek secrecy and the dark; if we do not give our boys a manly, ingenuous training like this, their education will be likely to fall into the hands of secret associations, and they will learn servile habits and notions that will serve only to destroy society, which it is their duty to preserve. An unsuspecting young man when operated upon by Masonry or Jesuitism, may be used for committing murder, or for any other dirty work desired by "the order." The old bald-heads of the lodge know, only too well, how to make use of an ignorant man, to so play upon his fears, his hopes, his passions, as to make him the instrument of assassination; and when they have once used him in this way, they can either defend or desert him, as it may please them best; for old foxes never leave any trail into their own dens.

So long as our colleges are the nurseries of secret societies, those relics of heathenism, so long will Masonry be an educational principle among us; the lodges with its trap-door ever open to receive any youth that may stumble into it, will be a pernicious school-house, destroying the effect of the Christian religion, and teaching murder and crime. As the Jesuits pretended that religious education must be adapted to the capacities of the people, and that the worship of images is necessary to the ignorant mind, thus perpetuating the very ignorance which it is the province of religion and education to dispel, so the Masons pretend that their mode of teaching moral ideas by flummory, symbols and myths, is the right way to manage the ignorant, vicious, and depraved, and prevent their disposition to mischief; but with what truth can they pretend this when Masonry itself is one of the greatest of criminalities. As Jesuitism perpetuates ignorance and irreligion by the very means which it uses to banish them, so Masonry while pretending to be the most moral institution in the world, teaches young men the very arts for the most successful practice of all kinds of villainy.

It is in vain to sustain republican institutions in this way. The pillars of the temple of liberty are not those which sustain Masonic temples. The worshipers at the altars of freedom cannot pretend with their lips equality before the law, and then dodge down into secret dens and there connive at favoritism and partiality, and still enjoy republican government.

F. E.

Two Views of Masonry.

[The following article was written by an old gentleman over eighty years of age. It will be read with interest.]

First.—Let it be supposed there is an austere monarch, whose will is law, and all his subjects tremble before him. Masonry exists in his dominions, and some of his subjects belong to the institution. He calls a public meeting, and sends a summons to the members to appear and give a reason for it, and a justification for its oaths and ceremonies, the haltering, hood-winking, etc. Would they not stand aghast, being filled with horror, and beg to be excused, yea, suffer almost anything rather than speak?

Must not all be conscious, who know what Masonry is, that their plea would be a dumb one? If such meetings were to be kept up and the same thing continue to be required, how long would the members let the institution stand. Why is this? Will not what is good, excellent, and noble, admit of free open argument in justification of it?

The advocates of Christianity are not tongue-tied when called upon to speak, nor are the supporters of any religious or philanthropic association prepared to be thus gagged when the question of their organization or doings comes up. We repeat, is there anything good that will not bear investigation?

Second.—Take Masonry and parade it upon the stage, say in a house of religious worship, or public hall, and there, before the people, let its oaths be administered, (it is well understood what they are) and all its ceremonies gone through with, what would be the result? Would there not be an overwhelming tide of indignation sweeping the institution from the earth? The question is answered. Why keep alive in the dark, what would not be tolerated a moment in the light?

Self Condemned.

Masonry professes to be a benevolent and charitable institution, extending its benefits to the whole human family, while at the same time they exclude some seven-eights or nine-tenths of that family from any possibility of ever enjoying membership.

The "Craftsman," an old standard work of Freemasonry, in the edition of 1851, page 31, has the following high-sounding pretensions; "Have hope in God, hope in immortality, and charity to all mankind." Again, on page 35., we have the following: "By the exercise of brotherly love, we are taught to regard *the whole human species* as one family; the high and low, rich and poor, who as created by one Almighty parent, and inhabitants of the same planet, are to support and protect each other."

On page 116 we have the dedication of a Masonic hall in these words:" "In the name of the whole fraternity I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE." In the charge to a Grand Master we have the following on page 301: "Let us rise in our affections to the great Father of all, and thence descending, expand the heart from brother to brother and to *all mankind.*" Let us look now a little to the other side. I have said that a great part of the human family are excluded from the blessings of the institution. Well nigh, if not altogether, one half of the whole human family, the women, are with one fell swoop cut out of from any possibility of becoming members in the so-called "Divine Institution." In the obligations taken by a Master Mason at his initiation, as given by J. Q. Adams in his letters on Masonry, page, 128, we have this statement of the oath. "I furthermore promise and swear that I will not be present at the making of a Mason of *a woman*, of a madman or a fool." Quite a compliment to the ladies.

Now should our Masonic friends be disposed to deny the truth of this statement, there is one thing they cannot deny, and that is that all women without exception are excluded from their association, and that is the point now before us.

Also, all colored persons are excluded; [they are admitted in some States] all young men under 21; all old men unable to work; all unhealthy, sickly, or any way diseased men. But let us hear them in their own words. Read again in the "Craftsman," page 217, the prerequisites necessary for becoming a member:

"No person is capable of becoming a member, unless * * * he is free born, of mature and discreet age, (21) of good report, of sufficient natural endowments, and the senses of a man.

"With an estate, office, trade, occupation or some visible way of gaining an honest livelihood and of working in his craft, as becometh the members of this most ancient and honorable fraternity.

"Not dismembered," lacking hand, foot or arm, though they may have lost them in defending their country's liberties. "Must be of whole and entire limbs as a man ought to be."

Now let me ask any Freemason how they can reconcile such high swelling pretensions to "Universal charity and benevolence," with such a sweeping exclusion of all upon God's footstool (out of their own order) who need the least exercise of "charity or benevolence."

H. GEORGE.

The Rochester (N. Y.) *Chronicle*, publishes the following innuendo concerning the New York State Convention:

"One hundred pastors of evangelical churches are to have a convention in Syracuse on the 15th of next month, to protest against secret societies in the most earnest, not to say acrimonious manner. It is an excellent idea, when one proposes to make a speech for one to know what one is going to talk about; but it doubtful if any of those well-meaning pastors ever belonged to a secret society in their lives. And there is really something good about them. Read, for instance, this extract from a war letter to a London paper:

"Wherever the Masonic gestures succeeded, those men obtained little comforts which were priceless. A stout trooper was seen handing a warm frieze coat to one prisoner, and giving part of his rations to another; and explained his conduct to an enquirer, with a sheepish smile which spoke volumes: "They are my brothers, although I have fought with them; and they are hungry and cold, and must be helped. They would do it for me." These are merely typical cases. But it is impossible to mix much with the troops, particularly after a battle, without hearing of kindred instances of Masonic usefulness. The Masons themselves are very proud of their order, and of the way in which its principles have, they say, risen superior to war.

There is something positively human about this."

This Rochester editor either does not know what he is talking about or he is deceitfully trying on the dilapidated "*You don't know*" trick. It is time for the bold defenders of Masonry to use another story. This one is getting so threadbare and tattered, that it will no longer hide the nakedness of their deceit. Many "of these well-meaning pastors" know more of the true character of Masonry, than the *Chronicle* editor will during the remainder of his natural life. They know, too, that this trumpeted "benevolence" is nothing but the fulfillment of a bargain which makes no discrimination between right and wrong, but including both, is in itself a base imposition upon all true charity and friendship.

Divine Providence against Masonry.

Forty years ago, about the time of the murder of Wm. Morgan, a preacher of the gospel, David Marks, came from the State of New York to Rhode Island. He seemed to possess an excellent spirit, and preached with good acceptance. He addressed the General Conference of the Free Will Baptist Church, and spoke of the murder of Morgan with much earnestness, causing much stir among the Masons. Marks traveled from place to place, preaching the gospel, giving out appointments for every day for six or eight weeks in advance. One of these appointments was at North Providence, in the stone meeting-house in Centredale, a factory village. When he came to his appointment, the house was shut, as the pastor Mr. Lowring, had not noticed the meeting. Marks rode to the pastor's house, and enquired why his appointment was not given out. He was told in an angry way, "We want none of your anti-Masonic stuff, and will not hear it." As Marks was not allowed to enter, he knelt in front of the pastor's house and prayed So feeling and earnest was that prayer, that nearly the whole village came and listened. At the close, Marks in a flood of tears, took his pocket-handkerchief and wiped off the dust of his feet, saying, "I wipe off the dust of my feet as a testimony against you," and got into his wagon and left. This was all we ever heard that Marks said of this treatment.

Now for the conclusion: Lowring was an educated minister of good talents, and understood the dead languages, and was well received as a preacher. The church was as strong as any in the yearly meeting, and had a first-class house. But Masonic influence governed both the pastor and the church. Lowring soon left. He could find no place or call. He went West, and died in disgrace as I was told. The church disbanded more than twenty years ago. Their house is unoccupied; the last time it was used, was for a drunken dance, as I was told by a good man living near by. I was in that place last April, (1870) and saw the house, and was well acquainted with the facts and the individuals. Marks died at Oberlin, Ohio, a number of years ago, and President C. G. Finney preached at his funeral. He was respected and honored by Christians at his death.

I have been a preacher for forty years and acquainted with many preachers, and have heard of but two cases where this command of our Savior was kept, Acts xiii: 51: Paul and Barnabas, and David Marks. This treatment to Marks was for his being an anti-Mason. Divine Providence is as clearly seen in this case, as in the death of Herod, I fully believe.

J. TILLINGHAST.

An Impostor.

Under the above head, a Vermont paper complains that a man who pretended to belong to Mt. Moriah Lodge, No 44, of Santiago, California, was an impostor; but why it should be considered a matter worthy of note, that a single member of a Masonic Lodge should prove an impostor, when the whole Masonic institution is nothing but the work of impostors, we cannot understand. We see nothing wonderful in a man who claims to be a Mason, or who is one in fact, turning out to be an impostor. It is to be wondered at if he is any thing else.

INDEX.

A CORRESPONDENT, describing the foolish and wicked display at Masonic funerals, very pertinently asks: "Is God's word honored by being piled with square and compass, or jack plain and gimlet, and then paraded through the streets by a minister in a procession of men, many of whom hourly blaspheme God's name?"

—The Grand Lodge of Masons of California has adopted a resolution condemning the Government of Spain and members of the Catholic Church in Cuba for the butchery of Masons. Has there been no other butchery in Cuba for which condemnation is needed?

A GOOD EXAMPLE HOW MANY WILL FOLLOW.—I send you one dollar, it is not much, but if every subscriber to the CYNOSURE would send you a dollar, it would be quite a large sum, and would greatly assist the National Committee in carrying forward the good work of purifying the church of Christ and the political parties of this great republic.

The Christian Cynosure.

CHICAGO, TUESDAY, NOVEMBER 15, 1870.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

TO THE READERS OF THE CYNOSURE.

In our last number, I said, "In our next paper, I will attempt to show you that Freemasonry controls the men who lead and control the public interests of the Congregational Churches in the United States; and that this fact, and not my sins, has brought the vengeance of this Ring on my head, and on Wheaton College."

I must postpone the fulfillment of this promise, for two reasons: I have worked every waking minute, and have now just one hour before taking the cars East.

The second reason is, that Mr. Carpenter who insists on keeping the peace, and especially on my doing nothing to keep up strife among brethren, wishes me to do nothing like seeming to retaliate on those who have injured me, until there is time for calm reflection and prayer to God. The praying and paying members of the Congregational Churches in Illinois, have more confidence in his (Mr. Carpenter's) wisdom and benevolence, than in any one living man—perhaps too much confidence for good and holy men to have in man. I shall therefore wait. But it is simply obvious that the State Association of Illinois cannot allow its members to publish each other as "reckless slanderers," or "irresponsible for their words and deeds," without sinking into contempt. That body must therefore convict and expel me on that "card," or *it must be withdrawn*.

You will hear from me in Ohio, Pennsylvania, New York, and Massachusetts, God willing. Till then, farewell.

P. S.—If any wish to correspond with me at this office, write to the Office Editor. He will open and answer my letters.

A WORD BY THE ASSOCIATE EDITOR, TOUCHING THE "CARD," AND THE DECISION OF THE ARBITRATORS IN THE CASE OF BLANCHARD, VS. PATTON, ET. AL.

The decision by preliminary agreement was to have been "direct and explicit on the substantial merits of the case, as set forth in the card" of defendants, which card alleged that President Blanchard's account of the defeat of Wheaton College, before the Western College Society was so utterly destitute of truth in whole and in detail, as to prove him to be a reckless slanderer, or (for short) a lunatic. Whereas, the decision utterly ignores the card, and instead of being direct and explicit, is wholly indirect and vague in its generalities, and destitute of a single explicit specification; leaving the substantial merits of the case more involved in uncertainty than before. No Delphic oracle was ever more cautiously ambiguous. And hence, many understand that the arbitrators fully sustain the card, and justify its ruinous denunciation of the President, while others construe it as his acquital, and an implied but severe censure of the authors of the card. For they say the arbitrators were clearly bound to find President Blanchard a reckless slanderer or a lunatic, or to censure his calumniators for gazetting him as such. But the censure of the decision falls immeasurably short of the severity of the card. It is as if a man were indicted for murder, and found guilty of assault and battery, which is an implied but real acquittal as to the murder. Have not the arbitrators thus acquitted the President of insanity? They certainly have, for they hold him responsible for his words and actions. Have they declared him a reckless slanderer? They have not. They have only said "that he has fallen into many historical errors." What historian has not? That he has so connected events and words of others as "to give the public false impressions about his brethren." That is not necessarily lying, for finite beings are liable to have false impressions themselves, and honestly too. "He has imputed motives of conduct which did not exist." This, too, might be only a mistake. But "your committee think that in this, he has violated that Christian fellowship he ought to have maintained with his brethren." This is not deciding that he is "a reckless slanderer." It is rather a gentle censure without explicit limits. Nor is it touching "the substantial merits of the case" before the committee. Did President Blanchard show that he had been twice met and defeated in his main life-work before the College Society, by the private personal influence of these men, whom he had reason to expect would be friends of himself, and friends of his cause? A categorical answer to that question alone, can reach the substantial merits of this case.

What if when he found himself frustrated and disgraced by those of his own house-hold, he saw many of their past acts and words in a new light? What if he made some mistakes in connecting one event and saying with another? What if discerning or thinking he discerned this concerted design to put him down, and, smarting under his newly discovered wrongs, he did judge censoriously, imputing motives for some acts which did not exist? What if he spake severely and rashly, or at least, with less than the meekness of Moses? Would that be any cause of special wonder? Would it justify the concerted action of a large and influential circle of learned Christian men, in proclaiming such a defeated and humiliated brother as a reckless slanderer or a lunatic, while the main facts of his complaint are proved?

But the committee have not approximated the severity of this accusation in their decision. And in just so much as their decision falls short of this severity, it is an implied censure of the card and its authors. In just so far as the authors failed to sustain the allegations of the card, they should be held as so far slanderers of President Blanchard. And it is not common slander that remains after the full censure of the committee is abated from it. Beyond that there is slander fraught with malignant ruin to its victim—slander too, that was the result of a deliberate conspiracy. And the silence of the committee on this point, is no acquittal of the parties.

Now we do not seek to vindicate President Blanchard against the decision of the committee. They have heard both sides; we, but one. They are wise men and good in our esteem. But it is evident from their decision itself, and the explanatory items published with it, that they should have said more or less. Instead of settling anything, their decision has involved the matter in more uncertainty than it was before. The friends of each party think they have best of it; and others conclude, that as in most family quarrels, there has been serious blame on both sides. This is just about as valuable a result as could reasonably be expected from a secret trial, and we think it vindicates the wisdom of our national constitution, in decreeing that all trials in its courts shall be open to the public. The public have an interest in the characters of its public men. And since a public censure is the result of a secret arbitration, the friends of Wheaton College and the National Christian Association, have a right to the specifications upon which their President and editor is censured. What historical errors he has fallen into; what acts or words he has changed or misplaced; what actions or words he has ascribed to non-existent motives, and to what motives did he ascribe them? We call for the specifications, the items, and the proofs. We demand this as a right, as the only means of arriving at justice; of enabling those most deeply interested, to come to intelligent and just conclusions. It is no more than is demanded by justice to all parties and interests involved. We have had enough of insinuations; enough of assertion; enough of denunciation; enough of Star Chamber justice. Now give us the facts, "in whole and in detail," and whoever has sinned, let him bear the blame, and if either party refuses thus to come to the light, let the world know that they refuse, and let those who demand the full exposure, stand acquitted until the facts are brought into the light. H.

AN APOLOGY TO REV. C. G. FINNEY.

Brother C. G. Finney takes the associate editor of the CYNOSURE to task for the over estimate of himself in a late editorial. He thinks it unnecessary, unjust, and in various ways dangerous to himself and our cause, thus to exalt him above his measure; that such exaltation of living men may stir pride in them whereby the Holy Spirit may be grieved and they left to fall; and will provoke wicked men and devils to hurl the shafts of ridicule or temptation at them. He cannot consent to be held up as "so good a man," in short, "it is loath some" to him,—by the grace of God only he is what he is, but he thinks "even grace should not be credited for more than it has achieved."

All very true. Yet if we spake foolishly we certainly spake truly according to our estimate of what grace has done. Brother Finney may perhaps comfort himself with the reflection that the eulogy was not intended for his eye. We cannot recollect that the thought occured to us while writing, that he would read it. Our mind was solely and intently fixed upon the exposure of a most vile slander, by contrasting his real character with the infamous one which the Masons attempt to fasten upon him by their base insinuations; and for that purpose we felt warranted in drawing the good character which the mercy and grace of God has wrought in him, in as strong colors as truth would warrant. If Paul might boast of his achievements to silence his calumniators, may we not do as much in behalf of our brethren, and so magnify not them but the truth and grace of God in them, even though their humility inclines them to protest and repel the praise? But it is the "*over estimate*" that offends. That is a matter of opinion. A man may think more highly or more meanly of himself than he ought to think, and his neighbor may be quite as likely to think soberly and judge correctly as the man himself; but in this case the partiality of a life-long friendship may be apparent, for which due allowance must be made.

But what are men be they high or low, and what their praise or their censure? Surely every true Christian may say both to them who condemn and to those who eulogize, "It is a very *small* thing to be judged of you or of men's judgement; but He that judgeth me is the Lord." So much by way of apology and consolation to brother Finney. As for ourselves, we are sure that there are men, not a few, in the world who would never censure us for such a course. For under estimates, for reproof, we are so accustomed to being blamed, that we are callous and almost insensible to censure; but to be censured for speaking too well of another, by the subject of our eulogy is a thing so rare, that we really enjoy it as a special luxury. We almost fear it will prove a temptation to repeat the offense. But we will try not to be thus overcome; but to profit by reproof. H

SCRIPTURE FULFILLED.

"The scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate."—Isa. xxix: 20, 21.

My accusers and arbitrators charge me with "historical errors," as if crimes. The official copy of the "decision" sent me, puts *R. W. Patterson* in as one of the arbitrators which is a "historical error."

The "card" itself says my College Society Report was "made to," and published by "the Trustees of Wheaton College," a Board of twenty men, instead of the Executive Committee which is a Board of seven men: thus, charging thirteen men with publishing a Report which they had never seen.

W. W. Patton accuses me of rashness, imputing wrong motives where they do not exist, and magnifies trifling mistakes into crimes. The following from a late Chicago *Republican* shows his accuracy and fairness as an editor.

"The *Republican* of this city is certainly enterprising. It made its first appearance under the new *regime* on Monday morning. The *next* morning among its 'Notices of the Press' was one from the Memphis *Avalanche* which, among other things, said: 'The following from the *Republican's* official announcement of its future course, tells the whole story.' It is all right. Most certainly. But then, it would naturally occur to the unsophisticated, that the Memphis *Avalanche* bumped itself through the mail pretty lively, for a Tennessee paper. That's all."

The above, from the Chicago *Advance*, contains an innuendo which could emanate from no other source than the congregation of pious frauds who trumpet themselves as editors of that journal. The article from the Memphis *Avalanche*, to which it refers, was in response to an announcement made in the *Republican* nearly a week before the inauguration of the new *regime*, stating what the course and policy of the paper would be when its form and size were changed. The editor of the *Advance* is either very stupid or very malicious. If the former, he should be persuaded to resign; if the latter, he should change his titular initials from "D. D." to "D——L——."

EXPULSION OF THE KING AND CROWN PRINCE.

If the telegraph is to be credited, a terrible calamity has befallen the the King of Prussia and his son the Crown Prince. It is nothing less than the expulsion from the Masonic fraternity by the Grand Lodge of Paris. The cause is not stated; but if they have presumed to disregard the grand hailing sign of distress from Frenchmen in the army, and have exercised their kingly power without consulting the generalissimo of Freemasonry, treating that sublime order as subordinate to the State, and their rights as sovereigns and the interests of their kingdom as paramount to those of the mystic order; warring against Masons and Sir Knights just as if they were not Masons, and treating them just as they would any other enemies; it is not strange the Sovereign Grand Inspector should expel them; even though they never "meddle with politics, or interfere with magistrates or with the civil obligations of King or subject. For if they have fought for their cause and country against Masons just as against other men, and disregarded their signs of distress, what perjured wretches they must be! and if such things are to be done and Masonry cannot control the tide and laws of war as they relate to Commanders-in-chief as well as subalterns and private soldiers, what is the use of having any Freemasonry at all. Doubtless the Grand Lodge is in the right. H.

THE WAR IN FRANCE.

Since our last notice of this war, Metz, the most extensive and the strongest fortress of France, has capitulated; and Bazaine with his army of 175,000 men, with all their arms and armament, stores and treasures, have fallen into the hands of the Prussians. It may now be said, that the vast army with which France began the war, with all its supplies and equipments, its men, officers, field marshals and its Emperor, have been swooped up by the Germans. For the few that have escaped are so few, that they need scarcely to be mentioned. When the French commenced the invasion of Germany at Saarbruck, who could have predicted such an astounding result in so brief a time? The French are ahead in one respect, however; they have lost a greater number of battles, surrendered more strong fortresses, and larger armies in a shorter time, than have been lost or surrendered by any nation in existence; and in all the battles of the war, they have not achieved a single victory, that deserves to be mentioned. And still, the war continues. The French can yet bring a million of men into the field But considered as soldiers they are not equal to the United States militia. In every battle, they will have to confront an equal if not superior number of the best disciplined veterans in the world, full flushed with victory. The prolongation of the struggle, is ruin to every industrial and commercial interest of France, and starvation to its people. And yet in the haughtiness of their pride, they scorn to sue for peace. The neutral nations are active in their endeavors to bring about an armistice with a view to stop the present effusion of blood, and prevent the destruction of Paris, that great and gorgeous city.

The preparations for the bombardment of Paris are completed, and the besiegers seem only awaiting the result of foreign mediation. The armies set free by the capture of Metz, seem ample to repulse any force that may be sent to relieve Paris, or to carry the invasion to the Rhone, to the Pyrenees, or to the British channel. If the French persist in rejecting the overtures of peace which the Prussians offer, and the neutral nations consider reasonable, we shall look upon it as a clear instance of judicial blindness, often expressed in the classic phrase, "Whom the Gods will destroy, they first make mad;" that Paris is that great city, or like it, over whose fall all the merchants of the earth shall lament, "standing afar off for the fear of her torments, when they shall see the smoke of her burning, saying, Alas! alas!! that great city, for in one hour is she made desolate. For her sins have reached unto heaven and God hath remembered her iniquities." Truly "the kings of the earth have committed fornication, and lived deliciously with her;" "the merchants of the earth have waxed rich through the abundance of her delicacies;" "she hath said in her heart, I sit a queen and am no widow, and shall see no sorrow."

The blood of St. Bartholomew's day is not forgotten on earth nor in heaven, and if "her plagues shall come in one day, death and mourning, and famine, and she shall be utterly burned with fire;" we shall join in the fearful and sorrowing lamentation of "alas! alas!" but at the same time, deeply and tremblingly feel that "strong is the Lord God who judgeth her and his judgments, are true and righteous altogether." Let us hope and pray that France and Germany may have peace, lest both soon become one vast ocean of anguish. France will experience not merely the distress which necessarily attends the presence of invading and victorious enemies; but the superadded horrors of internal anarchy, of the brutal rage of factions, in whom faith has perished by the combined action of Popery and Freemasonry, and whose souls have become dead to pity and natural affection by Godless and licentious lives. Enough of the legitimate fruits of these institutions, are already apparent in the utter national weakness and prostration of France, where these systems have so long had full sway. We know that the omnipotence of Christ our Savior, who is King of kings, will hear eternal justice to its needful consummation. And to this our hearts respond Amen. H.

A NEW PAPER.

A weekly paper entitled *The United States Artist*, devoted to the interests of Labor, is about to be issued at Pittsburg, Pa. This new journal, in upholding the cause of the laboring man, and defending him from the various combinations and "rings" which would plunder and degrade him, will make a "*direct persevering opposition to Freemasonry*, Spiritualism, Free-loveism, (so-called), and other secret associations, combinations or individual acts, seriously affecting labor, or disturbing in any manner the interests of those who labor."

We heartily rejoice in this new movement, and wish it God speed! The new journal has certainly a wide field to cultivate, where any amount of time and energy may be expended; for the "old band-maid" has been of late years very prolific, and her voracious spawn stand with gaping jaws at every corner. Like the barnacles and borers after a long voyage, these rings and cliques and lodges are piercing the bottom, and hanging like huge excresences from the sides of the old ship of State, until leaky and retarded in her progress, she seems almost a prey.

Every citizen, every tiller of the soil, every one who has the true interest of the laboring classes, the strength of our country, at heart, will welcome the new journal and contribute to its support. Terms $3 00 per annum, 10 per cent off if paid on or before the receipt of the first number.

Address United States *Artist*, No. 96 Fifth St., Pittsburg, Pa.

IS PRESIDENT GRANT A MASON?

A friend, reading our answer to a correspondent in the CYNOSURE of October 18th, sends the following from the *Masonic Home Advocate* of June, 1869:

"TO A CORRESPONDENT.—The following named Presidents of the United States were Freemasons: Washington, Jackson, Polk, and Buchanan. Neither of the Adamses, Van Buren, Taylor, Fillmore, Pierce or Lincoln, were Masons, and it is not known that either of the others were. President Johnson is a Mason, having taken the thirty-second degree of the Scottish Rite. General Grant is not a brother of the mystic tie."

The CYNOSURE has perhaps intimated that the President had been "roped in," on the authority of Mrs. De Geer, who, it is well known, is occasionally lecturing on temperance in a Masonic way.

As the fraternity are seldom unwilling to claim popular men, the fact that they have not yet publicly seized upon the name of our President is very favorable. But his recent action in the case of Secretary Cox, permits at least, the conjecture that he is under Masonic influence.

A Most Redoubtable Knight.

"Anything will serve me, Signor Castellano; for arms are my ornaments, and fighting my repose." *Quixotte to the Low Junk Keeper.*

[Our readers will be amused with the following from a generous and brave Knight Templar, rejected, it seems, by the cruel Mr Tilton of the *Independent*. But we must excuse ourselves from publishing his articles unless he can give us his real name, and at least a dozen Masons for backers. ED CYN.]

For the Christian Cynosure.

MR. EDITOR:

I have been a constant reader of your paper, and consequently have read many things truly *perseverus*. But severe men are apt to say severe things. In your number of Oct. 18th, 1870, you say in relation to "Pres. Finney's Great Work,"—"bring all your Grand Masters and High Priests, and Sovereign Grand Inspectors before one Chas. G. Finney and they are but as the 450 Priests of Baal before one Elijah."

The readers of the CYNOSURE ought to know that Mr. Tilton, of the *Independent*, who admitted Mr. Finney's Letters on anti-Masonry into his columns, with the declaration that Masonic replies should be likewise admitted, acknowledged that he had received "a pigeon-hole full of them," but refused to publish any of them. Mr Finney's allegations were consequently answered in several Masonic journals. Now as the Editor of the CYNOSURE seems *alqm ut deum colere*, Pres. Finney, we now accept his challenge, and offer *alone* and single handed to answer all the arguments he has addressed, or can adduce in favor of anti-Masonry in the columns of the CYNOSURE, that its readers may know the truth.

"*Magnum est veritas et prevalibet.*"

KNIGHT TEMPLAR.

Kalamazoo, Mich., Com. No 8.

Dr. Lanahan—What is he?

— The Chicago *Times* is responsible for the following:

"The M. E. Book Concern in N. Y. is in another sputter. Instead of busying themselves with spreading the gospel in doses of two tracts to every family in the land, as was their wont, the managers have taken to *secret meetings* and under-handed wire-pulling. They wish to be rid of an obnoxious official, one Dr. Lanahan. But instead of keeping all hands to prayers, and then knocking out the annoying one, they institute private sessions, and prepare to hoist the Dr. overboard in quite an irregular manner. Dr. L's sin consisted in having discovered that some of the directors of the Concern had been guilty of what appeared to be very much like defaulting. He is therefore to be sacrificed on the altar of the stupid intermedior, as another warning to those people who see and know too much."

Is Dr. Lanahan a Mason or is he a backslider? A knowledge of this fact, will wonderfully assist the public mind in arriving at a correct prophecy in regard to his final disposal. S.

ITEMS.

— Several of the Chicago papers, publish the call of the N. Y. State Convention.

— A good brother said "Freemasonry" right out loud in the Chicago noon prayer-meeting a few days since.

— Secret societies are receiving the patronage of colored men to an extent that should arouse every lover of truth. A late daily tells of colored Oddfellows, "numbering several hundred," parading the streets with banners and bands of music.

— There are, in the state of Illinois two hundred and fifty lodges of Good Templars, and seventy-four lodges have surrendered their charters during the year.

We hope they are beginning to see the folly fighting the devil with his own weapons.

— The King of Italy offers to settle upon the Pope a handsome revenue, and all Catholic governments are invited to contribute to its enlargement.

— Mrs. De Geer has lately conferred the Star degree on four ladies of Lyndon, Ill. How proud their husbands or brothers must be of such an honor!

— President Woolsey of Yale College recently expressed the opinion that secret societies might, and should be suppressed in the growing institutions of the West; at the same time lamenting that they were so powerful in the older institutions of the East as to be entirely beyond control.

— COLORED MASONS.—The Grand Lodge of Ill. Masons have by a vote of 550 to 450 admitted colored men to membership in their lodges. Very well! If Masons have any valuable secrets, and are possessed of all the charity they claim, the colored people may as well have a share with them.—*Herald and Presb.*

If Masons have no valuable secrets, and their charity is spurious the colored people may as well stand aloof from them.

— Here is another specimen of Masonic trickery:

A secret anti-secret society has been formed at Washington, (Iowa,) that is, a secret organization to work against secret societies. *Chicago Post.*

The barefacedness of this "fib" is too evident to deserve remark; but the *Post* must consider itself to have a highly intelligent class of readers, when it can so presume upon their credulity.

— Several M. E. Conferences have recently taken strong action on the habitual use of tobacco, but the far more important question of secret fraternities is for some reason ignored. We have looked in vain also among the resolutions of our United Presbyterian brethren on infidelity, intemperance, etc., for any action on this fearful social evil of secrecy. We trust this neglect is unintentional.

— At the meeting of the Grand Division of the Sons of Temperance at Bloomington, Ill., in Oct. last, $2300 was raised to "liquidate the financial obligations of the grand body," which the report says had "so long paralyzed the usefulness of that order in the state."

That a few thousand dollars debt could so impede the reformatory efforts of the "grand body" suggests a doubt whether the word "usefulness" includes the Temperance Reform at all.

— A correspondent from Michigan writes: "We shall have a State Convention opposed to secret societies, on or before the 22nd of Feb. A. D. 1871.

"Pres. Asa Mahan, and Rev. John Levington will head the call. To be held in Branson Hall in the city of Jackson. Pres. Blanchard and others will be invited to attend. Let the ball roll!"

— The following among other similar paragraphs has been extensively published:

The Masonic fraternity of England have contributed seventy thousand pounds sterling for the relief of the families of the German soldiers.

Reduced to U. S. currency this amount foots up to $338,800, a contribution that well deserves commendation. We shall be thankful if such an amount has truly been saved from worse than waste and applied to a useful purpose; but when we remember that the number of Masons in England is published at 150,000, we prefer to hold our praise in abeyance until there is better evidence.

— It is stated that sixty of the Roman Catholic clergy in Madrid, have left Rome and formed a new free Church, and that a priest in Estramnda has come out, bringing fourteen parishes with him. The Infallibility question has helped on this movement. A priest in Madrid, of Jewish blood, has joined the Protestants, and is reputed to be a very eloquent man. He went six weeks ago, to Avila, a town where there is a seminary of Catholic priests; and his preaching drew such crowds that the theatres were shut up, except on Sunday, when some fool-hardy player on the stage undertook to abuse the Protestants. He was immediately whistled at and hooted by the audience, who insisted on his reappearance to retract all he had said. The result is a new church in Avila.

AN UNEASY CORNER-STONE—MORE (MASONIC) MORTAR NEEDED.

A correspondent cuts from the *Scranton* and *Republican*, and sends us an account of the laying of the corner-stone of the Key Stone Academy at Factoryville, Pa., by the Masonic fraternity.

After the customary senseless performances, the orator of the day, H. B. Payne, whose address, wonderful to relate, "was entirely devoted to the subjects of education and Freemasonry;" and of course the aims and objects of the brotherhood, were identified "with the cause of education, enlightenment and Christianity," Our correspondent in giving the sequel says:

The event of course derives its importance from the Masonic qualities vouchsafed to it by that sublime and ineffable fraternity. At the annual meeting of the Abington Baptist Association at Clarke's Green, Eld. S. E. Miller offered an amendment to a resolution, which amendment strongly condemned that Masonic proceeding, and invited discussion of the Scriptural aspect of the institution. Who ever saw so great a storm born so quickly from the bosom of a calm? Trepidation swelled the bosoms of grave divines with exclamations of woe,—who said "This thing must and shall be stopped,"

They managed to escape from this scathing amendment of Brother Miller's by judiciously passing a resolution condemning the proceedings of the '*Masonic event* on the Key Stone Academy. To escape the gallows, they begged for the key to let themselves into jail, and went in joyfully. At this, some who understood "the situation" indulged in a *hearty*, but sober laugh. It is best sometimes to let the heart do all the rejoicing, while the face seems not to join in sympathy.

In discussing the wisdom of the anti-Masonic movement, a certain Masonic Baptist minister affirmed to his opponent that this agitation is making Masons by the thousand, and that the Morgan anti-Masonic excitement made one hundred and and fifty thousand (150,000) Masons in five years!! Is there any truth in this, Mr. Editor? If he meant *stone masons*, I should think there might be some, as many were doubtless driven to their trade of industry, from Masonic luxury and indolence, by the Morgan investigation. C.

ADVERTISING FUND.—A good friend and earnest worker in the cause sends a donation to an Advertising Fund, and acting on his suggestion, we invite additional subscriptions. We are continually receiving letters wishing specimen copies, and saying that they have just heard of the CYNOSURE. We want to extend this knowledge among the farmers by judicious advertisements in agricultural papers. Who will send us a contribution to help spread light and truth among the honest people of the rural districts.

—BROTHER TILLINGHAST of New York, writes that there is a mistake in the call for the New York State Convention published in the CYNOSURE of November 1st, as he never was a Mason and never expects to be, unless his affection for the institution materially changes. We are glad to make this correction, although the fault is not ours; we published the call just as it came to us, omitting only some twenty of the names.

Striking Hands with Rome.

The daily *Dispatch* of this city, in the latter part of June last had a short notice complaining of the action that the Presbyterian Synod of Xenia, O., and the Christian Convention at Cincinnati had taken, and accused them of striking hands with Rome.

I had cut out the article and sent it to your office with my thoughts on the point; but as the letter "fell among thieves," and was sent to a different place, I here once more give my thoughts on that point. After having made the afore-mentioned accusation, that paper turns round, and in the issues of the 1st and 2nd of July, in taking notice of two Roman Catholic Church picnics which were to come off on the 5th of July, and held in the interest of a secret society or church building association of that church, the same paper invites the public in a particular manner to attend said picnics "As a good time is promised with beer and dancing." Did not that paper "strike hands with Rome" in thus patronizing and extoling these Bacchus feasts, which were held especially in and for the benefit of Rome? We presume it was advisable thus to recommend these feasts, as they were similar to Masonic feasts and doings, by which our public morals are becoming corrupted. H. W. H,

Erie Pa., Oct. 31st, 1870.

☞ To any one who is too poor to buy tracts and yet would make good use of them by spreading the light they contain, we will send fourteen tracts on receipt of a three cent stamp until our fund for the free distribution of tracts is exhausted.

We hope our friends will not permit this fund to fall.

Anti-Ring Ticket.

[This article has been overlooked until its valuable suggestions may come too late for the present Fall Elections; but as the popular mind is warmed up to an impressible point, it may be no less beneficial for future contests.]

In various parts of the country an Anti-ring party has this Fall started which is intended to put down the corruption of rings, and thus aid toward restoring American society to some of its former purity.

But the greatest, the most corrupt, and most demoralizing ring that we know of is Masonry. This ring of the root of all evil, is thick-set with the gems of Mormonism, Kukloxism, Knights Templarism, Oddfellowship, etc., etc. If other minor rings need a party ticket to put them down, much more this ring; for private rings are constituted of mere impostors and swindlers in comparatively small, private matters, or in public affairs of a limited extent; while the Masonic ring includes men in our highest national offices, and embraces the whole country.

The Masonic ring however, can not only by holding the casting vote. The country is not yet so corrupt that the majority of voters are Masons. A successful way, therefore, of contending against this ring, politically, would be to form a ring against it.

All who would wish to purify the Republican party, restore it to its ancient prestige, and save the country from the control of a ring of unprincipled speculators, ought to form an open ring against Masonry, and insist that the next Republican candidates for President and other high offices of the country, shall be free from the corruptive taint of all secret associations.

Those who are opposed to secrecy in political affairs, and to the meanness which it inevitably fosters, can wrest the balance of power, or in other words, the casting vote, from the hands of "speculative" Masons, if they choose; and thus restore to the American character some of that native dignity and worth which, under Masonic rule, it is rapidly losing.

If it is a man's duty to vote, it is his duty to vote in a moral direction, and in opposition to an evident set of impostors and swindlers, regardless of all consequences.

Remember Andrew Johnson: wherever one of the Masonic ring is in high office, his spirit still survives. *It was no accident that Johnson, the Mason, became President of the United States.*

The true policy, therefore, of all good and true Republicans is, to force their party to accept candidates free from the abominable corruptions of all secret societies, or else to lose the election.

The Democracy of the South, under the control of Masonry, and expecting aid from the Democracy and Masons of the entire country, have sought to destroy Republicanism, and set up a military despotism, like that of France. It was the *people*, rising in mass, who prevented it; and the people must rise now against Masonry if they wish to save the Republic.

ON THE WATCH.

A Mysterious Disappearance.

We have so many practical illustrations of speculative Masonry at the present day, that it would require more scribes than Masonry ever employed to keep the record of them. It is not long since, that we had the occasion to point out the ease with which the clerks of the government might get up a secret society among themselves, and run the government on their own account, for their own interest. All that they have to do in order to accomplish this end, is to institute themselves as a Grand Lodge of Masons, and the rest of their work is easy. The Treasury is at their command; and the departments of government may be made to revolve around their own head-center, for the benefit of all the initiated, or, in other words, for all the knowing ones inside of the ring.

We have had recently an excellent exemplification of the way in which this ring would operate. There was a package of some twenty thousand dollars in the national Treasury, in the keeping and under the eyes of some of the employees, male and female; but all of a sudden it very mysteriously disappeared, and what became of it remains a profound secret, faithfully "concealed and never revealed" unto this day. All that is positively known is, that a couple of nice young men, with every thing "decent and in order" about them, were seen among the female clerks, talking in a "brotherly" way, and after their departure, the twenty-thousand-dollar package was missing—nowhere to be found. Whether an improvised secret society was got up between these men and the women, for the especial purpose of extracting money from the Treasury, or whether the women had anything to do either with the money or the men, we do not know. We have to take the newspaper account such as it is, and may not possibly have understood that. But one thing is very certain, that the money disappeared; and with as much slyness, mystery, and craft, as was ever practiced by the most successful and accomplished Masons.

We might form many conjectures as to what became of the package of money; and in the same way, the human mind may be kept on a constant stretch to discover the probable reasons of the numerous, mysterious movements, of the brethren of the craft; and all to no purpose but that of self-stultification; for the man who feeds his mind on conjectures, stimulated by signs, symbols, and artful dodges, must needs become stultified. Who can possibly guess what became of the money? Or who can tell how much vitality in the shape of honor, virtue, fidelity, attention to duty, manly independence, self-reliance and integrity, of infinitely more value than money, is abstracted from our government, and utterly destroyed by the collusive mysteries of Masonry?

Of all the mysterious losses to which our republican government is subject, what can compensate for those which accrue through the arts of the brethren of the mystic tie? No individual men can contend against them. They are as soulless as any other corporate power, and are merciless and implacable in their hates. They have lodges whereto every secret that they learn respecting your fortune, your character, and your prospects, may be borne, and studied, and arranged for your hurt; and this they may do while pretending to be your friends. And thus too, while pretending to serve the government, they may be all devotion and patriotic zeal with their lips, while secretly they may destroy the country with the mysterious operations of collusive, irresponsible power.

A secret organization is something like a military power, with the grand commanders and its obedient soldiers; and every free man must feel its presence as he would that of a sentinel at his door. He knows not what order or communication his neighbor may receive, binding him to an inimical course of action. The only way to escape oppression is to become one of the mystic craw at the expense of manhood, freedom, and self-respect. It is immaterial of what kind of men the organization may originally be made up—there are doubtless some good men in every lodge—it is the organization itself that is objectionable. Like its former ally, slavery, it is a nest of villainies, and is well calculated to occasion many a more mysterious disappearance than that of the twenty thousand dollars from the Treasury.

F. B. C.

Proceedings of a Public Meeting in Le Roy.

[We clip the following from the *Reform Investigator*, which explains itself.]

Le Roy, Boon Co. Ill.,
September 24, 1870.

At a public meeting, held in School-house, District No 7, in the Town of Le Roy, on Saturday, the 24th instant, the following gentlemen were elected: Mr. Silas DeMunn, as Chairman, and William Sands, Secretary.

The Chairman opened the meeting by stating that a feeling existed and had extended itself among a large number of the inhabitants of Le Roy and Boone Townships that a statement of grievances, preamble and resolutions should be voted on in defence of the position we have taken in connection with the Anti-Secret Association of this State, and to show to the people of this county, that we are neither insensible to insult nor disheartened by persecution.

The Secretary then read the following statement of grievances, preamble and resolutions:

GRIEVANCES.

That the Freemasons and their sympathizers in Capron, in the Town of Boone, in this county and State, on the evening of the 5th instant, unlawfully and treacherously closed every public building to prevent the discussion of a question of important public interest. The right of free speech was attempted to be crushed, and the freedom of the citizens infringed.

That the Capron *Messenger* has slanderously denounced Charles A. Blanchard, anti-Secret Society Lecturer, denying the said Chas. A. Blanchard the right of reply through the columns of the *Messenger*, attacking the private character of an individual instead of the principle advocated; as if persons and not principles governed questions.

That on the evening of the 5th instant, the Freemasons and their sympathizers in Capron, did brutally expose the ladies then and there present, to hear the said Chas. A. Blanchard's lecture, to the evil effect of a damp and chilly night air, to the danger of their health, and to their great discomfort, denying them that protection which every civilized community would have joyfully granted to the mothers and daughters of America under like circumstances.

Having then received the most barbarous and uncourteous treatment from the Freemasons and their sympathizers in Capron, on the evening of the 5th instant, and no public demonstration or regret or sign of apology having been made to this date, we therefore have voted unanimously the following preamble and resolutions:

We the people here assembled, "believing it to be essential to the existence of free institutions that public measures should be freely discussed and examined on every side, and that such discussions have a tendency to enlighten the people and prevent the adoption of measures dangerous to their liberties," therefore,

Resolved, That we look upon secret societies, and especially the Freemasons, to be dangerous to the welfare of the country.

Resolved, That we condemn the conduct of the Freemasons and their sympathizers in Capron, for their unjust and cowardly acts toward their fellow citizens on the evening of Monday, the 5th instant, in depriving them of the use of any public building, to hear discussed—a question affecting the interest and welfare of every citizen in the United States.

(Signed),

Wm. Millard,	D. Daniel,
J. Dullam,	Wm. Streeter,
S. Remond,	John Gilmore,
S. Densmore,	Clark Densmore,
Philo Conyers,	James Byndman,
B. F. Langdon,	Ed. McCollum,
Bethel Carr,	James Lambert,
G. B. Lyman,	R. Byndman,
Ormand Haydon,	G. C. Hyndman,
Philip Stall,	Edwin Winkler,
Levi Bures,	I. P. Head,
Peter Burns,	S. R. Stevenson,
Elijah Bowman,	S. L. Stevenson,
W. D. Ellis,	S. Lattimer,
J. C. Liederman,	Ed. Stevenson,
W. L. Eggleston,	Thomas Vance,
George Sands,	Clark Heath,

Francis Scott.

Anti-secret Conference.

An anti-secret Conference was convened at Bailey Hollow, Luzerne Co., Pa. Oct. 19th, at eleven o'clock A. M.

The conference organized by appointing Mr. Edward Dolph, Chairman, Eld. James L. Andrus of Wilkesbarre, Clerk, Eld. Nathan Callender of Scott Valley, Corresponding Secretary, and Eld. Newell Calender of Bailey Hollow, Treasurer.

After due consideration, it was resolved that a convention be called to meet at Clifford, Luzerne Co., Pa., on Tuesday, Nov. 29th, at one o'clock P. M., for the purpose of organizing an Anti-secret Association auxiliary to the National Christian Association, Opposed to Secret Societies.

On motion, a committee was appointed to procure places for lectures and provide for the same.

The following, among others, are the names of the committee.

Elders S. C. Miller of Clifford, Nathan Callender of Scott Valley, Newell Calender of Bailey Hollow, A. L. Post of Montrose, J. L. Andrus of Wilkesbarre, John Tillinghast of Factoryville, Deacon Robert Berry of Carbondale, Elias Stephens of Clifford, Messrs Edward Dolph, Stephen Callender Esq., and W. B. Swick of Bailey Hollow, Henry Church of Scott Valley, Dertels and Pease of Wilkesbarre. Brethren Nathan Callender and Clark Lawry of Scott Valley were appointed a committee to procure a lecturer, and it was decided that the lectures should commence at Bailey Hollow; next in order, Clark Green, Scott Valley, subject however to existing circumstances.

Resolved, That we heartily approve the principles advocated by the CYNOSURE, and pledge ourselves to endeavor to give this paper a wide circulation.

J. L. ANDRUS, Clerk.

A Free Baptist Conference Action.

At a Quarterly Conference of the Free Baptist Church, held in Lenawee Co., Mich., a candidate presented himself in open session for license to preach, and opportunity was given to any who wished to question him. The question was asked, "How do you view secret societies?" The question was objected to by one of the committee before whom he was examined. It was referred to the Conference. After a warm debate, all voted except one that he should answer the question. The answer was, "I do not belong to any oath-bound society, nor do I believe in them." Coming from that body, it shows that the leaven is at work. Thank God! there is an unseen current at work which human skill, wicked men, and devils cannot stay.

C. B. FIFIELD.

Action of the Wesleyan Indiana Conference.

ON SECRET SOCIETIES.

Resolved, by the Indiana Conference, assembled in annual session, that for valid reasons, we reaffirm our adherence to our excellent Book of Discipline in its position on secret societies, expressed in the following words viz:

"We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies, such as Freemasonry or Oddfellowship, as in the judgment of the Wesleyan Methodist Connection it is inconsistent with our duties to God to hold such connections."

Resolved, That we reprobate and condemn all injuries to either person, property, or reputation, inflicted for the purpose of preventing the honest and thorough investigation of the political influence and moral character of any and all institutions, prevalent in this country, or elsewhere, believing as we do, that the right of such investigation is fundamental alike to the good of the Church, and safety of the State.

Resolved, That the brutal outrage upon the person of our excellent brother, Rev. D. P. Rathbue, of the Rochester Conference, by reckless and cowardly ruffians for lecturing on secretism, meets, as it merits, our unqualified condemnation as incompatible with the freedom and safety of the citizens, the liberty of conscience, and as only befitting an age of lawless barbarism.

Resolved, That while deeply sympathizing with the victim of this brutal outrage, we declare that so far as may be necessary, our material aid shall be held in readiness to secure the just punishment of its lawless perpetrators.

Resolved, That as secret societies are now on trial before the world, we bear our faithful testimony against them, and trust in free speech, a free press, and a free Christianity, and the blessing of the God of freedom, truth and right, to bring to an end all such organizations, and as a means to this end, we recommend the circulation of the CHRISTIAN CYNOSURE, and such publications as tend to enlighten the public mind on this important subject.—*American Wesleyan.*

Lecturing.

Editor Christian Cynosure:

DEAR BRETHREN—"In the field," "at the front," I am toiling. This week I have traveled 120 miles by carriage and rail, and lectured in four different places against secret societies. In each place there were those who believed and seemed willing to stand out before the world hereafter, as advocates of the truth. But the opposition—well, ram a stick into a hornet's nest, and the result would not be more demonstrative.

The charitable fraternities in some cases would publish that the lecture had been changed to the following evening; that I charged a door fee of twenty-five cents, was a renegade public beggar. Instead of this, I made an average distribution each evening, of a dollar's worth of tracts, and no collections were taken up. Good friends, however, did not forget some of my wants.

INCIDENTS.

In one place so strong was the Masonic opposition, that but few came, led by a few Masons, and they to disturb. Men opposed to secret societies did not dare to appear. One said, "I have for years opposed secret societies, but I do not think it best for me to go to the church." The Masons who came had their way, and we thought at one time, during the speaking, they would break up the meeting. They saw they could not do so, and after they retired, the forty or fifty who remained seemed entirely turned to our side. The minister of the place did not come.

The following night, the great church was crowded. Minister and all the Masons came. But a constant restlessness was manifested by the Masonic minister and his crew. Nevertheless, it was believed that the victory turned again on Zion's side.

I was in the vicinity of the Reynolds' murder. Two ministers are ready to make deposition that they were each told by Masons that Woolever, the murderer, was a Mason; one of them saying, that therefore, he would not be hung, as was confidently believed by the people generally. You will bear in mind that Reynold's ran empty-handed from Woolever, down a declivity and up an ascent, being stabbed along the way by Woolever; and at the fence the fatal blow was struck, severing the jugular vein.

The jury decided that Woolever was fighting in self-defense, and the judge sentenced him to prison for four years. The same court sent two young men, for attempting to steal watches from a residence, to prison five years and one month each, and a horse-thief five years.

Masons now deny that Woolever was a Mason; though, as before stated, they have heretofore confessed it freely.

Yours from the skirmish line,

L. N. STRATTON.

An Unsuccessful Campmeeting.

Our church (M. E.) has lately held a campmeeting in the vicinity of Richmond, this county, which makes the third or fourth held in this place for as many years back. Much effort was put forth by the leading membership to make the meeting a means of converting souls to Christ. The tent arrangements were good, the attendance large, and the services were conducted by the some of the best talent in the Pittsburg Conference.

But notwithstanding all these favorable circumstances, the result was very far from what even the least hopeful could expect. We were informed by an elderly lady who had tented on the ground, and, of course, had the means of knowing, that just one soul was reclaimed, and he a back-slider. This, though unexpected by many, was just what was foreseen or predicted by those knowing the intimate relationship that existed between many of these professed servants of Jesus, and the secret enemy of his church and kingdom. God is determined to bless the efforts of those who come in his name alone. He is determined to teach these reverend gentlemen who have taken to strange gods, that there is but one name by which and through which men can be saved; and that is, Jesus Christ our Lord. Just such failures as marked the sequel of this meeting, we predict of our church, for a long time to come, unless it immediately casts out from within its pale the unfruitful works of darkness. To see men of undoubted integrity and good standing in their respective churches, rise to their feet and make their way out of the congregation on the appearance of a speaker, certainly argues something not very flattering to the speaker's reputation or capacity for good in the future.

But stranger things than these are in store for those who do not recognize in these movements, the sure precursor of a grand uprising of the people of God against the insidious practices of this lying, deceitful and clandestine abomination of the earth. May God open the eyes of his people to the importance of the question at issue in the coming contest, and enable them to stand up for Jesus, now that this last and greatest enemy is about to be overthrown.

Go on, dear brothers of the CYNOSURE, in the good cause for which you are laboring. God has already blessed your efforts with success in our section, and hundreds of the young men of our land are turning from the foul embraces of Masonry as they would from a deadly serpent.

Richmond, O. METHODIST.

No Pay and no Hearers for Masonic Preaching.

Masonry and Episcopal Methodism move hand in hand in Mills Co., Iowa. Last year we dismissed our preacher on this circuit because he was a Mason and bragged about it. We requested the conference not to send us any more Masonic preachers. But there was a certain man, a Mason, who has obtained the office of School Superintendent, and they thought if we would not pay him, he could live by his office, and so they sent him to us as our preacher. But all the classes on his circuit, but one let him know that they did not want him and they will not pay him.

I am satisfied that it is time that wickedness in high places must be fought; and the sooner the battle opens the better.

A. H. ANSON.

Correspondence.

More than Doubled.

GREENSBORO, Vt.

The people are beginning to awake to their danger, and want light. We obtained and circulated a few copies of "Finney on Masonry" a year ago, and as a consequence, twenty-seven scattering votes were cast last year, the Republican candidate being a Mason. This year the Masons agreed on their candidate in advance of any party caucus, and some of them imprudently expressed the opinion that, "that man would be elected or no one." This got out and raised a little indignation, and there were enough scattering votes to defeat any election. We balloted till 3 o'clock A. M. and then withdrew. Last year the Masons crowed some over their success, often making the remark that there were "just twenty-seven anti-Masons in town." They say nothing about the number this year. It had doubled, and more, and might have been trebled with a little effort.

Yours &c.,

D. COMINGS.

—:o:—

A lady in Minnesota who lately received a package of books and tracts from the CYNOSURE office, writes thus to a friend: "I sat down at once and marked the books, and ere I slept, they were ready and some of them scattered—to the four winds, I might say, all baptized for the work of shedding light. Satan tried to scare me by the thought that it might arouse him; but if he and all his host of emissaries are not aroused, I shall think my prayers have not reached the Throne, and that nothing is being accomplished. So you see I mean action, conflict, and pressure of the work to the gates, *cost what it will.*"

—:o:—

DEAR CYNOSURE: May God speed you in your work and labor of love. I learned to hate Masonry in the days of Morgan, and I have walked by the same rule, and minded the same things, ever since. I marked the day when Masonry began to revive under other names, and told the people that it was Masonry in disguise, and so it proved to be. These secret temperance orders are doing more to-day, tenfold, for Masonry, than they are to destroy intemperance. What we want, dear brother is, a pure Christianity, something that has a God in it, something that will do all these societies outwardly propose to do, and much more. Something that will make the tree good, and then the fruit will be good. This trying to have good fruit grow on a corrupt tree cannot be done. I am a perpetual subscriber, at least as long as I am able to read, and if we do not succeed in the entire overthrow of this vile system, I will leave it as a legacy to my children, and learn them to follow me in this matter.

GEO. JOHNSON.

Raymond, Iowa.

—:o:—

FROM AN OLD ANTI-MASONIC EDITOR.—I wish that Judge Whitney had been more explicit in his remarks. I wish he had quoted that clause in the Master Mason's oath which says: "Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, knowing them to be such, nor suffer it to be done by others, if in my power to prevent it." The said clause in the Master Mason's oath shows that Samuel L. Keith had violated no Masonic law in violating the chastity of his victim, Ellen Slade. I recollect some forty years ago, a disclosure in a renunciation of a Freemason, who left the lodge, that he knew a case in the lodge when a brother Mason was arraigned for violating the chastity of his accuser's sister. The culprit was questioned upon the subject, who said that he did not know she was his sister! Therefore, he was cleared from any violation of Masonic law. It was no crime in Freemasonry!

Yours with sincere respect,

ISAAC STEARNS.

—:o:—

Another Letter from Canada.

Editors Christian Cynosure:

I am pleased to see your notice of the good cause in Canada. There are a great many here who have never bowed the knee to this Baal. There are a great many ministers who never will join these fraternities, although they cannot keep their members out of them. The secret temperance societies of which there are at least four, have done much to seduce men into Freemasonry here, as well as in the States.

The Morgan excitement, forty years ago, extended all over Canada, and a great many of his books were circulated, but have now nearly all disappeared.

Masonry has made rapid progress here since 1850. They publish two papers in Ontario Province, one in Hamilton, and the other in Toronto. They have further, the entire press (Protestant), with scarcely an exception, subservient to the institution. The Montreal *Witness*, the only paper we ever heard of in this country, attempting to publish a word against Masonry, published—at the time of their appearance—two or three letters of Finney's, but the immediate letters from correspondents, brought their publication to a speedy termination.

When the CYNOSURE was started at Chicago, it was regarded by a portion of the Canadian press as one of the wonders of the age. I showed a copy of the CYNOSURE to a certain editor. "Well," he exclaimed, "I am not a Mason, but Masonry rules the roost, and it is utter folly to say any thing against it." Last winter a few lectures were delivered against Masonry in Oxford and Waterloo counties. The Masons who attended, were true to their past history in their charges of ignorance, prejudice and falsehood; and from one place, came threatenings of unhealthy eggs, thus showing the badness of their cause, by the character of the argument. There are some of the recently published anti-secrecy books, circulating and doing good. In conclusion, I wish to enquire:

1st. Why in your tract containing the oath of the Grand Lodge of Rhode Island, in the Royal Arch Mason's oath, is the clause "Murder and treason not excepted," omitted?

2d. I request that Rev. Mr. Baird, author of the tract "Masonic Murder," publish the names in full of the officers of the lodge and the place where the said murder is said to have been committed. We think Mr. Baird owes this to justice, as well as to himself, and hope he will answer.

Yours for the truth,

J. B. SHERK.

Fort Erie, Sep. 15, 1870.

The tract referred to gives only "extracts" from the oath of the first seven degrees. The clause in which the words "murder and treason not excepted," was omitted probably at the option of the compiler. The entire oath would fill two pages of the tract.

Will Bro. Baird answer the second question in our next.

—:o:—

Good Advice—Read Levington.

I have been assured that Mr. Levington is a very foolish man to meddle with the great institution of Masonry; that no good can come of it, and it had better be let alone. I was able to dispose of some half dozen of Mr. Levington's first books, and am quite sure I would rather be cursed by the whole Masonic fraternity, than lose Mr. Levington's friendship. I have been told by Masons of late, that his book has not hurt them in the least, that it has rather done the cause good. If such be the case, why will they still call him a fool, an idiot, and other names not fit to mention; this too, by a Royal Arch Mason who never saw Mr. Levington, and never read his book. Where does he get his orders, at the lodge, or is it instinct? Mr. Levington's second work is all that can be desired. The arguments in favor of Masonry are all considered and answered in detail, even to the most common and strongest of all, *i. e.*, "you don't know." In talking with Masons, this is the first and often the only argument. If Mr. Levington's first book has helped Masonry, let every Mason buy his latest work, follow its advice and teachings, we will warrant it to help them if not the cause. Let every young man who has any inclination to commence seeking light by traveling hoodwinked to the East with an admission fee of twenty or thirty dollars, pause and reflect, buy Mr. Levington's last book, and save the balance of the money, and not become liable to be taxed weekly, monthly and yearly to feed, feast and support a few ambitious "Knights," sublime and ridiculous.

Read the book carefully. Look round you and see the workings of Masonry, how mum the newspapers are on the subject. Enquire what your merchant is, your justice of the peace, the constables, yes, and even the minister, and if not found to be Masons, they will be creeping and trembling with fear, lest they incur the displeasure of the lodge. See if you can get them to say they are heartily opposed to all secret societies, Masonry in particular. If you cannot understand all the mysterious ways of Masonry in compelling the church, press and people to pay it court, or at least to keep quiet, read the book again. It is all explained, and when understood, you will be surprised that you never noticed the vile yet quiet workings of the craft. You will be disgusted, too, with the fawning cringing spirit displayed perhaps by your own pastor. Read and reflect. Be wise ere it be too late. And let us all be thankful that Mr. Levington and others are willing to sacrifice profit, pleasure and position for the young men of to-day.

H. M. PARKER.

Receipts for the Christian Cynosure from October 5th to 18th, 1870.

Wait Wright, 10 cents; C. A. Hatch and T. Barr, 25 cents each; G. S. Hubbard, 28 cents; S. B. Spencer, 31 cents; J. Flanders, 40 cts; C. R. Williams and W. E. Henry, 50 cents each; T. G. Wiskerd and D. W. Sherman, 60 cents each; Oren Cravath, 88 cents.

B. Comings, R. Large, J. Blanchard, C. P. Rank, T. W. Bush, Robert Stockwell, John Prothero, J. N. Davidson, J. Young, J. L. Barlow, B. R. Will, S. H. Russ, W. C. Somers, Thomas Hunt, C. R. Haggerty, Fred. R. Abbe, T. B. Wilson, M. L. Bailey, R. Butter, John Ball, Alexander Helton, W. C. Hill, G. J. Cummins, L. P. Anderson, S. R. Ferris, E. W. Phillips, Rev. J. Croker, Milton Smith, J. H. Canfield, B. C. West, J. S. Hickman, O. H. Alger, P. J. Martin, W. J. Knappen, A. Anderson, W. J. Payne, Rev. J. M. Y. Smith, J. A. Bailey, A. Barker and J. B. Boker, $1.00 each.

Rev. S. C. Rice, $1.25; James Scott, $1.30; A. D. Low, $1.50; George Atcheson, 160; C. R. Williams, 180.

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Donation—James Kennedy, $1.00.

Make Haste, O Man, To Live.

Make haste, O man, to live,
For thou so soon must die;
Time hurries past thee like the breeze;
How swift its moments fly.
Make haste, O man, to live!

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Make haste, O man, to live!

To breath, and wake, and sleep,
To smile, to sigh, to grieve,
To move in idleness through earth,
This, this is not to live!
Make haste, O man, to live!

The useful, not the great;
The thing that never dies,
The silent toil that is not lost,
Set these before thine eyes
Make haste, O man, to live!

Make haste, O man, to live.
Thy time is almost o'er;
O sleep not, dream not, but arise.
The Judge is at the door.
Make haste, O man, to live!

BONAR.

The Martyrdom of Ignatius.

At the commencement of the second century Ignatius was bishop or pastor of the church in Antioch. He had occupied the post for forty years, and had obtained a very high reputation for devout character and Christian zeal. The Emperor Trajan, passing with his victorious army from the banks of the Danube, to combat the barbarians in the East, stopped for a time at Antioch. Ignatius was brought before him, charged with the crime of being a Christian. The emperor sternly inquired of him:

"Why do you disobey our orders, and influence others to ruin themselves by doing the same?"

Ignatius replied: "I must be obedient to God, whom I bear in my heart."

"Who is the God," asked the Trajan, "whom you bear in your heart?"

"Jesus Christ," was the reply.

"And do you not believe that we bear in our hearts those gods who combat with us against our enemies?" was the response of Trajan.

The Christian bishop boldly replied: "You deceive yourself in calling the demons of the Gentiles, gods. There is but one God, who has made the heavens and the earth, the sea, and all which they contain; and there is but one Jesus Christ, the only son of God, to whose kingdom I aspire."

Trajan replied: "Do you speak of him who was crucified under Pontius Pilate?"

"Yes," responded Ignatius; "He has made atonement for my sins, and has put all malice of Satan under the feet of those who carry Him in their hearts."

"Do you then carry him who was crucified with you?"

"I do," was the response; "for it is written 'I will dwell in them, and walk with them!'"

Trajan was irritated, and angrily replied: "Since Ignatius confesses that he carries within himself Him that was crucified, we command that he be conveyed in chains, under a guard of soldiers, to Rome, there to be thrown to the beasts, for the entertainment of the people."

The venerable bishop was hurried by his guard to Seleucia. There he took ship for Smyrna. In that city he had an interview with the illustrious Polycarp, who was soon to follow him in the path to martyrdom. From Smyrna, Ignatius was conveyed to Troas, and thence to Neapolis. Having found a ship in one of the seaports of the Adriatic, he sailed to Ostia, near Rome. Here he was met by a large number of Christians, who were overwhelmed with grief. Ignatius, however, who was cheerful, and even happy, as he looked forward to his approaching martyrdom, consoled them with touching words of love and affection. The hour for the sacrifice came. The Coliseum was crowded with the jeering multitude, filling all its vast expanse, to enjoy the spectacle. The venerable bishop was placed in the center of the arena. As the iron doors of the dens was opened, a large number of ferocious wild beasts, gaunt with famine, with loud roarings, and lashing their sides with rage, rushed into the enclosure. Sharp and short was the agony which this benevolent disciple of Jesus was called to endure. The famished beasts, lions and tigers, leaped upon him, and scarcely one moment elapsed ere he was torn limb from limb, and devoured. Nothing remained but one or two of the larger bones. A hundred thousand pagans raised a shout of applause. But louder was the acclaim as the clustering angels gathered around the Christian who had been faithful unto death, welcoming him to the crown of life.—*United Presbyterian.*

Church Toilets.

Harper's *Bazaar* thus denounces the display of dress so common in houses of worship:

"The best bred people of every Christian country but our own, avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for the exhibition of fine apparel, and other costly and flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gewgawed devotees to reconcile humiliation in worship with vanity in dress. How far fine clothes may effect the personal piety of the devotee, we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is, that our churches are so fluttering with birds of fine feathers, that no sorrow fowl will venture in. It is impossible for poverty, in rags and patches, to take its seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth.

The church being the only place on this side of the grave, designed for the rich and poor to meet together in equal humility before God, it certainly should always be kept free to all. It is so in most of the churches of Europe, where the beggar in rags and wretchedness, and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation, before the only Supreme Being. The adoption of a more simple attire for church on the part of the rich in this country would have the effect—certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observances on the part of the poor."

The Heathen Devotee.

A British officer in India riding out one day, saw a Hindoostanee stretched at full length upon the ground, face downwards, and and on examination, found that the man was engaged in the performance of an oath, or vow.

It appears that the poor fellow had vowed to perform a journey of two hundred miles, from Bombay to Punderpore, and this is the way he was doing it: he stretched himself full length upon the ground, as for as he could reach with his arms extended; he then made a mark with a short stick which he carried for that purpose; then rising up and placing his toes upon the mark which he had thus made, he measured himself again upon the ground, and so on, length after length, by which he expected to accomplish the whole journey in about five months.

He had sworn to do so, and like a young American Freemason, he felt bound to perform his oath. Nay, he begged and prayed the officer not to try to hinder him either by love or money; appealing to him as his "father and mother" not to do so. He took the money which the officer gave him, and tied it up in the corner of his cloth; but he would not desist from a strict performance of his foolish oath.

His nose, and chest, and knees, and stick, were all worn away, and his eyes were melting in his head. He at first took no notice of the officer, just as Freemasons are taught not to make the first advances; but he was willing to receive admiration and money, though nothing would induce him to forego the fulfillment of the absurd vow which he had taken.

How like the operations of Masonry this is! This man had been taught this foolish abominable act by the Brahmins, just as our young men who are drawn into lodges are taught oaths and acts of similar absurdity by Master Masons. He considered himself religiously bound to perform his ridiculous oath, just as Freemasons do theirs. Neither father nor mother, nor respectable connections, nor obligations to Christianity and to republican institutions, nor motives of self-respect, nor a sense of manhood, will prevail upon some Masons to desist from an exact compliance with the oaths or vows, which sly and cunning initiators have imposed upon them.

What should we not do to prevent a young man from coming under such a baleful influence, and taking upon himself such unmanly bonds and obligations? A. L.

Little Hearts and Voices.

Little hearts, O Lord, may love thee,
Little minds may learn thy ways;
Little hands and feet may serve thee,
Little voices sing thy praise.
Holy Jesus,
Come and bless us;
Bless us while this hymn we raise.

Lo! the Sabbath comes to cheer us;
Lo! their gifts our teachers bring.
Great Redeemer, be thou near us,
Make us grateful while we sing,
Loving Jesus,
Come and bless us;
Guard our weakness 'neath thy wing.

Young Christian.

Not for Myself Alone.

A young New Zealand girl was once taken to England and educated, and became a true Christian. When she thought to return home, her companion undertook to dissuade her.

"Why go back to New Zealand?" said she. "You have been accustomed to England. You love its green fields and its shady lanes. The climate suits you. You might be shipwrecked on you return. You might be murdered and eaten by your countrymen. Every body will have forgotten you."

"What," she replied, "do you think I have received the gospel for myself alone? Do you think I can be content, now that I have obtained pardon, peace and eternal life, without going back to tell my father and mother how they may secure the same. I would go, even if I had to swim all the way."—*Selected.*

It Stings.

"How pretty!" cried little Sam, as his little fat hand grasped a bunch of white lilac which grew near the gate of his father's mansion. The next moment, the child's face grew red with terror; and he dashed the lilac to the ground, shrieking, "It stings, it stings!"

What made it sting? It was a bright, beautiful, and sweet-smelling flower. How could it hurt the child's hand? I will tell you.

A jolly little bee, in search of a dinner, had just pushed his nose in among the lilac blossoms, and was sucking nectar from it most heartily when Sammy's fat hand disturbed him. So, being vexed with the child, he stung him. That's how Sammy's hand came to be stung.

Sammy's mother washed the wound with hartshorn, and, when the pain was gone, she said, "Sammy, my dear, let this teach you that many pretty things have very sharp stings."

Let every child take note of this,—many pretty things have very sharp stings. It may save them from being stung if they keep this truth in mind.

Sin often makes itself appear very pretty. A boy once went to a circus because the horses were pretty and their riders gay; but he learned to swear there; and thus the pretty thing, the circus, stung him.

Another once thought wine a pretty thing. He drank it and learned to be a drunkard. Thus wine stung him.

A girl once took a luscious pear from a basket, and ate it.

"Have you eaten one?" asked her mother.

Fearing she should not get another if she said "Yes," she said "No," got another pear, and then felt so stung, that she could not sleep that night.

Thus you see that sin, however pretty it looks, *stings.* It stings sharply, too. It stings fatally. The Bible says, "The sting of death is sin."

If you let sin sting you, nothing can heal the wound but the love of Jesus. If you feel the smart of the sting, go to Jesus with it, and he will cure it. After that, never forget that many pretty things have very sharp stings; and be careful not to touch, taste, or handle such things.—*Young Reaper.*

More Than You Thought.

A member of a Sunday-school class had found his Saviour. His teacher, talking with him about it, said:

"How long have you thought of these things?"

"Oh, longer than you thought," he replied. "I always thought about the lessons and carried them in my mind."

"For more than a year I have thought very much, but I did not dare to say anything about it. Don't you remember several months ago I said that I guessed that every one had times of feeling their need of the Saviour?"

"Yes, I remember that well, and since then I have prayed more earnestly for you," said the teacher.

"And I have thought more about it since. I remember many earnest words you said to me, which I expect you thought I didn't care anything about. But boys do remember more than teachers think."

"That day I came to your room, I hoped you would talk with me, though I made another errand. I wanted you to know how much I was thinking, but I shouldn't have dared to tell you if you hadn't asked me. I'm so glad you did ask me. I wish teachers knew how much some of their scholars think about their lessons. The wouldn't be so easily discouraged."—*S. S. Times.*

Freemasonry in the Family.

It may be truly said that the first and main point of Masonry is to isolate a man from his own family, and by and by to make him give up family habits. The dislike of family is, in general, pretty soon followed by a dislike of true religion, that is, the religion of Christ. They soon find all the religion they need in their lodges, they become deists and atheists, and their Christian faith is gone. What shall we do? To make Freemasonry and all secret societies of a like character known, is the best means to keep away from them well disposed persons.

Let us also never forget that Freemasonry aims at wresting from us the immortal souls of our children; and for our childrens' sake let us react with the utmost energy, and from evil let us draw good. Let us revive around us the family spirit; and in all, let us be fully convinced of this, that the remedy against all evils, and also against the evil of secret societies, consists exclusively in being, in every respect, true Christians, and in truly loving the Lord Jesus with all our our heart, and with all our zeal and with all our strength. Only under his glorious banner we can fight a good fight.

F. W. A. RIEDEL.

They Separate Themselves.

In the Romish Church it is generally known that since April 23d, 1738, when Pope Clement XII. issued his bull against this great evil, all members of secret societies are excommunicated. But it is not so generally known among Protestants that in the whole Church of Christ, not by a Popish bull, but by Christ's gospel itself, all members of the Masonic fraternity are justly anathematized.

Does the Freemason truly believe in the divinity of our Lord and Savior Jesus Christ? Does he believe in the triune God, Father, Son and Holy Ghost, such as he is, such as he has revealed himself to the world, such as he commands to be adored? Does he believe in all that is contained in the Sacred Scriptures? According to Masonic teaching, he certainly cannot. Who can have communion with those who disbelieve Christ's blessed gospel and who do neither love, nor obey, nor adore him as their only Savior and Redeemer? Do they not excommunicate themselves as soon as they enter the lodge and take their impious oaths? F. W. A. R.

The Church Has Nothing to Conceal.

Prof. Morgan's Bible-class lesson lately was on John xiii., 21–30. Speaking of the character of Judas, he said he was a malicious person, always looking out for an opportunity to carp and slander Christ and the disciples. Christ selected him as the very worst man he could find, that the world might not say he had chosen those only who were hand and glove with him, and that we need not be stumbled to find hypocrites in the churches. He said, "If sinners are fools enough to stumble over hypocrites, let them. What sense is there in a sinner's picking out some hypocrite and laying him down right before his feet and stumbling over him to the depths of hell? He is nothing less than a fool for doing it. There are plenty of Judases in the church now, and we say to such, if you see anything bad in the church, or its members, publish it *all.* We have no secret society, the church isn't a Masonic lodge; and if we have any sins, we want them brought to light, that we may put them away. If the Masons would do the same, if they would invite men to search, and publish whatever they found in the institution that is wrong, I would have more confidence in them. But they don't, they swear to secrecy and try to suppress every attempt to show up their institution. The very object of secrecy is to cover up sin."

Let honest Masons think of this.

W. O. HART.

What Will Become of Our Churches?

"*While men slept, the enemy sowed tares.*" Masonry is the tares, and it is sown so profusely, and so subtely by the hand of the enemy that scarcely a church, congregation, or society is without this deadly and obnoxious weed. And it is among the marvels of this development, that public opinion in America seems comparatively dead, both to the fact and to its consequences. The officials of our universities, colleges, sanctuaries, and our holy religion, are many of them secret or openly avowed Masons are connected with a system that makes excuses for crime, and teaches a philosophy which justifies murder, and enacts penalties, at which the darkest ages of savage ferocity and barbaric superstition and ignorance would turn from with abhorrence and loathing. And as the imagination calls up the dark pictures of the past, of deeds committed under the name of charity, and looks out upon the fearful spectacle of widows and orphans, made so by Masonic hands, and sees bleeding, murdered brothers, husbands and fathers, the soul shudders and is appalled; and there attaches to Masonry a character, horrid, dark and bloody. But all this is sanctioned by ministers, endorsed by deacons and elders, and practically illustrated and carried out by God fearing, zealous and holy membership? With such ministers for teachers, and such members for religious examples," what," we ask, "will become of the churches."

A short time ago, slavery seemed to be the great peril of the American church. But now we find Masonry rearing up its hydra head from behind our altars, our desks, and our pulpits; holding the highest position in our churches, and insinuating itself into our very theology; casting its mantle of midnight darkness over Zion's fairest prospects, withering her brightest hopes, sullying her glorious purity, and blasting with fiendish curse, all that is noble, beautiful, and God-like in her institutions. That such a demon should be allowed almost undisturbed possession of the great fountains of our American theology and thought, may well be regarded as the worst calamity that could befall us. If such practices are permitted to remain quietly within the church, and such teachers are permitted to indoctrinate our membership with their subtle machinations, it is easy to prophesy that her dissolution is nigh at hand. Even now, may it not be written on her walls, and inscribed on her door-posts: "*The glory is departed.*"

What then is to become of our churches? Our very souls should be filled with a new inspiration as we ask that all important question? Men are apathetic; Christians are asleep, or fearful, weak, or timid. The Masonic Juggernaut is rolling her ponderous car of death over our country's hopes, and crushing out the last vestige of freedom and manhood from the American Nation. The Masonic javelin has been hurled by a dark and bloody hand, and has entered the very vitals of our best institutions, poisoning, to the very heart's core, the powers and energies of every thing that has the least appearance of spiritual life or emotion.

Our Young Men's Christian Associations are many of them unwittingly made fostering schools of Masonic subtlety; and the phosphorous light of the lodge, is made to shed its ghastly lustre over the hearts and lives of men who but for the unchristian tendencies of the lodge, would be bright and shining lights in the cause of pure and undefiled religion.

J. M. Y. S.

Short Sermons--No 4.

In the 9th, 10th, 11th and 12th verses of the 23d chapter of St. Matthew, we find the following words, to wit:

"And call no man your father upon the earth, for one is your father, which is in heaven."

"Neither be ye called masters, for one is your Master, even Christ."

"But he that is greatest among you, shall be your servant."

"And whosoever shall exalt himself, shall be abased; and he that humbleth himself, shall be exalted."

The first verse alludes to a custom among the Pharisees (the Masons of their day) of calling themselves, and of being called, Father. That is, from their very great learning, subtlety, and sanctimoniousness, they wished to appear to be as much superior to the ordinary run of men as the father is to his child; and they therefore assumed that endearing, yet much revered name. They reckoned, doubtless, that if they could once secure to themselves, from the people, the *title* of father, all the endearment and reverence due to that relation would be sure to follow afterwards.

The Jesuits have in later times adopted the same policy. In fact, the entire clergy of the Romish church, however young, ignorant, and vicious some of them are, have assumed the name of *father*, and are called by this name by their followers. It is a cunning trick, devised to keep a set of unworthy men in a position of fatherly superiority over the people; and it is diametrically opposed, not only to the spirit of the gospel, but as our text shows, also to its very letter.

The Masons are not to be outdone by the Jesuits in tricks and devices for increasing their own power, and hence they assume the title of Master, Grand Master, Worthy Grand Master, etc. They thus put themselves above ordinary men, and arrogate the honors which are due alone to Christ. They pretend to be teachers of virtue and moral purity, and in their mastership of these qualities, they condescend to accept some of the teachings of Christ, as they do those of Confucius, Buddha, and Mahomet. They, the Masons, are masters of the science of morals, par excellence: they claim that "Masonry is not only the most ancient, but the most moral institution that ever existed," and men who teach this doctrine, assume the title of Master! It is needless to say that this is done in direct violation of the precept given in the second verse of our text, and that it serves as evidence of the hostile nature of Masonry generally to the Christian religion.

The Scriptures teach humility; but Masonry likes lofty titles, just as the Pharisees liked high seats at public places. The titles assumed by the Masons are among the highest on record, equal to many of those used by the pagan nations of the East, showing a spirit right the reverse from that which animates the servant, or that which teaches humility and humble-mindedness.

The Masons, having first degraded themselves by a loss of their manhood, surrendering their manly freedom and independence for less than a mess of pottage, then seek to exalt themselves by the assumption of grand and lofty titles. But having a firm faith, as we do, in the promises of the Scriptures, we believe that the time is not far distant, when those self-exalted, self-extolled, self-eulogized Masons shall be abased.

Indeed, they are essentially abased already; for instead of humbling themselves, as they seem to think they do, by the unmanly serio-comic oath-taking and pantomime of the initiation, they thus abase and degrade themselves. There is a wide difference between humbling oneself and degrading oneself. A man may be said to humble himself, when he goes into his closet, into the presence of his God to pray; but the man who goes to the confessional of a Romish priest, or to the initiation of a Masonic Lodge, abases and degrades himself. And out of this degradation, he seeks to exalt himself by bestowing and accepting lofty titles, such as Father, Master, Grand High Priest, etc.

The time was, amidst the darker days of paganism and Romanism, when such shallow tricks were sufficient to impose upon the credulity of the people, and gain their consent, admiration, and approval. But shall we in these days of pure religion and enlightenment, allow the same imposition to be practiced upon us? Shall we allow impostors to assume, unquestioned, the superiority of Father and Master? Which shall we believe, Jesuitism and Masonry or the Scriptures?

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, NOVEMBER 29, 1870. WHOLE NUMBER 60.

The Christian Cynosure.

"The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months 50 cents. Postage, six cents per quarter, but on clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance at the office of the subscriber. All articles for publication, and all subscriptions for the paper and donations for the cause, should be addressed to H. L. Kellogg, 88 La Salle street, Chicago.

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Letter to Young Men.

For the Christian Cynosure.

MY DEAR YOUNG BROTHER:—Had you been living to hear the expositions and discussions of Freemasonry, which occurred thirty years ago, you would not need to ask whether you, as a Christian, should join a Masonic lodge. Under that pressure about two thousand lodges went down; almost all good men abandoned the order, and it was generally supposed that the craft was buried in this country without hope of a resurrection.

But many lodges have been resuscitated; the agitation of the public mind has ceased, and a new generation of young men have, some of them, unwittingly, revived the order.

I will answer your inquiries chiefly by general remarks concerning all secret orders. By secret orders, I mean those societies that profess mysteries, practice secret rites, bind by oaths, use grips, signs and pass-words; those that are constructed in degrees, each higher one imposing new fees, oaths and obligations, and swearing the initiated to secrecy from lower degrees; those that are banded together after this manner, and solemnly pledge their members to mutual protection.

1. These secret orders consume much time and money, without rendering any fair equivalent. They ask at least fifty-two evenings in a year, and no small amount of money. Your Masonic friend may tell you that "he would not take a great deal for what he has learned of secrets of Freemasonry;" but you can purchase them for twenty-five cents, spread out on the pages of "Morgan's Freemasonry Exposed," and judge of their value for yourself.

2. Secret orders partake far less of the nature of benevolent societies than of mutual insurance companies, and as such, they are irresponsible, and because of secrecy, peculiarly liable to corruption. The utmost a lodge ever does for its members, is to return the money formerly paid in, less a large amount of incidental expenses.

3. The Church of Christ affords ample opportunity for the exercise of pure benevolence and the promotion of pure morality. The church alone is a divine and an invincible institution. Almost all that God has done for the weal of man has been done through His church. So it will be to the end.

4. The Christian Brotherhood is designed to afford good fellowship and all kind offices, at all times and in all places. I am sorry for a professing Christian who can turn away from the communion of saints to the fellowship of a Masonic lodge. I am sorry for a professing Christian, who among strangers, instead of seeking acquaintance and aid among the brotherhood of Christ, prefers to consort with any one who may respond to the mystic symbol, even though he be a Turk, an infidel or a debauchee.

5. Christ, our leader, neither instituted any such orders, nor countenanced those that existed in his day. He "spake openly to the world." He did nothing in a corner. Perhaps I need not stop to contradict the silly legends by which some pretend to trace Freemasonry back to King Solomon's day. The craft undoubtedly originated among European stone masons scarcely longer ago than our grandfather's day.

6. These orders profess secrets worth knowing and worth buying, while for the most part their open rites, proceedings, regalia, and high-sounding titles, appear disgusting and frivolous.

Beyond this, hundreds of noble, truthful Christian men, who have ceased to have fellowship with "the unfruitful works of darkness," testify that their secrets are but emptiness and vanity, the hidden things of dishonesty. If your Masonic friend has any knowledge that is valuable for you or others, he is bound as a philanthropist to make it known. Paul indicates that while the pagan priests were sworn to conceal their secret rites, he was bound to "make all men know the mystery" that had been hid in Christ. If the secret teachings of Freemasonry are as valuable and useful as Masons pretend, what are we to think of their selfishness and guilt in concealing them from the world?

7. All attempts to characterize the church or the family, as a secret society, are too silly to deserve serious refutation. In spite of sophistry a child can see that these god-given institutions bear none of the characteristics by which I have defined secret orders.

8. These secret orders promote clannishness in society, alienate Christian brethren, and seclude a part of a man's time and the use of his money from the knowledge of his church and his family. They often thwart the ends of justice, as the trial of those charged with Morgan's death. I could not expect justice in a civil court where my opponent, the judge and a portion of the jury were Freemasons. Daniel Webster and other statesmen and jurists, have warned the nation against secret orders.

9. You are obliged, in uniting with a secret order, to pledge yourself beforehand, not to reveal the transactions that may occur. In joining a Masonic lodge, you forfeit your life by an awful imprecation upon your fidelity to the secrets of the order. Is this proper? Is it safe?

10. Whatever pretentions may be put forth by dishonest or uninstructed Freemasons, concerning the Christian character or tendency of this order, the positive truth is this: it has no more relation to Christianity than to Mohammedanism or even paganism. Jews, Arabs, and Chinese are Free and Accepted Masons. Essential and universal Freemasonry has but one article of religious faith, and that is the belief in a supreme being—Jehovah, Allah, Jupiter, Brahma, or what not. It excludes whatever is peculiar to any religion, and simply includes this common dogma. It simply uses, without endorsing, the book held sacred in the country where the lodge exists: the Bible here; the Book of Mormon in Utah; the Koran in Arabia; the Shasters in India; and the ——— in China. See Chase's Digest, page 208: "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. Also the same Digest, for 1867, page 206: "To require that a candidate profess his belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry."

Hence the universal prayers of the order are Christless.

Dr. O. H. Tiffany read a Christless prayer at the dedication of the Douglas monument, and even at the dedication of the Methodist Episcopal Church, at Kankakee, Ill.

11. These orders are so unfavorable to heavenly-mindedness, that very few persons have ever been found zealous and efficient in them, and at the same time spiritually-minded and efficient in the church. You will find many professors of religion punctual at the lodge, and never at the prayer meeting. Few, very few, are punctual at both. I have never known one. Men who hate and revile the church are welcome in the lodge.

Your Masonic friend may tell you that "if you would join the order you would see how a man can be a faithful Mason and a faithful Christian at the same time." So Satan told Eve that if she would eat the apple her eyes would be opened. You need not join the order to learn its true character.

12. These orders dishonor Christ and his Church, by pretending in many respects to discharge the functions of the church. Not a few Freemasons believe their order superior to the church, and thus fancy they have outwitted God.

Freemasonry has a religious character. It has its temple and ritual, embracing reading, singing, prayer, symbolic acts, and instruments, and at the end a pompous burial service, which sends every brother to the lodge above.

One of the cardinal virtues inculcated by secret orders, is the ability to keep the secrets of the order, hence members are strongly tempted to falsehood in order to conceal these secrets. I am frequently astonished and grieved at hearing members of the secret order to which I myself once belonged,—even members of the church of Christ utter clear and positive falsehoods for this purpose.

On the whole, my dear Christian brother, I am compelled to regard secret orders as hostile to the highest interests of mankind, because they have ever tended to impede the cause and kingdom of God. Therefore, it seems to me that no Christian should join secret societies. I should deeply regret your connection with a Masonic lodge. Your interest in Christianity would probably diminish as your interest in Freemasonry increased.

I have expressed to you not only my own view, but the almost universal sentiment of the Christian world. This should, therefore, have great weight, since we are instructed to follow in the footsteps of the flock of Christ. Several churches excommunicate a member for joining the order.

Dr. David Nelson said: "When I was a young man I was an infidel, a gambler, and a Freemason. When I became a Christian, I laid them all aside together."

My advice then is, dear brother, that you should not be led by curiosity or by the hope of any personal advantage, into a lodge of Freemasons. Yours truly, in Jesus,

E. P. M.

Lockport, N. Y.

THE *Benzonia Citizen* commenting on the local elections in Michigan, speaks frankly of the Masonic influence:

We do not say that Masonry had anything to do with the nominations at Frankfort; because we don't know. Masons are a set of men living among their neighbors, having secret grips, secret meetings, and secret signs of their own. There is a ring of these secret men at Frankfort; and it is rather a strange fact, that while there are twenty men in the county qualified for offices who are not Masons to one that is a Mason; two-thirds,—and perhaps more—of the Frankfort nominees were Masons. What wind blew things in that direction? We do not refuse to vote for an honest man who is a Mason. Such a man has been deceived, and will have little to do with the lodges. But if Masons use their lodges and secrets, and grips to aid each other into office, the people should oust the whole of them. * * *

We see that in Oceana county, and in some other places, the farmers and others are getting independent, and have organized an independent movement against the party ticket. When party becomes a mere net to drag in the people to support office seekers, independent action ought to be organized. The old Masonic reform—the Temperance reform—and the anti-slavery reform—were carried by the honest men who refused to be used by the strategists of political schemes. The Republican party was founded on principle, and has maintained its character longer than a ruling party usually does. When it has no principle but persons, let it go down. All parties need to be watched.

"Thine Own Mouth Condemneth Thee and not I."

No doubt many are deceived by the assertions of the fraternity that outsiders know nothing about Masonry. Indeed, this is the great weapon used by them to destroy the force of the objections raised against the institution. We propose, in this article, to give a few extracts from an adhering member of the craft, as found in the *American Freemason* of May, 1870, and by these extracts to show that out of its own mouth, Masonry condemns itself. This Masonic writer commences his article by saying, "The 'let alone' principle appears to be the only, one satisfactory to our American Freemasons," in authority, and then at once striking aloof from this "let alone principle" and throws the institution into a more unfavorable light, we think, than we have ever before known an adhering member of the craft to do.

He first strikes a heavy blow at the Grand Lodges and the Grand Masters thus: "As at present constituted, our Grand Lodges have become exclusively oligarchic, and our Grand Masters, with a few honorable exceptions, despotic, if not autocratic." How do men of American views and feelings admire this? Surely if this language is not too strong, Masonry ought no longer to be prefixed by the term "Free." Anti-free would be better. Having dealt this blow against the Grand Lodges and Masters, the writer next turns to the subordinate lodges. He says, "In our Lodges neither art, nor science, nor politics, nor religion, nor any question that interests mankind has any place, or is discussed—the two latter being denied, while the two former are ignored—although Masonry is vaunted by our teachers as a progressive science. "What a divine institution, as Masonry claims to be, and capable of taking man as a rough stone from the quarry of nature and polish him for the "Grand Lodge above"—by which we suppose heaven is meant—and yet neither art, nor science, nor politics, nor *religion*, nor *any question* that interests mankind has place, or is discussed" in the lodge—religion even being "denied."

But our author continues. "The members of these lodges, so far as is concerned anything that can distinguish men as possessing minds superior to the brutes which perish, might as well, within them, be deaf and dumb, if not blind and lame, to the last member who occupies their floors."

We remember of reading somewhere a stanza of Masonic poetry which runs thus:

"As men from brutes distinguished are,
A Mason other men excels
For what's in knowledge choice and rare,
Within his breast securely dwells."

Here seems to be quite a wide difference of views as to the enlightening and elevating influences of the mystic order, but perhaps it is all to be explained on the ground of poetical license. One claims that there is nothing in the workings of the lodges,—and if there is not there it can hardly be claimed that there is anywhere—" which can distinguish man as possessing minds superior to the brutes which perish;" while the other claims that as common men are above the brutes, by so much are Masons above other men.

Our author goes on:

"The babbling of a ritual, at variance in its every passage with facts, and dates, and correct names—anachronistic to the most ridiculous extent, and confined to a parrotism of diction that would bring a blush to the cheek of a school-boy at the lack of intellect exhibited by its repeaters—occupies, without cessation, the meetings, whether weekly, bi-weekly, or monthly, of every lodge in the United States; and thus depriving them of all attraction, cause them to be neglected by every member who believes his lifetime is a gift of God, not to be wasted or abused."

Can it be that our author states correctly the workings of Masonic lodges?

We confess that we believe he is not far from the truth, if we may judge of the inward workings by the partial rituals we find in Masonic works. We have wondered again and again as we have read these rituals how any man of common intelligence could go through with them without a feeling of shame creeping over him.

We know, and every intelligent man who has looked into this matter knows, that much of the "babbling ritual" of masonry is "at variance with *facts*, and dates, and correct names"—and in fact, that it is a sham and a humbug.

But hear this writer once more:

"After listening to the most solemn assurances of the duty every member of the fraternity owes to every other, after hearing night after night, meeting after meeting, the treatment expounded as kind, tender and fraternal, which all Masons should experience at the hands of all others—the masonic being but one band of brothers the world over—in that world the American Freemason sees and marks these assurances falsified on every hand." And is this a fair exhibit of the honesty of which Masons boast so much? This is declared by one who ought to know, and it does not seem that a member of this dear brotherhood would dare to make such strong statements unless there was some truth in them.

But our author puts on the cap-stone thus:

"In this manner men of intellect have paid their money for bread, and been solemnly presented with a stone—who have bought high-priced wine, and have received muddy water,—in their anger at the cheat thus put upon them, de at once relinquish their attendance upon their lodges, though the latter may be equal to the best in America, and seek elsewhere, in what is called higher Masonic degrees, for that which they were told they would find, and assured of this, but to be again defrauded of their money. Hoping against hope, and loath to believe that deception and nothing but deception should continue to meet them, they have passed on and on, up and up, spending their money freely, and when they have reached where nothing more could be hoped for or found, they have had to exclaim with Solomon, "All is vanity!"

Is this a fair description of what are called the *sublime degrees* of Masonry? is not here a complete vindication of Bernard, and others who have revealed the higher degrees of this dark institution, or to the reason why so many good men are led on from one degree to another; and also a general vindication of them as regards the character of Masonry? We would hardly know how to draw a darker picture.

Here is deception, falsehood and robbery. Men who have paid for bread, with solemn assurances that they should have it, receive only a "stone," those who have paid for high-priced wine receive only "muddy water."

Now let it be remembered that the quotations we have given are not from one opposed to Masonry, nor from one who does not know *experimentally* what it is; but they are from one who speaks what he knows, and testifies what he has seen; from one who loves the institution and is seeking to reform it by pointing out its evils. He stands within the circle of their "mystery of iniquity" which is working such ruin to Christ's cause, and from thence exclaims, "*O! cives infelices Americani*, how long shall these things be? When will you awake to the truth and justice of manhood's rights, and trample beneath your feet those contemptible resolves dignified by the false name of Masonic law, begotten in utter sordidness by men to whom money is God."

We leave the reader without further comment to reflect upon the quotations we have given, and only add that we believe that if any one will take the trouble to thoroughly investigate and learn what Masonry is, as it may be learned from its own authorized works, and from the full substantiated revelations of seceding Masons, he will become convinced that the writer from whom we have been giving extracts has not drawn too dark a picture of this impostor institution.

Syracuse, N. Y. T. H. KENASTON.

Swindling the Swindlers.

When rogues begin to prey upon each other then comes a fuss. We have seen several instances of late, where the Right Worthy brethren of the craft complain of being imposed upon by members of their "own order," whom they call impostors.

The latest instance was up in Maine, where an Oddfellow made a good thing by playing the same game upon members of "the order" that these members practice upon the world at large.

The indignation expressed by secret society men when one of their oath-bound members proves insubordinate, is something like that painted blush which is sometimes put upon the cheek to represent youth and virtue, when the real things have long since departed forever. But this indignation, empty as it is, if directed against the *imposition* of secret societies, instead of against the impostors which they make, educate and bring up, might possibly be of some use to the community. Masonry, in order to render its indignation effective against impostors, should first show indignation against itself, for Masonry is the greatest imposition that we know of.

When Oddfellowship talks of impostors, we are reminded of that awful chivalric pride with which rebels talked of *deserters*; as if a man abandoning rebellion, and fighting for his government and country, could be a deserter. The word deserter, like the word impostor has a very bad meaning among honest men; but when a man abandons a set of impostors, as he does when he secedes from Masonry, or when he withdraws from rebellion against his country, as he does when he quits the ranks of the rebels, how can he be called an impostor in one case, or a deserter in the other?—unless it is because he comes from among a set of impostors or rebels, and is supposed to be of the same character as the company he has formerly kept.

It is the nature of Masonry, as it was of the slave-rebellion, and as it is of the cancer, to pervert everything true, good, and wholesome, and make it appear right the opposite of what it is. As the cancer takes the place of the organisms of life, and absorbs all the vitalities of the system into itself, so secret societies, as did their work, the slave-rebellion, absorb all the moral vitality of the body-politic into itself, and hasten the system to an ugly, ulcerous, fetid decay. We do not approve of swindling even where it is done upon swindlers themselves, but for Masons and rebels to be talking indignantly against swindlers and deserters, is a perfect perversion and confusion of ideas, which, by the way, is the medium through which despotic influences and powers always seek to work.

The innate falsity and imposition of Masonry is always busy at work to lower the standard of human action, and enforce upon society ruinous compromises. In looking back, upon the rebellion, we can see where it has been at work emasculating the energy of the government, and destroying the moral health and vigor of the people. A very remarkable case is that which occurred during the war, where twenty-one North Carolinians withdrew from the rebel ranks, where they served against their will, and enlisted, where their services were sacredly and religiously due, under the stars and stripes. These unfortunate loyal men were captured by the rebels; and a smart rebel general hung them all for their devotion to their government. Just think of it, o rebel, in carrying out a conspiracy got up in favor of slavery by Masonry, hanging twenty-one loyal men whose crime was serving under the stars and stripes.

But the enormity does not stop here; Masonry can go to much greater lengths than hanging a score or so of loyal men. The smart rebel general who hung these men, subsequently fell into the power of the government; and was he hung? were the memories of true and loyal men vindicated, and the outraged laws of humanity as well as of the country executed, by hanging the hanger? No. An appeal was made to a Union general, and immediately a protective mantle was thrown around the culprit; the lives of the North Carolinians, our true and devoted friends, were forgotten; the rebel general, instead of loyal men, became the protected party; the responsible rebel leader instead of the unfortunate rank and file of the Union cause received the favor of the government; distinctions became perverted and confounded, the laws contemned, the people shaken in their confidence, and an immense stride was thus made towards the loss of liberty, and the prevalence of anarchy or despotism.

Such is the constant tendency and end of Masonry. It is a mere machine, which furnishes new and additional leverage, and power to ambitious and ignorant leaders, to work upon the resources of the country, moral and material, for their own benefit. It is a machine ever ready to the hands of a master spirit without scruples to be brought into a wrong use; and is peculiarly well fitted for the destruction of our laws, our morals, and our liberty.

When we hear of swindlers from the lips of secret society men, when we hear Masons or Oddfellows term as swindlers those of their own "order" let us remember the loyal North Carolinians, who for abandoning the rebellion and serving the government, were hung as deserters; and that loyal devotion to the state has been distained, befouled, and dishonored, while the spirit of shameless rebellion has been encouraged to stiffen its neck, and carry a high head, through the favoring and kindly sympathies of Masonry.

A. L.

You Injure Yourself.

In our last issue we promised to answer some of our friends who seem more anxious about us than we are for ourselves in regard to sacrifices incurred by opposing Masonry.

Personally we expect to gain nothing. The sacrifice we make of money is somewhat embarrassing, but we can bear it. The odium which the bad men who are Masons, will endeavor to create, in churches and elsewhere is of no account whatever. Good men who are Masons will be with us in their conscience. They know that the oaths are horrid and the talk about antiquity and secrets are lies, by which the institution is sustained.

Our agency in this matter has no regard whatever to our own interests in any way. If a Christian man, approaching threescore years and ten, has not learned to live for the good of others, he never will learn the elementary lessons of the Christian religion.

We shall lose influence, lose money, lose present opportunities for doing good, by establishing a paper that dares to speak against Masonry. We know all these things better than our friends can tell us. We have already been through the same experience three times in our short life.

We have been through the anti-Masonic reform once, and suffered with other better men. We have been through the first days of the Temperance Reform, and alienated thereby for a time, some of our dest friends. We have been through the anti-slavery reform; and spoke and wrote against the barbarous institution, when to do so injured our influence both in society and the churches. We did this when to our own congregation, in the oldest city in Ohio, not a member of our own congregation, except three men and one woman besides our wife, would attend the meeting.

But these were only the beginnings of the end. In all these moral conflicts we came off—with the few true men and women of the time—" more than conquerors through Jesus Christ," who always gives victory to truth.

Up in these north woods, the loss for the time of what little influence we might have in society, and in churches that fear to offend Masons, is nothing. The sacrifice of money is a sacrifice only because it might do good in another direction. But nothing could be done of equal importance at this time, as to aid in stopping the advance of a secret, selfish, and profane institution. An institution which deceives men into its dark doings, swears them by horrid oaths to aid in keeping the secrets of criminals and to help them if they give the Masonic sign,—an institution which corrupts politics and perverts justice; and when they got the power, even endeavor to silence the professed ministers of Christ, and bribe them to fall.

To do our share in suppressing such an institution, and to prevent its setting secret snares for the men of these new settlements, will be a work which we shall rejoice to do. We shall have little sympathy in the beginning, except from Him who "said nothing in secret." When the battle is won (as it will be) then the Masons and the people who are not Masons will de as they did before—say, "Amen."

—*Benzonia Citizen.*

Another Tract.

Brother A. F. Walt, of Montezuma, Ind., sends us a tract entitled

"FREEMASONRY AGAIN,"

from which we publish as follows:

There fell under the notice of the writer of this line, a short time since, an article in print, a reprint from the St. Louis *Christian Advocate*, to which article the writer assumes the defense or rather advocacy of Freemasonry, and I feel constrained to attempt a reply. It was to be expected that the writer would try to use argument in his defense of Masonry, attempt to show by argument and citation of facts, that the order of Freemasons, in view of the worthy deeds accomplished and the worthy purpose to which they were reaching forth, was an order deserving respect, but I fail to see in his article any argument or facts: a few feeble Philippics, directed against those whose view of Masonry is unfavorable, is all I am able to see. True, he holds prominent to view and with considerable repetition some little kindness which the Freemasons practice among themselves, and with emphasis, affirms, that if we were to go out on a mission advocating peace on earth and good will to men, and soliciting material aid for the poor and starving, and had access into the different Masonic lodges of the country, there is no doubt but that the appeal there would meet a ready and ample response. It is almost amusing to consider his admission, that access into a lodge for the purpose he mentions would be an impossibility; but were it a possibility then this advocate of Masonry does not doubt but that the result of an appeal made in a Masonic lodge in behalf of a benevolence would be most ample, more so than he would expect were he to enter any Christian church to make effort in favor of any charitable purpose. I am afraid the editor of the St. Louis *Christian Advocate*, rather sympathizes with the institution of Freemasonry, though a slough of moral evil, than with the "church of the living God which is the pillar and ground of the truth." And in respect to the benevolence of many of the churches, do they not do more than meet the wants of the poor of their own communions? The maintenance of missions, the founding of seats of learning, the establishing of presses for the publication of the Scriptures and other leaves of divine truth, and the erection of churches and houses for various charitable purposes as homes for the destitute and miserable, are all so many evidences of their Christian zeal and self sacrificing spirit.

No sooner was the rebellion suppressed and the South opened to Christian enterprise, than the churches commenced to educate the ignorant classes of the South, white and colored, and have prosecuted the work to the present, with encouraging results. And now let me ask what have Masons done? Have they taken part or contributed any mite to forward any of these truly Christian benevolent enterprises? Nor a thing as we have ever learned. Ah, were their lodges the home of Christian charity and pure purpose, then access to benevolent enterprises would be ready; any appeal in favor of these would meet a welcome reception; but it is idle to expect Christian purpose here.

But let us consider the exceptions taken in the article to those who, looking on Masonry as an evil, are active in opposing it; they are denounced as agitators, as not having religion enough to mind their own business &c. And is not agitation against evil, a duty? The especial purpose of the church in this sinful world, is the pulling down of strong holds; and this supposes agitation, aggression, direct attack. If the ark had stayed peaceably at home, would Dagon have fallen and been broken in two? Now there are many Dagons; institutions hostile to the truth—which savor the things that be of man and not those that be of God; and if I did not believe Masonry to be of this evil character, I would not feel justified to say or write a word against it. Paul, Luther, Knox, Wilberforce, Christ, were all instances of powerful agitators, whose agitation has been justified by the wise and good of every age and country, since their day.

But there is a point in the consideration of this subject which demands especial attention; the writer of the article referred to, challenges the clamorers, as he calls them, against Masonry, and demands "do they know what it is? Are they not beating the air by fighting a creature of their own imagination?

Well, certainly it would be wrong, to strive with a man without cause, if he had done no harm or holds no evil principles which may develop themselves in harm in the future—and have Freemasons done no harm? What is their influence as a whole? Is it in favor of virtue? No intelligent, candid mind would think or claim this of Freemasonry. I affirm boldly, that their influence, as an association, is in favor of vice.

So long as this is the character of this association, and until the impression is definitely received, that Masonry and Masonic lodges are sacred to virtue, every lodge must be but a moral slough from which will rise miasms dangerous to the morals of the community where they exist.

I close with a sentiment of Wirt in reference to Masonry. He says: "I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, as treason against society, and a wicked conspiracy against the cause of God and man, which ought to be put down."

Consistency is a Jewel.

It is an old saying that "Consistency is a Jewel;" and it is one of such costly price, that but very few of our editors are able to have it. Indeed, it requires a great deal of learning, manhood, and principle, to be consistent, more than most of us Americans have, and especially our "conductors of the press." Some of our "smartest" papers have not depth enough to be earnest, sincere, honest, able; but their jocose spirit is more that of the circus clown spouting Shakespeare, than of a scholar, a philosopher, a teacher, a guardian of our liberties.

We are led to these reflections by the following laudation of the New York *Times*, which, saving the modesty of its editor, we cut from that paper itself.

The Times and the Ring.

From the Washington Republican, Nov. 5.

The editorial columns of the New York *Times* never before exhibited such commanding ability and such fire and force, both in rhetoric and argument. Its fearless grapple with the leaders of the Tammany Ring is an event in New York journalism.

We have seldom read, outside the pages of "Junius," such fierce, scathing, keen and polished invective, rushing past like a mountain torrent, overwhelming and sweeping away its victims. The text of two of its greatest articles was the presence of August Belmont, Chairman of the National Democratic Committee and representative of the honored house of Rothschild, on the same platform at a recent meeting with the notorious and infamous Fisk. The picture it draws of the latter is startling in the painful vividness of its colors. It describes him riding in a carriage through the main thoroughfares of New York, flaunting his bedizened and brazen harlots in the eyes of the virtue and respectability of New York, and attending in the evening a Democratic meeting, where he makes a speech full of contempt for law and morality, and marked by passages of "gibbering blasphemy."

Now what particularly struck us in the perusal of this extract, was this reflection, viz.: What weight can possibly be attached to the censure of the New York *Times* of such men as Tweed, Fisk, and Sweeny, when that paper makes itself the especial friend of Daniel E. Sickles, and resorts to the most tricky management for shielding from punishment the high-handed violators of our national law? Its burning indignation becomes a mockery; it is like that of a gentlemanly sot, who is outraged at the sight of a drunken Irishman in majestic repose upon the side-walk.

Even the *Nation*, which is a far abler paper than the New York *Times*, thus speaks of a man who strove to destroy the American Union.

"When one watches what is happening in France, and sees how hard it is even for a nation trained to arms to bring to the surface, even in the throes of despair, the strong, silent man who can take the fortunes of the State on his single head, and bear them valiantly, serene, and resolute still—the North as well as the South, may do worse than respect Lee's memory, rebel and traitor though he was."

Let us apply these words to Mr. Tweed, "the strong, silent man who can take the fortunes of the State (of New York) on his single head"—and how strangely they sound! Yet they are as applicable in the one case as in the other. Yet it is not such consistency that is a jewel, but it is consistency with truth, law, high principle, which Masonic editors can never practice.

D.

An Item for Officials.

We are persuaded that a man who has a wife and children and keeps a mistress is not so good and true a man as he who has a wife and family alone; and that he who strives to serve a republican government and Masonry at one and the same time, is not so valuable an officer as he would be if he were to serve his government alone.

C. E.

Castelar on Infallibility.

The great Spanish patriot and orator shows himself not only eloquent and brave, but also learned in history, philosophy and government. His voice rings for freedom in the Cortes, and his pen exposes the corruption and tyrannies of the church of Rome. In an address to his countrymen, recently issued at Madrid, he exclaims:

"If the popes have been infallible, how is it that so many of them, according to the church's own confession have been mistaken? Pope Calixto was a Sabellian; for him there was no God the Son, but only the Spirit which dwelt in the Son. Pope Liberio was an Arian; the second Person of the Trinity was not in his creed. Pope Zozimo was a Pelagian; he destroyed grace, and so destroyed Christianity. Pope Leo II. anathematised Pope Honorius. Which of these two was wrong? If they dissented from each other on a capital point of dogma, how could they both be infallible? The body of pope Formosa, was exhumed by one of his successors, dressed in pontifical robes, tried in public, defended as a criminal and sentenced to have three fingers cut off—the three with which he used to bless the faithful!—and then be thrown into the yellow waters of the Tiber, all of which was done. Which of the two popes was infallible—the judge or the criminal, the victim or the executioner?"—*American Baptist.*

The Christian Cynosure.

CHICAGO, TUESDAY, NOVEMBER 29, 1870.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

EDITORIAL CORRESPONDENCE.

On the Philadelphia and Erie Railroad, at Corry, waiting for train, Wednesday, November 9, 1870.

DEAR CYNOSURE:

I left Chicago on Saturday last, for Cleveland. Found a Presbyterian Elder of Waterloo City, Ind., an Oddfellow of twenty-eight years standing, who promised to read and examine the subject. Another Oddfellow said he "belonged to one division of the Masons." I asked, "What one?" "Oddfellows," he replied. He did not know their history, but said they understood the Oddfellows "branched off from the Masons about the time of political anti-Masonry." He was not far from right.

Found at the Cleveland depot, a farmer from Trumbull Co., Ohio, talking with a Jew who was a Mason, about bringing the corpse of his son-in-law from Cleveland to Warren, for burial. I asked the farmer his religion. "Disciple," he said. "Are you a member of the lodge?" "No, but my son-in-law was." I advised him to let the Cleveland lodge pay the freight on the corpse down to Trumbull, and that he should take and bury it as a Christian, and not as a heathen. He was to pay expenses at Warren, and I saw, they intended to have the Warren lodge have a turnout at the old man's expense. I thought it right to get back a trifle of the money the young man had paid in; but advised him to get the corpse clear of the clutches of the lodge. He thought he could.

On Sabbath, I spoke in two Christian churches in Cleveland. I asked leave of one pastor to let me give notice, that if they wanted the resolutions of the Ohio State Conference (Congregational) discussed, and would get up a meeting, I would speak for them when I came back. The pastor said he would give such notice next Wednesday evening.

MONDAY, November 7.—Went down to Girard and spoke an hour and a half, in Academy Hall. A fair congregation, and a larger one, next evening.

Brother B. Reed, a clear-minded, earnest, and self-denying disciple, is toiling there, and God is blessing him and his house.

TO-DAY, Wed., Nov. 9.—Missed my connections here, and must ride nearly all night to reach Brookville, Jefferson Co., Pennsylvania, to-morrow. It is snowing and blowing, dark and dreary, but Christ is with me, and he makes it warm and light. Yours,

J. B.

WILLIAMSPORT, Lycoming Co., Pa., November 14, 1870.

Dear Mr. Kellogg:

After our two successful meetings at Girard, Ohio, I came into these mountain counties to fill appointments made for me by the good Mr. Douthett, whose article on Masonry and the Decalogue I send you, and which your readers will find clear, conclusive and forcible.

For three nights past, I have slept by the lullaby of mountain brooks, which are the head waters of the Susquehanna and Allegheny Rivers. The Railroad is just finding its way into Jefferson county, and I had a full forty miles of old-fashioned stage ride, to reach appointments at *Brookville*, its fitly named county-seat.

As we had a brisk snow-squall, and its sequel, mud, and a piercing, humid-cold atmosphere, nothing but the dread of breaking my word, forced me into the "hack" along side the driver to make, in going and returning, an eighty miles journey over hills which would pass for mountains anywhere but under the shadow of "the Alleghanies."

But, like most duties which we dread, I am right glad I went through without shrinking. Pure, purling brooks are singing steadily, day and night, through every rood of the way. The land is wooded to it's multitudinous summits. Pine, hemlock, beech, birch, maple, and

"The unwedgeable and gnarled oak,"

literally load the earth with their tall, huge bulk, standing so close to each other, that when, as in a few spots, a tornado has taken the sport of blowing them down, the surface is buried so deep beneath the hopeless, unwieldy burden, that to all human appearance, the present generation of men will never see the land which lies under them.

But where these mighty trees are standing around some little field opened and "cleared" by the ax and fire-brand of the mountain pioneer, they look absolutely sublime in their still and solemn height,

Save where the small birds chant their vespers clear,
Some fountain gurgling from the mountain side,
Or wild-winds roar, far off, in solitary pride.

It said that a tailor was struck with Passaic Falls as a splendid "place to sponge a coat," and surely these forest logs furnish most admirable troughs for watering our stage horses, and thrilled with my early Green Mountain recollection, I drank at the clear sweet spout-streams, about as often as our horses drank from the troughs which they were filling and overflowing.

Brookville, like Rome, is seated on seven hills, and along the gulches between them, Ridgeway, the shire town of Elk County, sits like a swan's nest amid fern-brakes, perfectly walled in with green wooded crests, which never put off their verdure for winter, except when blanketed with snow; and then their green looks stray out from under their white sheets.

But really I am running wild amid these hills, as the wild deer whose "venison" was in one bill of fare at our good landlord's, *Mr. Shram's*, at Ridgeway, and I must come back and tell your readers that a handful of Freemasons and Oddfellows have put up halls in all these mountain county seats; pay what loose change they can spare from the inevitable tobacco, to trim their little idol temples with tawdry finery, while their "Young Men's Christian Association Rooms" are finished and furnished like the dining-hall of a boarding house, and their churches would look pale if it was not for dirt. Every one of those counties is run by these secret lodges. The Court Houses are slowly sinking into popular contempt, as the people begin to discover that their suits are settled, not according to the laws of the State, but by the grips and signals of the lodges, which are bringing in Italian and Mexican civilization and crowding out American ideas.

But, blessed be God, his Holy Spirit is lifting up a standard against these pests of humanity and caricatures of religion. Rev. Mr. Douthett and his family, particularly his cool and manly son-in-law, Mr. William Dickey, merchant, are getting up meetings and circulating the CYNOSURE and tracts and books in Jefferson, though Elk county has no known and open opponents of secretism. I preached twice in their Court House against the got-up "worships of the pagoda and the lodge;" and although the Brookville papers had told the people that my special mission in their neighboring county was against the secret orders, yet when I took the cars this (Monday) morning, somebody had paid my bill at the hotel.

The present people of Pennsylvania are the the children of those whose votes elected Governor Ritner upon the anti-Masonic ticket; the only Governor in the whole North who had the manhood to repel as it deserved, the demand of the haughty slave-holders that freedom of speech should be repressed by force in the persons of the abolitionists! It was Ritner's noble message which brought out John G. Whittier's

"Thank God for the token, one lip is still free."

I feel certain that these crawling and hateful lodges which hear the same relation to churches that brothels do to families or banditti to town-meetings, will soon be as odious and unpopular, as they now are impudent and over-bearing. To-morrow morning I hope to be at Syracuse. Yours in Christ,

J. B.

THE NEW YORK STATE CONVENTION.

SYRACUSE N. Y., Nov. 18, 1870.

Our glorious Convention closed last night with a good meeting. A young gentleman of serious intellectual, countenance, waited for us at the door, and said he had stopped to assure us that *one* convert from Masonry was made and that himself was that one. I believe there were hundreds; and that there will be, by the impetus given, thousands on thousands in this and other states.

The friends here felt, as relatively they were, few and weak. But they trusted in God. Bro. Stratton in getting up the Convention, toiled with a skill and industrious energy worthy of all praise. Bro. Crooks of the *American Wesleyan*, presided with dignity and efficiency; and although, as is always the case, the notices were deficient, the crowd was large and increasing to the last. The Freemasons attended in large numbers, and on the second night entered our Hall from their lodge-room right above us, in a solid body.

With or without preconcert, a gang of rowdies disgraced themselves and helped the cause, by hanging on the skirts of the crowd and interrupting the meeting by mock applause, and towards the last, by groans and mutterings. Whether they were Masons or not, I am not informed. As usual, the "Mason's jack," or donkey, was meaner, more gassy and demonstrative than the Mason himself. The grown man who begins his laudation of the lodge, or his abuse of its condemners with "*I am not a Mason,*" is soon known by his ears and his bray. Why is he not a Mason if it is a good? Why does he assail us if it is an evil?

The speaking on the first night was by Rev. Mr. Crooks, permanent Chairman, by Rev. L. N. Stratton, and by the Editor of the CYNOSURE, who had a good speech prepared, but lost all opportunity of self glorification by making *pro re nata* bits of speeches during the convention.

The second day (Nov. 16,) was an occasion such as seldom occurs on this earth. Hon. Gerritt Smith, the sainted David Bernard, and Samuel D. Greene, Esq., were on the platform; the youngest 72 and one of the others above 80 years of age.

Mr. Smith whose great-souled love of mankind makes him more orthodox even in his errors, than the cringing creed-hound race who ignore the love of their brother in their pretended love to God, was weaker and more infirm than I have ever seen him. Yet he stood forward in his majestic manhood, and with slow deliberation, uttered a speech, which in simple stately gorgeous diction resembled Webster; in adroitness, Robert Peel, and in piety, Wilberforce. *I am not exaggerating.* The power of God filled all the room, and "*They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*"

I have lived to see DAVID BERNARD. I had read John Quincy Adams' carefully worded testimony to his great worth, but now he stood up before us, a tall well proportioned man, and read us a long letter which he had written and sealed to send to us, but God brought both writer and letter to the convention. The letter will be published; the men will soon "*shine forth as the sun in the Kingdom of our Father.*" In simple majesty he said:

"MY BRETHREN: I know not if God has raised me from a sick bed, where I have been lying for half the year, often unable to walk abroad, to come to this Convention, but I know that no other Convention, no other occasion would have brought me here. Indeed, as my sealed letter shows [which he proceeded to break open] I had not thought I could come. You know that some twenty years since I had a stroke of palsy which paralized my side, and still effects my speech. "*But I have not lost the power to think and write the truth*; and if you will give me your attention, I will endeavor to make myself heard."

He was positively beautiful! Never, till that moment did I realize the truth, that "The hoary head is a crown of glory, if it be found in the way of righteousness."

Mr. Samuel D. Greene President of the Town Council of Batavia, and member of the Lodge when Morgan was abducted, now in his 83 year, had acted as our temporary Chairman, and made us a sensible speech. He was now near *Bernard*, and reminded him that in 1828 he was scribe to the Committee of fifteen who were appointed to scrutinize the sheets of "Light on Masonry," then preparing for publication. Thus these three men, Smith, Bernard, and Greene, stood up, moved, and spoke before us like the three favored disciples beneath the bright cloud on the mount. It was as if, having gone to their home beyond the skies, they had been deputed by the Master of the "many mansions," to open the sunlit clouds of their abode, and speak to the multitudes now on earth to warn us for a moment of the hellish enginery of the lodge, and then retire into "the blue infinite," where we shall see their faces no more until we shall go where they are.

At night (Nov. 16,) *Rev. Mr. Rathbun*, who was mobbed at Buena Vista, gave an account of that extraordinary transaction,—extraordinary even among mobs. He is a blameless man, one who would naturally be popular with his neighbors; but the spirit of murder is in the lodge, and the malignity of Masons knows no conceivable limits against those who reveal its worthless and vile secrets. There is no way for them to *answer* such an antagonist, and no way to silence him but by his death.

Mr. C. A. Blanchard spoke on the ritual, describing at length the ceremonies of the first three degrees. The correctness of his description of the way men are made Freemasons, was testified to by several Masons who came on the platform next evening, and declared that their own initiations were accurately described. These witnesses were some of them old, and some recently made Masons; and they were made Masons in localities and at times far distant from each other. Their testimony produced a profound impression. Mr. B. spoke an hour and a half.

Next day (Nov. 17,) the Convention was to close, but they "took counsel" and held an additional evening session; the proprietor of the Hall kindly giving it gratuitously for our use.

During the day a great amount of business was done, and well done, as the minutes when published will show. Gerritt Smith, Esq., was appointed President of the State Association which was formed. Rev. A. Crooks, Chairman of its Executive Committee, *Rev. Mr. Kenaston* who was "abundant" in labors, its Corresponding, and Rev. L. N. Stratton its Recording Secretary. Measures are to be inaugurated for a thorough canvass of the state by lectures; and a state paper is contemplated devoted to the cause.

A "Brief Address" to the people was ordered, written, and adopted. But something beyond a "brief address" was demanded. The address was recommitted, and *Philo Carpenter* of Chicago, and *Mr. Kirkpatrick* of Syracuse, were added to the committee. These two gentlemen, with the chairman of the business committee were put in charge with the whole matter of the address. The paper which contains the ideas of those two men (Carpenter and Kirkpatrick,) with extracts from Gov. Seward's "Address to the People of New York" on the same subject, put in at their suggestion, will be found a most powerful document. It was adopted by the Convention with unanimity and enthusiasm.

At night (Nov. 17,) after the testimony of Ex-Masons (some five or six men) to the truth and and substantial accuracy of the three first degrees as described the preceding evening, four members spoke twenty minutes each, viz., *Rev. Mr. Wardner* of West Chazy, N. Y., the Editor of the CHRISTIAN CYNOSURE, Chas. A. Blanchard, and Rev John Levington of Mich.

This last gentleman, too well known to need other designation than his name, spoke often during the deliberations of the convention, and always with marked effect. By his books and personal labors, he is destined do much for the country and for Christ, against the "overflowing scourge" of the secret orders.

Mr. C. A. Blanchard made one very important point. He showed that every Mason who did not obey the sign or "due guard" of a Mason who was a thief or a murderer, and help him to escape the law, as every Mason is sworn to do, is just as much perjured as the Mason who reveals the whole ritual! The Mason is not sworn to help felon's escape the law, but *to obey all regular signs.*" If then, one Mason commits a murder, and gives a "sign" of distress, his brethren are sworn to obey that "sign;" and if they do not obey that "sign" and shield the criminal (as Masons who are good citizens would not), if violating the Masonic oath be perjury, every Mason who refuses to obey the "sign" and shield the Mason-murderer from the law, is just as much perjured as a seceder who reveals the whole ritual. And as all good men who are Masons say they would not obey the "sign" from the felon's hex, they declare the masonic oath not binding, and revealing the ritual to be no perjury!! Let this be pondered by every man who reads it.

As I was occupied more or less on committees, I cannot speak of the Macedonian Phalanx of God's Army met here, as I would be glad to do. Christ, who was present, marked, and his angel has recorded all. The prayer-meetings were like Pentecost; and like Pentecost the results which followed. Men from localities far remote, where Satan reigns and freedom and truth walk in sackcloth, hailed and embraced each other as brothers, with wet eyes and warm hearts. They prayed, they sang, they almost shouted, as angels did, "Glory to God!" "Peace on earth" And "Good will" not to Masons, but "to MEN," Masons included. The joy and the triumph were great.

So has passed this first great modern gathering of God's host in New York against the dens of darkness, opening towards hell, which are now crippling our popular institutions and cursing our land.

They who imagine this to be another Morgan movement are mistaken. That was a popular furor over a murdered man; this, an indictment of the power that murdered him in the name of "The Christ of God." That culminated in a political party and died of success. Success, in this movement, means the displacement of all religious shams on earth, and will culminate in the glory of God and the life everlasting. "Amen; even so, come Lord Jesus."

CINCINNATI OFFICIALS.

We are under special obligations to Rev. H. H. George, and Mr. Arthur Robinson, of Cincinnati, Ohio, for the most valuable response to our call for statistics respecting the relations of office holders to secret societies, that we have yet received. They have ascertained that of fifty-one city officials—six men only are not members of some secret order—divers of them belong to two or three such orders. There are about twenty-five more whose status is not yet ascertained. We hope they will finish the work, and let us know the precise percentage of official patronage that is thrown as a blind to the outside community, to prevent their discovering the fact that the government is run by secret lodges, and for the honor and especial emolument of the brethren. As far as ascertained, more than 88 per cent of the offices in Cincinnati, are distributed among the secret fraternities; and in this monopoly, the Oddfellows lead the Masons. For a wonder, the Mayor is a free man, at least, he appears to be under none of these secret obligations. As an offset to this, however, all the judges and magistrates but two, are members of one or two of the orders, and the Sheriff and Superintendent of the Court House are each members of three. One man, a director of the city Infirmary, is reported as belonging to nine secret orders. We are happy to learn that of the twenty-five Presbyterian ministers in the city and vicinity, only one (a Mr. Hawley) is a Mason; also one Congregationalist, Henry D. Moore, is a Mason of eighteen degrees, and otherwise unsound as reported. The Episcopal clergy furnish the Masons with three candidates for chaplaincies, (Mr. Gray often officiating as such) and the Methodists five or more, two Presiding Elders, Van Cleve and Chalfant, being of the number.

Mr. Robinson adds: "Notwithstanding so few of the Presbyterian ministers of the re-united church are members of secret societies, only the two German pastors dared to sign the call for the anti-secret convention which met here in June. Several refused to attach their names to the call who expressed their sympathy with the movement. A few years hence, when the movement will have become popular, they will be ashamed of their cowardice."

Under all despotisms, men fear to express their political sentiments when they reflect upon their masters. And surely a million of tyrants confederated and acting with profound secrecy, striking with more hands than Briareus, but concealing them are an hundred fold more to be feared, than any single tyrant that ever reigned.

Most heartily we thank brother Robinson for his faithful pains-taking in this matter. Who will do us the same service for Chicago, Pittsburg, St. Louis, Washington, Cleveland, Philadelphia, and every other city in the nation?

H.

OUR LECTURER AT HOME.

Mr. C. A. Blanchard, Agent and Lecturer of the National Christian Association opposed to Secret Societies, rested at home two or three of the first days of November, on his way from Iowa to New York. An announcement in the Wednesday morning's paper that he would speak in the evening on "Masonic Obligations," filled the Chapel of his *Alma Mater* promptly, at the hour, not merely with those who had known him as a fellow student or pupil, or were in sympathy with his views and adhering Masons were drawn together by the fame of his labors abroad, since the commencement of his present agency. From the beginning of his speech, which was extempore, to its close, he had a most attentive and delighted audience, almost realizing an exception to the proverb that "A prophet is not without honor save in his own country and in upon secretism, but strangers and opposers his own house." For all wondered at the rapid development of intellectual power which they witnessed. The younger and less reflecting, extoled his ready and racy utterance and perfect mastery of his subject. Old and earnest anti-Masons acknowledged with tears and laughter, their joy that their testimony and warnings were not to be lost and forgotten for the want of young men to take up the war and push it to victory, when death shall remove them from the field of strife. They felt that they had been permitted to see and hear one who is "a chosen vessel" to hear to the generation they are soon to leave, the truth that shall save them from the most fearful perils of the age. Even Masons had to confess that he was no despicable adversary; that he met them fairly and treated them in a gentlemanly manner. For indeed he conceded to them all, and even more than they can rightfully claim, and then showed them that they had no solid ground on which to place the soles of their feet: that when all is conceded that can be maintained with the least show of plausibility, Freemasonry is a sorry concern. It is indeed a bad business, and the best thing they can do, is to be done with it, to come out of that suspicious darkness, and live and walk in the light. His eloquence was a sweeping rain that overflowed all the hiding places. May God mightily uphold, protect, and guide this young champion, and make him a strong and polished shaft in His own hand, to be turned aside neither by threats nor bribes, by flatteries nor slanders, until in the good fight of faith, he shall triumph beyond his highest hopes. We can commend our agent to all who want lecturers with greater confidence than ever. We do not fear the disappointment of any reasonable expectations. H.

ITS ALL IN THE BIBLE.

A brace of worthy brethren of the mystic tie, lately defended Masonry to a young lady, by the grave assertion that "*There is nothing in it that is not in the Bible.*" "Even the pass-words" said they "are all taken from the Bible."

Well we would like to have them or any one else inform us in what part of the Bible the account is found of the undress regalia with which the candidate for Masonic honors is adorned upon occasions of initiation. Where in the Bible is the account of the murder and resurrection of Hirom Abiff? or of Akiross or of the execution of their murderers? Jachin and Boaz, Tubal Cain, Shibboleth and the widow's son are spoken of in the Bible, but where is *Mahabone* written? Where in the Bible are men taught to worship "*the Grand Architect of the universe,*" or to swear under penalty of having their throat cut across, their tongues and bowels torn out, and other like refined and sanctifying inventions of Freemasonry? Can we be enlightened on these points or do they pertain to the ineffable secrets of the order? Is there a concealed mystic language running through the Bible which Masons only can discern so that they can read these things where they are invisible to all cowans and eavesdroppers? If so they may all be in the Bible, though common people are unable to find them.

But we have another difficulty with this defense of Masonry. The most blasphemous, profane swearers find the names which they blaspheme in the Bible. They may say with truth, that every word and phrase in the entire vocabulary of their profanity is found in the Bible. The ordinances of Divine worship Jewish and Christian are contained in the Bible; may wicked men therefore celebrate those ordinances as a part of the amusement of their midnight revelry, and then justify such profanation on the ground that there was nothing in their ceremonies and mock prayers but are taken from the Bible? They go through the form and use the words of worship as prescribed by inspiration, but they profane them and herein is the proof and aggravation of their wickedness. And since it is evident that the rites and worship of Freemasonry may be equally alien from that required by the God of the Bible; it is also evident that the sin of those who practice it may be great in proportion as they borrow their words and forms from the Bible. Do they use them as God intended, or do they profane them and provoke the Holy One by their strange vanities? B.

NEWS ITEMS.

Spain has at last elected a King. The Duke of Aosta, son of Victor Immanuel, King of Italy, is the fortunate or unfortunate individual; which it will be, time must show.

ROME.

The Italians have sacked the Quirinal, the Pope's private palace, and the great repository of papal archives. Whereat Antonelli and the Pope utter most dolorous and vehement protests against this robbery and confiscation of private property. It is said the Pope intends to retire to Malta, in the event of Victor Immanuel's coming to Rome. This is a disinteresting state of things to mercenary or sincere Romanists. Protestants will generally see in the end of the Popes temporal sovereignty, and these attending events, a fulfillment of Rev. xvii., 16. But notwithstanding all these indignities to the Pope, the law compelling Protestants to worship without the walls of the city, is still enforced. Even tyrants hate oppression when it is inflicted upon themselves, but this has little power to incline them to concede equal rights to others.

FRANCE.

The bombardment of Paris is still delayed. The convening of a National Assembly to organise a government competent to treat with Prussia for peace, is talked of. The war continues without decisive or strongly sensational events. The Prussians have lately taken the fortresses of Verdun and New Breisach, and the City of Lyons. The French have sent their fleet north to Hamburg, have retaken Orleans; and Trochu threatens by a sortie from Paris, to form a jonction with the army of the Loire, and meet the main army of King William with one of equal or superior numbers and appointments. Before this feat is accomplished, however, it is more probable that the army of the Loire will be hurled back to Tours by Prince Charles, and starvation and bomb shells will force Paris to capitulation.

THE FALL ELECTIONS

Have generally called out a light vote. As usual, in such times, the Republican vote falls off more than the Democrats. Consequently, Republican majorities are diminished, and the Democrats have gained rather more members than the Republicans. Not enough however, to change the relative position of the parties in any important respect.

The election of Governor Brown of Missouri, a former radical anti-slavery Republican by the fusion of bolting Republicans and Democrats with a majority of thirty or forty thousand, makes the strongest sensation of the campaign. He ran as an Independent Revenue Reform Republican, against General Grant's regular party candidate, the present Governor.

Since the resignation of Secretary Cox and other like events, many of the best men of the nation, and friends of President Grant, are becoming anxious and troubled at what seems to them, a want of back bone or sterling integrity or clear moral perception in the President. The fear is openly expressed in leading Republican journals, that he has surrendered himself to the small political demagogues who seek by secret rings, to monopolize the offices and run the government, some ascribing it to the morally benumbing power of "the inevitable cigar," none considering that to be a good adhering Oddfellow, as the President is said to be, is to be inevitably and unavoidably a bondman of those secret rings of small souled demagogues, who do run the government, and are, *de facto*, to the government to-day. H.

A CORRESPONDENT sends us the following from the *Washington (Iowa) Press*, adding that the editor is a Mason. No better proof of Mr. Blanchard's efficiency could be desired, than this notice, and the strong organization noticed in another column. The editor makes one mistake. Mr. Blanchard graduated last summer, at Wheaton.

BLANCHARD'S EXPOSE OF MASONRY.

On Tuesday evening of last week Charles A. Blanchard, son of Rev. J. Blanchard, President of Wheaton College, Ill., began a series of four lectures on the history, principles, obligations or oaths, and anti-Christian character of Freemasonry. He is the only speaker of sufficient charm to fill so large a hall as Everson's four consecutive nights, who has visited us. Perhaps the curiosity awakened by the promise of exposing certain secrets helped draw the crowd. But he is a capital talker, and a reasoner so clear and cogent that if you admit his premises you must generally accept his conclusions, whether you like to or not. He is but twenty-two years old, not yet college-fledged, and is certainly a young man of rare promise.

We intended to give a synopsis of his lectures, but have no room this week, at least.

It certainly is no more than just that the subject of secret societies should receive a candid, prayerful examination. If these orders can in the spirit of Christ be approved let that be done, but if not, let them be opposed as hostile to the church and cause of our Redeemer for whose honor every Christian should be as jealous as Elijah. An aged friend in Mass. sends the following excellent suggestions for all our churches:

I believe our churches would aid the cause by adopting a resolution something like the following:

WHEREAS, many worthy members of this and other churches entertain doubts as to the moral tendency of secret societies and especially Freemasonry, therefore,

Resolved, That a committee of three of the members of this church be appointed to examine, enquire and report at some future meeting, whether in their opinion there is anything in Freemasonry and other kindred societies inconsistent with true religion.

Again let individuals labor with those members of the church who are Masons, provide reading for them, providing they will read. If they will not, conclude that they are Masons dyed in the wool.

If they will read, I feel sure they will leave Masonry. This is my experience.

On The Road.

From Washington, Iowa, where we last stopped, the "Lecturer" was expecting to go to Menomonie, Wis, but receiving a notice of postponement he turned aside to Cedar County, and held three meetings at West Branch, one at Downey and four at Springdale. At this place we organized an association or revived one, securing about ninety members. The moving spirit in the work here has been our brother A. C. Staples, who is tireless in his endeavors. Among those who joined the society was a gentleman, Samuel B. Macy by name, who has an excellent reputation in that county, was lately a Mason, and considers Masonic obligations null and void.

From Springdale we went to Mt. Vernon in Linn County. At this place is located Cornell College, a Methodist institution, having about two hundred students, fair buildings, a beautiful site, and considerable money.

I was told that every officer in the College was a Mason. How that may be I do not know, as I did not meet one of them. The students whom I had the pleasure of meeting, seemed to be independent, thoughtful young men.

Our meetings here were held in a Town hall, owned by Clark & Hayzlett, which was quite well filled on the Sabbath, the meetings being smaller on Friday and Saturday evenings.

Here an association was formed with about forty members; the constitution being signed first, by a Presbyterian minister who stood up for the cause of Christ as a Christian should, and second by a man who had been a Mason twenty five years whose name was Sawyer. God protect those men who have sufficient courage to come out of this anti-Christ at this day.

The College societies were three open, and one secret. There is hope that this secret association may be abandoned, at least two young men connected with it, by name, McCune and Goodell, informed me that they were about to withdraw, and wanted information about College Anti-secret societies. They were referred to the "*Independents*" of Ann Arbor. Would it not be a good plan to have an association of this name in every college throughout the country, spending the time and money which the Greek Fraternities devote to unmanly ceremonies in honest work for the good of mankind. There are at Mt. Vernon a number of strong friends to our cause. We shall be surprised if this association does not accomplish much.

Wednesday, Nov. 2d, 1870, we had a meeting for general consultation in the College Chapel at Wheaton. The most interesting part of the exercises was the following anouncement by Pres. Blanchard. "Philo Carpenter has agreed to give $5,000 towards the building fund of this College, provided that $15,000 is raised aside from this donation. [applause.]"

On the way to Syracuse we remained over night at Oberlin which has grown strong by standing by its principles. Here we met Ex. Pres Finney, Pres Fairchild, Prof Morgan and Prof. Cross to whom we are indebted for many kindnesses; also at this place did we find our classmate of former days, W. O. Bart, who was a brother *now as then*. By invitation I spoke to part of the students in the College Chapel, Prof. Morgan presiding. Let us thank God and take courage, the influence of Oberlin is and will be felt.

From this place, to Pittsburg, where resided some of those who aided in forming our National Association, Dr. Sproull, Prof. Milligan and others. Bro. Milligan introduced your agent to Dr. Sterrett, who is said to be the best Oculist in the state. Here too is Prof. Sloane, who addressed the Cincinnati Convention. Through Mr. Milligan's energetic labors we had a meeting in Rev. Mr. Reid's church, Tuesday evening, Nov. 8th, a small audience but a good meeting, all things considered. It is real heart-warming to get into places like Oberlin and Pittsburg, where there is a home sentiment which sustains you, and friends who can and will help. Not that there are no other places where this is the case, but that this is especially true here.

The Penitentiary for Western Pennsylvania is located at this place. The prison Chapel, said to be the finest in the U. S., has stained glass windows, grained seats, and frescoed walls, for a view of which I am indebted to Rev. Mr. Milligan, Chaplain.

We are to have a few meetings up the River Monongahela through the exertions of Rev. John W. Sproull, editor of the *Reformed Presbyterian* a paper with which the CYNOSURE should exchange. After these meetings, the Syracuse Convention, until which, *vale.*

PUBLISHERS' DEP'T.

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NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adams Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Anti-Masonic Tracts.

We now have a series of 7 tracts and many of them have already had a very wide Circulation and done a great deal of good.

These tracts are sold at the low rate of $1.00 per 1000 pages, and there are 2 tracts of 2 pages each, 4 tracts of 4 pages each, and one of 12 pages.

We ask Contributions to

A Tract Fund,

FOR THE

Free Distribution of Tracts,

that we may respond to the many calls for tracts to distribute.

Many of our most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of anti-Masonic Literature if they could have them free?

WHO WILL RESPOND?

Masonry in its True Colors.

The present war in Europe has disclosed the true nature of several things, and first among others that of universal sufferage. When brought to the severe test of war—when pricked with the bayonet, that splendid bubble of demagogic ambition, that mirror in which the despot sees himself, universal sufferage, fades away like the unsubstantial wreck of a vision, and leaves a deluded nation in humiliation and shame.

To allow men to have a voice in government before fitting themselves to know something about it, is so manifestly absurd, that the only wonder is, that any sensible people would tolerate it for a moment. If you want good soldiers, like the Prussians, first educate men to it; and if you want good, safe voters, first give them, in their younger years, an American Common School education.

But another thing which the European War discloses, in its true colors, is Masonry. The head men of the Prussian government, one of the most absolute governments in Europe, are Masons. King William, and the two princes, his son and nephew, it is said, are Masons. Here then, we find two remarkable facts in close juxtaposition, viz., absolute government and Masonry; which tends to confirm what the CYNOSURE has always maintained, that the machinery of Masonry is admirably well calculated to serve the purposes of despotism, and is destructive of Republican government.

The disclosures, however, do not stop here; but the innate meanness and vileness of Masonry, in seeking to rule by violence, and terrorism, is also disclosed. In illustration of this fact, we have a telegraphic dispatch from Tours, of the date of Nov. 10th, which states, as coming from the beleaguered city of Paris, that as King William has been "*expelled from the Order of the Grand Lodge of Freemasons, all brethren are empowered to kill him.*"

Here we have Masonry in its true character, as depicted by itself. It claims a right higher than that of any known law, among civilized nations; that is, the killing of the members who incur its displeasure. Masonry thus makes itself a nest of murderers: its Grand Lodges are dens of assassinators.

This same trait of Masonic character was exhibited in our war of rebellion, where the rebel leaders undertook to terrify the government officers by outlawing such as dared to interfere with what Masonry had been contending for for many years, viz., slavery.

No civilized, Christian government ever dreams of outlawing a human being for any crime whatever; but every one is allowed to have counsel, testimony, and a fair trial. But here is a power, viz., Masonry, springing up in the midst of Christendom, which seeks to ally itself with universal sufferage in France, with absolutism in Prussia, with aristocracy in England, and with democracy and slavery in the United States; which presumes to outlaw those who oppose it, and put them on the same level with wolves and noxious vermin.

The CYNOSURE has undertaken to open the eyes of the young men of America to the true character of Masonry—to its meanness, baseness, and unmanliness, and especially to its opposition to true religion, morality, and republican institutions; and to perform this task, there is need only to offer such evidence as "the order," in its blinded pride and arrogance, freely and unsuspectingly furnishes of its own accord. Like monkhood of Luther's day, it has become too besotted with ignorance, superstition, and power, to see its own monstrous deformity; and even while playing the part of whore-master, chuckles over the idea of being "better than religion."

Testimony of Wisconsin Wesleyan Conference, on Secret Societies, Temperance, Etc.

3. Your Committee believe the only normal relation of man to man is *fraternal equality*. Hence all centralized governments or organisms, whether social, civil, or ecclesiastical, which put the few in place and power, and the many in dependence and subjection, are violent transgressions of the spirit and precepts of our holy religion. Therefore, we are persuaded that the gospel is but partially preached when it does not exclaim and protest against such organic dispositions, however imposing they may be made by kingly crowns or princely diadems, nor are they the more sacred for being gilded with the sheen of episcopal pomp, or be-dizened with the rich robes of priestly pride.

4. Your Committee do not deem it necessary to discuss the merits of the Temperance Reform. Its principles are known, and its claims are admitted by all good and right minded men. But we would renewedly pledge ourselves to unite our best efforts with all who are openly and bravely battling to banish a usage from the land which necessarily brings in its train poverty and want, vice and crime, death and desolation; and we promise not to forget, when the time and occasion shall come, that our votes, though they may come down silent as the snow flakes, shall come down

"As lightning comes to do the will of God."

5. It is wonderful to your Committee that men of average intelligence should suppose an institution which is more centralized than any other in Christendom, with titles which of right belong only to God, but which nevertheless are fitting exponents of the assumed power centered in the despots who wear them—that they should think such an institution can coexist with fraternal equality, or be productive of anything but strife between the oppressed and the oppressor. If to this anti-Christian assumption of power, is added the darkness of secrecy, the institution becomes still more anti-Christian, for Christianity labors, by every mode of presentation, and figure of illustration, to make its principles and duties, its deeds and demands, luminous before the eyes of all men. If in addition to these features they place the dragon of wrath and ruin at their portals, to guard the secrets of their dark habitation, it is still more intensely anti-Christian; for Christ forbids all cruelty, revenge or unbrotherly acts even to our enemies. If finally such an institution is so limited as to include the comparatively favored few and excludes the comparatively unfortunate many, while Christianity provides for and extends its invitation to every creature, we appeal to the candor and common sense of the world to say if any institution more entirely anti-Christian can be conceited. Ku-Kluxism and Masonry are samples of the above described institution.

6. The same as to its anti-Christian character may be said of war. All its waste and woe result from international law which provides for and justifies an appeal to might, to determine questions of right; and the eye of God sees nothing on earth more barbarous, brutal, absurd, than such a law. In the name of all that is sacred in the world-wide fraternity of our holy religion, every Christian, and all the churches ought to work and pray, that a law so barbarous and unchristian may be reformed. May the church not wait for the world to take the lead in the reform of this legal blot on civilization and religion.

7. Your Committee believe all the churches need to reform, in that they do not make systematic and full provision to supply the wants, to visit and help and to take care of any that may be disabled by accidents, whether at home or abroad. Every man and woman who joins the church should in that act join a perfect fraternal aid society in all that of necessity pertains to body and soul.

—*Am. Wesleyan.* M. BENNETT. J. W. DELAP.

Remonstrance and Protest.

At a meeting of the citizens of the Townships of Rochcreek, Richland and McArthur, in the County of Logan, called to take into consideration the best and most judicious plan of bearing our testimony against what we believe to be a usurpation of power, and an imposition upon the rights of many of the citizens, by the proposed laying of the corner-stone of our new court house "by the Masonic Fraternity," Joseph Aken was called to the chair and O. Speer appointed Secretary, after which the following Preamble and Resolutions were adopted:

WHEREAS, We understand by the public papers, that arrangements are making to lay the corner-stone of the new court house, which is now in course of erection in this county, "by the Masonic Fraternity." and

WHEREAS, We believe that for any organization, order, sect, or fraternity to be allowed such exclusive privilege, is a palpable outrage upon the rights of other citizens who have equal claims upon, and equal rights to that house which their money as well as that of the "Masonic Fraternity" has been employed in building, and

WHEREAS, We believe that Freemasonry is unwarranted by the word of God, is inconsistent with the principles of the Christian religion, is dangerous in its tendency and calculated to uproot republicanism and subvert the liberties of both church and state, therefore

Resolved, That we the citizens of said county do remonstrate, and solemnly protest against any organization, sect, order, or fraternity depositing in any corner-stone or any other part of that public building a "hermetically sealed box" containing any secret document for any other thing unknown, or refused to be made known to any or every tax payer in the county, and we further, and *most solemnly protest* against inscribing upon any corner-stone or any other part of that, or any other public building built with the whole people's money any emblems representing any organization, sect, order, or fraternity, and especially Freemasons and all such organizations, the principles and practice of which are kept concealed from a large majority of the inhabitants of the country.

Resolved, That H. George and Wm. Stewart be appointed a committee to lay the above preamble and resolutions before the Commissioners of the County, and to obtain, if possible, the publication of the same in a County paper and also to get a sufficient number of copies struck off in handbills for public distribution.

JOS. AKEN, Chairman.

C. SPEER, Sec.

September 5th, 1870.

Pres. Blanchard in Ohio.

I send a brief report of President Blanchard's lectures delivered at this place on the 7th, and 8th, of November. On arriving here, President Blanchard appeared some-what worn, but after resting till evening, repaired to the School Hall with about his usual vigor. While the audience was assembling, which proved respectable, he made some practical remarks on the subject of Masonry, to some school children who came in early. After a brief season of prayer, it was suggested that we adopt American style, which the citizens proceeded to do, by the appointment of O. O. Fowler Esq., to the Chair, and your correspondent as Secretary. President Blanchard then commenced by saying that when young he came to Ohio, where some of the best years of his life were spent, and to whose citizens he owed many obligations. He had been a hard working man all his life, but was glad to be here to-night. He came not to abuse people. He explained some of the grips, slips, and ridiculousness of raising the dead Hiram Abiff, and read the oath of the Entered Apprentice, and explained some of the abominations of the Master's oath. He then explained the age and origin of Freemasonry and the origin of "Free and Accepted;"—said the English were very fond of high-sounding titles. He said the manner of initiation could be amply proved by plenty of living witnesses, and gave the names of some, who were of unimpeachable character.

Initiation shut the mouths of many who would be glad to speak, as well as abandon the order. An extract was read from "Chase's revised Digest," to show the despotic power the Grand Lodge possessed to tax the local lodges, and its power to confiscate property under some circumstances. The speaker on closing, broke into one of those grand rhetorical strains in which he excels, calculated to awaken every slumbering element of the human soul.

On the evening of the 8th, while the congregation, which proved to be a housefull, was assembling, Mr. Blanchard spoke of the political character of Masonry. That while it professed to not interfere with politics, and comprised only about one-sixteenth of the voting population, it held from four-fifths to nine-tenths of all the offices in the land. On commencing his discourse proper, Mr. Blanchard said his business was to show that there are but two religions on this earth, viz., the true and the false. The religion of Christ is the true; the religion of the devil, the false. Moses said the people sacrificed unto devils. The people said let us make gods to ourselves, so Aaron made them a calf. Preachers join the lodge to get influence and money, so they adopt the false religion. All worship not paid to Christ, is to the devil. Paul said "The things that the Gentiles offer, they offer to devils, and not to God." He then quoted from Mackey's Lexicon to prove that Masonry was a religion. They claim that three degrees of Masonry lived up to, free a man from sin and make heaven sure. But the way to God is through Christ. It is impossible now to tell what these lectures, delivered in this valley of dry bones and Mah-hah-bones and Mammon worship will accomplish, but we hope for the best. The devil was considerably aroused, but there was no very serious disturbance.

Very truly yours,

B. REED.

Girard, O., Nov. 1870.

A New Association in Jefferson Co., Pa.

Pursuant to notice, a number of the citizens of Brookville and vicinity, assembled in the Town Hall, and called Professor S. W. Smith, to the Chair, as President of the meeting, and John Dell, Esq., Secretary.

A County Society was organized opposed to secret societies, and auxiliary to the National Christian Association.

After the organization, the Rev. J. Blanchard, President of Wheaton College, Ill., addressed the meeting in a very able and eloquent manner. Notice was given that the speaker would address the meeting on the following day, at 10 A. M., 2 P. M., and 7. P. M. In the evening President Blanchard spoke of the evil tendency of Freemasonry in subverting the institutions of America; the manner of initiating into the lodge: also by reference to Mackey's Lexicon, portions of which he read, proved clearly that it is regarded by members of the lodge, as a system of religion.

The speaker closed by showing clearly that this system of religion denied the divinity of Christ and the Holy Ghost, and was opposed to the good of mankind.

J. BELL, Sec'y.

Brookville, Pa., Nov. 11th, 1870.

The Work in Iowa—The Cynosure Heartily Endorsed—Masonry in the Good Templar Lodge.

Dear Cynosure:

O. A. Blanchard, Lecturer and Agent for the National Christian Association opposed to secret societies, has recently been giving a series of lectures in this Township as follows:

Three at West Branch, one at Downey, and four at Springdale.

Never before was Masonry and other secret orders so thoroughly analyzed in this region. A small Township Anti-secret society had been formed here of sixteen members; adopting a constitution after the model of the National. In the course of the above-mentioned meetings, it was read and presented for signatures, and nearly one hundred names obtained, including a renouncing Mason of three degrees, and a score or more of Ex Good Templars.

The following resolution was passed:

WHEREAS, the time has come when good men must unite in opposition to secret orders, or see Christ dishonored and free institutions lost, and

WHEREAS, the CHRISTIAN CYNOSURE opposed to secret societies, furnishes a bond of union to those engaged in the struggle, therefore

Resolved, That we, the people of Springdale, will do all that we can to extend the circulation of this paper. That we will subscribe for it ourselves if possible, that we will commend it to our personal friends, and all lovers of a free state and a pure Christianity through the world.

Six new subscribers for the CHRISTIAN CYNOSURE were obtained.

A meeting of the association was held by adjournment on the 11th inst. for the election of officers, and a permanent organization.

Our President elect has for several years held the office of Grand Worthy Patriarch in the Good Templar's Lodge.

He made public statements that he went into the lodge with no other view than that of promoting temperance; but the Masonic ritual, or something so near like it, and so many other foolish rites and ceremonies, had been introduced by Masonic members, that there was no time to do anything about temperance, without staying until it was time that honest folks were in bed; and that in his opinion it was designed as stepping-stone to Freemasonry, an institution to which he had always been opposed.

A. C. S.

Organization of an Anti-Secret Association in Washington, Iowa.

According to previous notice a meeting was held in the Reformed Presbyterian Church, September 24th, to organize an anti-secret association. After appointing certain committees, they adjourned till October 12th, when they met in the First United Presbyterian Church, and organized the Washington County Association. They adopted the following

CONSTITUTION.

ART. 1st. This association shall be called The Washington County Association opposed to Secret Societies, auxiliary to the National Association formed at Pittsburg in May, 1868.

ART. 2d. The officers of this Association shall be a President and one Vice President from each township in the county, a Secretary and Treasurer, who are to be selected by ballot annually.

ART. 3d. The objects of this Association shall be to disseminate truth upon the subject of secret societies, and to endeavor by all lawful means to banish them from the church of Christ which they disparage and supplant, and from civil society which they demoralize and corrupt.

ART. 4th. Any person may become a member of this Association by signing this Constitution.

ART. 5th. The annual and all other meetings shall be held at the call of the President, who, with the other officers, shall constitute the Executive Committee.

About 170 persons had signed the constitution up to Saturday noon.

The following officers were chosen:

President—John Palmer.

Secretary— ———Richie.

Treasurer—James Dawson.

Vice Presidents—George Brokaw, of Washington; Robert Braden of Crawford; A. Knox of Jackson; I. N. Smith of Cedar; Rev. R. Thresher of Dutch Creek; R. B. McMillan of Oregon.

S. R. Palmer, Jas. Dawson, G. Brokaw, J. M. McNay and A. Knox were made a committee to get subscriptions for the CHRISTIAN CYNOSURE, an anti-Masonic paper published in Chicago.

The proceedings of these meetings were ordered published in our city papers, in the CYNOSURE, *Advance*, *United Presbyterian*, and the *Statesman*.

Adjourned to meet in the Reformed Presbyterian Church on Nov. 6th, at 1 P. M.

Secretary Cox's Resignation.

Mr. Cox, the late Secretary of the Department of the Interior, resigned his office because the President would not sustain him in carrying out needed reforms, especially in the selection of persons for employment in the Department.

We sympathize with the endeavors of Secretary Cox and others to purify the government of its enormous corruption; but we perceive clearly that they have not begun right. The best and only way of effecting such reforms is to begin with Masonry, a prolific source of all kinds of double-dealing, insincerity, hypocrisy, and villainy. First get rid of Masonry, and then reformation will be comparatively an easy task. But so long as Masonry is honored in the land, it is idle to think of purifying our government of its corruption.

As to what the characters of a few clerks in the Interior Department may be, so long as Masonry is considered "honorable," "sacred," "holy," "divine," and so long as our Vice President can use his influence in favor of secret orders, is of no more consequence than a stump to the Mississippi. Thousands of good men, like Mr. Cox, will be undermined and borne away, making no more noise in the world, and producing no more effect, than the crash of a falling tree in the forest.

It is Masons who must be compelled to resign puerile, corruptive, soul-killing practices, and not good men their offices, like Mr. Cox, if we wish to save the country.

F. E.

Correspondence.

Editor Christian Cynosure:

In conversation lately with a Methodist minister who is both a Mason and an Oddfellow, the following statements in substance were made by us, for and against Masonry and Oddfellowship.

The Christianity of Masonry was discussed. I asserted that if a Chaplain in a Masonic lodge should pray in the name of Christ, and a Jew or any member of the lodge should object, if the objection was not complied with, and the person objecting should appeal to the Grand Lodge, I asserted that the Grand Lodge would require one of two things, either that Christ's name should be omitted in the Chaplain's prayer, or that the lodge should surrender its charter. This Methodist minister asserted in the strongest and most explicit language, that Christ's name could not be ruled out of a Masonic lodge. If I am in the right, will you through the CYNOSURE give the names of standard Masonic authorities, and also their language supporting the position?

This minister said he had on one occasion, made the oration at a Masonic display at Loda, Ill., and that the fraternity claimed it was a grand success, etc., he also went on to say, that in no case had he ever in connection with the lodge, surrendered his principles as a Christian, or his manhood. I inquired how that could be, and particularly in respect to his manhood. Said I, did you not surrender that when you were stripped of every thing saving, only your shirt, and with a rope around your neck or body, made to kneel and swear to the most wicked inhuman and cut-throat oaths?

After this, the question turned upon barbarism and civilization, as opposing principles. I maintained that to the extent that barbarism prevails among men, to that extent is civilization, law, and order, set aside. In proof, I referred to the barbarism that prevails among the savages. Should we leave our families, our fire-sides, our friends and homes, and go and live with them on the western plains, we would of necessity, be deprived of the benefits of law and order; but if instead of going among the Indians, we should simply adopt their barbarous customs and manners, we should in that event, deprive ourselves of the great benefit of civilization. But suppose that instead of adopting the particular form of barbarism, we should adopt a form *far worse*. What then? The consequences would be in proportion. Who will assert that the Indians have worse habits (unless they are Masonic habits) than cutting each others throats "across," cutting and tearing out hearts and vitals, and throwing them over the left shoulder, etc?

We appeal to every reader of the CYNOSURE, if you do not find on looking around, that wherever these secret societies exist, there it is that law and order are set aside, and trickery and corruption prevail.

J. S. HICKMAN.

Luddenville, Ill.

The following are a few of the many acknowledged Masonic authorities that support Brother Hickman's position:

The religion of Masonry is pure theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge. (Mackey's Lexicon, pp. 402.)

To require that a candidate profess his belief in "the divine authenticity of the Bible" or "a state of future rewards and punishments," is a serious innovation on the very body of Masonry. * * * It is anti-Masonic to require any religious test, other than that the candidate should believe in a God, the Creator and Governor of the Universe. (Chase's Digest of Masonic Law pp. 206.)

See also an extract from the *Mystic Star*, a Chicago Masonic monthly, in the CYNOSURE of October 4th.

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A Word of Greeting.

Abraham Lincoln once said, "I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel."

Those words are a faithful transcript of my own convictions in regard to Freemasonry as well as slavery. My opposition to these twin institutions, began to assume definite form and activity in my very boyhood, during the discussions connected with "the Morgan outrage," and the imprisonment of Wm. Lloyd Garrison in Baltimore jail, and my subsequent experience and observation, instead of modifying, have only served to strengthen the convictions then developed. And as I believe to-day, that the reason—lying back of all others—why slavery was not peaceably abolished, was the unfaithfulness of Christians; so I firmly believe, that if Freemasonry eventually comes to a bloody end, it will be for the same reason. Hence, I rejoice in the organization of a strictly "Christian Association" for the overthrow of that, in some respects, more formidable and dangerous foe of Christianity and Republicanism, than even slavery, called "Speculative Freemasonry."

But I only took pen to indorse the whole movement. God bless it! It is of God, and God will bless it. God bless the CYNOSURE, its editors and publisher! God bless the editors and the people generally, who sympathize with the cause. God bless the poor ministers that, like your humble servant, have been driven from the pulpit, to the farm and workshop, for support, by such secret appliances as the dark orders have the power, so skillfully, to wield. God bless the dupes of the mysterious orders, and show them the way out. And God bless the uninitiated young men (and *women*) and give them grace to resist every temptation to *go in*.

It has not been my pleasure to attend a single session of the Association. But a good brother has been pleased to furnish me with the CYNOSURE from its commencement. And as to the rest, "though I be absent in the flesh, yet am I with you in the spirit; joying and beholding your order, and the steadfastness of your faith in Christ."

A. D. LOW.

Timber Creek, Iowa.

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ASHLAND, Ohio, Nov. 3, 1870.

Editors Christian Cynosure:

It is indicative of some serious trial in reserve for a people, when high-handed illegal proceedings can be had before them, without alarming them. Of this nature, was the occurrence of the laying of the corner-stone of the new Court House for Richland county, in this State, last September, by the order of "Free and Accepted Masons." I was told last week, it was laid by them, with great pomp and ceremony. Upon the auspicious day set for it, they proceeded with solemn importance to lay the said corner-stone, and to deposit certain Masonic documents and reminiscences beneath it. Now what particularly is to be inquired into here, is this: By what authority did the Masonic fraternity lay that stone? We wish to be understood as writing it down for a high-handed usurpation: yet we are willing to raise the question of its legitimacy as showing it in its true light. Who then authorized the assumption to lay that stone in the name and by the authority of the people of Richland county? We call the attention of Masons themselves to the nature of that proceeding as without authority from the people; and therefore a usurpation that cannot pass unnoticed. It is certain that the step involves a disregard of the power and authority of the people—*i. e.*, a real revolution; and if Masons themselves present it as mere play, yet let them be told they are playing with fire. Gentlemen of the fraternity, is it not well for you to pause and think? Suppose the Methodist, or the Presbyterian Church, had proceeded to lay that stone with no other or higher authority from the people than that which you assumed, what would have been the character of the deed? Would you as citizens, have submitted to it? You know you would not. Is then your action any better than theirs would be? You would repudiate theirs, in such a case, and what less can you expect from them, than that they should repudiate yours? Do they want a Court House dedicated to Masonry? Or are they to depend on Masonry to secure law and justice in Richland county? Justice in this country is to be administered in the name of the people, not in that of the order of Freemasons, nor under any of their laws, oaths, or pompous dignitaries.

S. B.

Receipts for the CYNOSURE from Nov. 1st to 15th, 1870.

Extra papers, $1.25; W. L. Hunt, 25c; Charles Murray, 30c; Rev. J. Mack, J. S. Hickman, and John. E. Ward, 50c each. Elder Miller, and O. E. Callendar, 60c. each, Ebert Marcy, 90c.

C. Van Wormer, D. F. Shepherdson, D. H. Good, H. W. Hampe, John Eckels, Samuel Fletcher, A. H. Anson Rev. A. Renfrew, Samuel Falley, Wm. Wing, Eli Tapley, Dea C. Parsons, Z. Eastman, J. O. Higgins, T. B. Arnold, J. B. Hamilton Isaac Preston, J. K. Spencer, L. N. Stratton, Wright Barrett, Daniel Carpenter, Isaac McDuffee, Wm. Douthett, L. B. Skeel, S. L. Fay, S Robinson, Rev. C. H. Jones, J. W. Beebe, Harris Spafford, W. B. Shaffer, Samuel Allen, J. M. Wallace, Jacob Bixler, J. G. Stearns, J. B. Nessel, James Stewart, Geo. Higgins, D. Kirkpatrick, P. B. Chamberlain, Geo. W. Merritt, J. G. Stinson, H. O. McCain, James Coon, O. R. Hagerty, E. N. Austin, Rev. J. P. Stoddard, J. T. Wheeler, James Kennedy, and Austin Dissell, $1.00 each. Geo. Brokaw, $1.10; David Keister, and James Stanear, $1,25 each; John Mottor, and Sinus Kibbe, $1.50 each.

Philo Carpenter, J. L. Barlow, H. A. Fischer, Rev. J. B. Vonvalkenburg, Newell Callendar, Wm. D. Anderson, S. Mills, S. H. Foster Rev. I. A. Hart, and Rev. F. Smith $2.00 each.

O. C. M. Dates, $2.60; D. Yant, and J. L. Andrus, $3,00 each; David Edwards, $5.00; J R. Baird, $5.60; O. A Blanchard, $14.00. *On pledge*, Philo Carpenter, $300.

The Master Hath Need of the Reapers.

The Master hath need of the reapers,
And, mourner, he calleth to thee;
Come out from the valleys of sorrow,
Look up to the hill-tops and see
How the fields with harvest are whitening,
How golden and full is the grain.
O, what are thy wants to the summons!
And what are thy griefs and thy pain?

The Master hath need of the reapers,
And, idler, he calleth to thee;
Come out from the mansions of pleasure,
From the halls where the careless may be.
Soon the shadows of eve will be falling
With the mists, and the dews, and the rain;
O, what is the world and its follies,
To the mold and the rust of the grain.

The Master hath need of the reapers,
And he calleth for thee and for me;
O haste, while the winds of the morning
Are blowing so freshly and free!
Let the sound of the scythe and the sickle
Re-echo o'er hill-top and plain,
And gather the sheaves to the garner,
For golden and ripe is the grain.

—*Selected.*

Faith.

The first beams of the morning sun streamed into the wretched attic where Nettie, a little five-year-old maiden, knelt at her morning prayer. She had stolen out of bed softly, so as not to waken her invalid mother, and hungry and cold, knelt down beside her to repeat the Lord's prayer. "Give us this day our daily bread." The sacred words sounded like a mockery as they fell from the lips of a starving child, but not a shadow of doubt dimmed the wasted little face. When she had finished, she rose and looked around her; not a crumb was to be found in the cold comfortless room, and "Mamma" had told her if she asked her Father who lived up in the beautiful blue sky for bread, He would give it her. Her heart sank for a moment, but suddenly a bright thought struck her; she must go and look for it. To hurry on the shabby little cloak was the work of a moment, and patter, patter, went the little feet down the long stairway, through the dark court and dingy alley, out into the crowded street. It was a lovely morning; the promise of a perfect day was shining in a cloudless sky; the wind blew fresh from the sea. It brought a tinge of color to Nettie's pallid face. She had been frightened a little at the throng of strange people, at first, but God would take care of her, and she struggled bravely on. Presently her eyes fell on a baker's window and the child's heart leaped for joy. Plenty of bread for hungry wayfarers there. Oh, how nice they looked, the crisp rolls, dainty cakes, and fresh pastry, that lay behind the crystal panes. She did not know how famished she had been. It was early yet, and the baker, a big man, with rosy face and keen gray eyes, was alone in the shop when she entered. He glanced smilingly at the little waif standing there, with the sunlight shining softly on her tangled golden hair.

"I've come for it," said she, confidently.

"Come for what?"

"My daily bread," pointing at the snowy loaves temptingly displayed on the counter. "I'll take two if you please, one for mamma and one for me."

"All right," said the baker, folding up in a brown paper and handing them to his little customer, who started at once for the door.

"Stop, you little rogue," he cried, roughly, "where are your pennies?"

"I ha'nt got any," said the child simply.

"Ha'nt got any?" he repeated, impatiently. "You little baggage, what brought you here then?"

The angry words frightened the child: the poor little mouth quivered, the blue eyes filled with tears.

"Mamma's sick and Nettie's so hungry," she sobbed piteously, "and mamma said God would give us our daily bread, and so when I got up this morning I asked Him for it, and then I came here."

Simple, trusting faith of childhood! No wonder that the rough baker was softened by it, and sent the little maiden back with light heart and well filled basket to her mother's side. No wonder that to the poor sufferer "her face was the face of an angel," and as she listened to the simple story, she murmured softly: "The God of the fatherless answereth prayer. I should have called you Faith, my child."—*Selected.*

The Bible.

The following description of the Bible was found in Westminster Abbey, nameless and dateless:

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains everything needful to be known or done.

It gives instructions to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of the household, and the wife as the mistress of the table; tells him how to rule, and her, as well, how to manage.

It entails honor on parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and the blessing and protection of the Almighty to all that walk by its rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust; and promises a father to the former, and a husband to the latter.

It teaches a man to get to his house in order, and how to make his will; it appoints a dowry for his wife, entails the right of the first born; and shows how the young branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and trespasser.

It is the first book, the best book.

It contains the choicest matter; gives the best instruction; and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from time everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matter in debate; resolves all doubts; and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short, it is a book of laws to show right and wrong; of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies, and confronts all errors; and it is a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities and strange events, wonderful occurrences, heroic deeds and unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, the human tribes and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that was ever produced; the best will that will ever be signed.

To understand it, is to be wise indeed: to be ignorant of it, is to be destitute of true wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion; it is the school boy's spelling book, and the great and learned man's masterpiece.

It contains a choice grammar for the novice and a profound mystery for a sage.

It is the ignorant man's dictionary and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave; it is also its own interpreter, and that which crowns all is, that the Author is without partiality and without hypocrisy, "With whom there is no variableness, neither shadow of turning."—*Selected.*

Tobacco-drugged.

God made man to use his natural healthy powers for his glory. He does not wish them stimulated to frenzy, nor stupefied in inactivity; and hence all stimulants and narcotics when habitually used to prevent the steady action of body or the mind, are dishonoring to our Maker and our Master.

The condition of those who habitually use tobacco may be expressed in the word "drugged." They are not in a natural, healthy state. They are filling their system with a powerful medicine, that in a measure deranges and poisons the currents of life.

If it were the fashion for men to go about the street with vials of paregoric dangling from their lips, it would then be tolerably plain to the community that they were indulging in a dangerous habit of medication. But the man who substitutes a cigar or pipe for the vial, is doing the same thing, and all intelligent people who reflect upon it know it.

But the saddest feature in this drugging is, that it is practiced upon that most delicate organization—which stands half-way, as it were, between soul and body—the nerves. Tobacco would never be used but for the nervous exhilaration it produces. Many do not find this out till they try to leave it off. Then they realize that they are bound in the chains of a nervous appetite; that they have lived in a gentle but most harmful intoxication for years—an intoxication which, when it is dispelled by abstinence, leaves them wretched, moody, stupid, and distressed; and makes them feel like slaves who rattle their chains but know not how to snap the fetters that have been slowly twined around them.

It is a sin to poison the nerves. It is a sin to seek for a gross and stupid happiness by drugging and defiling God's beautiful masterpiece of creation, the human body. "For ye are not *your* own, ye are bought with a price; wherefore glorify God in your body."—*Little Christian.*

The True Source of Union.

The secret societies know very well that union begets strength, and in their impious union is *their* strength—the strength and power of the prince of darkness. Let us, who are children of light, be united more than they, and let the soul of our union be true love to Christ and his kingdom, and to all men—the Freemasons and Oddfellows not excluded. Let us show them that only in Christ there is true love and true fraternity, of which Masonic fraternity is but the impious disguise, just as their liberty and so-called equality are but the impious disguise of true Christian liberty, and true Christian equality. F. A. W. R

Are You in Earnest?

As a city minister was going down —— street, a small boy hailed him, called him by name, and saying:

"Mr.——, my mother wants to see you."

"For what" he inquired; "Is she sick?"

"No," said the boy "but she wants to see you about my papa."

Immediately the good missionary turned and went with the little fellow to the house. He found the mother exceeding joyful; and inquiring into the cause of her happiness, found that his prayers and efforts for the conversion of her husband had been attended with Divine blessing. The happy woman said,

"O, sir, your visits to my husband have been the means of his conversion. Other persons have visited him and talked to him by the half hour, and urged him to seek the Lord but he would answer them in a trifling way saying, 'I will attend to the matter when the time comes.' But, sir, when you left him, after talking with him and giving him tracts, he said to me, 'That man looks as if he meant all he said; and I must read my Bible, that's certain.' And sir he has persevered and he is a new man. He goes to church with us, and we are happy in the Lord."

Fellow laborer for souls, are you really in earnest? Do those who hear you, feel that you really mean what you say?—*Religious Intelligencer.*

Is the Church Falling Behind?

Many who profess to stand on the walls of Zion and to defend the church of the living God, are found contributing their means, and giving their willing support to institutions which are diametrically opposed to everything that is just and christian in its character. A few months since I heard a professed minister shame the churches, because they do not take care of their widows and orphans, saying that "because the churches had become so negligent in their duty, many ministers were compelled to join such societies, so that after their death their families would be taken care of.' But suppose the church is growing indolent in benevolent enterprise, whence comes this dull inactive stupor which brings reproach and shame?

Have not the wealthiest members joined these societies? And when they have money or means to contribute for the aid of the poor and destitute, do they not give it to the lodges, instead of giving it to the needy members of the church? Yea more, do they not forsake the church almost entirely, and go away after strange gods, coming no more to the sanctuary of the Lord? Verily if the church were as selfish as those fraternities, and confined her favors within her own organization, her poor and needy members would doubtless be as well taken care of as those of any other organization. W. H. GRIMES.

Short Sermons—No. 5.

If any one hesitates whether, as a Christian, he ought not to come out of the lodge and abandon it for ever, let him read the last four verses of the eighth chapter, first Corinthians. These verses read as follows:

10. For if any man see thee which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, least I make my brother to offend.

The meat which St. Paul alluded to in these verses, is that meat which was offered by pagan worshipers to their idols. It was the custom of the ancient pagans to have a feast out of such meat in the temples, where the sacrifices were made, just as Masons often now-a-days have feasts, frolicking, and dancing in their halls and temples. Indeed, those who have seen Masons at the fine dinners which they give in their temples, where the altars, the jewels, and other sacred things of their mystic worship are kept, can form a very good idea of the feasts which the luxurious pagans of Corinth used to hold in their temples.

Now St. Paul seems willing to admit that a Christian, who looks upon meat only as a means of satisfying hunger, may eat of any meat for that purpose, whether cooked in a pagan temple and there offered to idols or not; but at the same time he says that it is best not to do so; for, by so doing, we should sin against the brethren, and wound their weak conscience, which would be sinning against Christ.

By the word *knowledge*, used in these verses, St. Paul means the knowledge of the true faith. When a man once has this knowledge, it is of no consequence to him whether the meat which he eats has been offered to idols or not, or what importance or significance others might attach to meat so offered. He, in his own conscience, is free to eat it, as a gift from God, and not from the idol to whom it may have been offered. But inasmuch as his motives are liable to suspicion, as it is utterly impossible for the world to know whether the Christian partaker of idol-meat is not an idolater at heart, as it is every ones duty to avoid the appearance of evil, as Christianity is light and not dubiousness, and as every Christian should let his light shine before the world, therefore, he should utterly abstain from eating idol-meat, even to the degree of never eating any meat at all, if necessary.

It is true, a Christian may go into a lodge of Masons, feast in their temples, engage in strange mystic rites and ceremonies claimed to be better than religion; he may be hale-fellow-well-met and boon-companion with infidels, Jews, devil-worshipers and Mahometans; he may attach a serio-comic religious importance to the tools of Masonry, to leather aprons, and corn, and oil, and wine, he may be seen in the practice of the most dubious and suspicious arts, such as are resorted to by rogues, thieves, and conspirators, and which are always kept in the dark; never being allowed to come to the light. A man may do all this, and still consider himself a Christian; but what must such a man be thought of by those who, for conscience sake, would abstain forever, as St. Paul would do, from so harmless a thing as eating meat at all?

We would not abridge the liberty that Christ gives to his followers; but at the same time, those followers ought not to impose unnecessary burdens upon the consciences of others. True charity, (we mean a living Christian charity, not an artificial, meretricious, Masonic charity) teaches us to hope all things and to believe all things; and so we might see a professed Christian going into brothels, gambling houses, and drinking saloons, yes, we might even see a minister of Christ frequenting Masonic lodges and still hope and believe that he might be a Christian, holy, and pure—for all things are possible with God. But still, we do not see how he can be manly, generous, just, refined, merciful, and kindly to burden our conscience, our faith, and our hopes with such an immense load, almost more than a human being can bear. In fact, we are expressly told by the Apostle Paul himself, that "we cannot be partakers of the Lord's table, and of the table of devils." We don't see plainly how the man who eats meat offered to idols, who goes into brothels, or who finds any peculiar virtue in a lambskin apron, or religion in a Masonic Lodge can be a pure minded Christian. He may be so, possibly; but it wounds our weak conscience terribly to credit it.

We are left to infer by our text, plainly and unequivocally, that if ministers of Christ who ought to abound in liberty, knowledge and strength, frequent the temples of idols, and engage in pagan rites and ceremonies, they embolden weaker men thereby to become open idolaters, and thus cause them to perish; and that in so doing, they sin against Christ.

The edifice which Masons call a temple, is either a temple of Christ, or it is not; and if not a temple of Christ it is a very improper place for a minister of Christ to frequent, and especially as one of the votaries. Our ministers of religion, not a few of whom are ignorant, unlettered, depraved, and vicious, have personal faults enough of their own to burden our consciences withal, without seeking to impose upon us the additional burden of the egregious, double-dealing, fraud, charlatanism, persecution, and murder of Masonry. When shall we see a Mason cut off his right hand because its agency in such work offends him? Or when will he stop playing Masonic tricks because of the offense which they give to the brethren?

The True Corner-Stone.

May I send you the analysis of some Scripture texts on this subject. The first is Isaiah xxviii., 16: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." The other is Psalms cxviii., 22: "The stone which the builders rejected is become the head-stone of the corner."

While the Catholics have for this stone substituted Peter, the Masons changed it for a keystone of an arch. The keystone holds the arch, but the arch has to be sustained until the keystone is in its place. But the corner-stone is the most important stone in the building, because from it we both line and plumb. Now we neither line or plumb from a keystone. "Judgment also will I lay to the line and righteousness to the plummet." Masons certainly do not wish to be lined or plummed, or they would come to the light. So if Peter were the corner-stone he would be a poor specimen to line and plumb by, when it is well known he denied his Master with oaths and curses. Is this the reason so many of the Catholics curse and swear so, because they line and plumb by Peter? S. R.

Chinese Secret Societies.

A recent correspondent of the New York *Telegram*, speaking of the habits of the recently imported John Chinamen, says:

One of the most curious features of Chinese emigration is that the emigrants carry with them one of the most interesting of their institutions. It is, of course, generally known that the original Celestials were conquered by the Tartars; that a Tartar dynasty was lifted to the throne of the Chinese empire, and that Tartar garrisons were scattered all over that land. All this occurred many hundred years ago. But two curious societies of the Ghee Hins and the Toe Peh Kongs, the former established for the purpose of restoring the Ming dynasty, and the latter for the purpose of maintaining the Tartar supremacy, sprung up at that period, and the feud has been kept up ever since. All Chinamen belong to one or the other of these organizations, and wherever they go they establish lodges. The Ghee Hins live in one street, and the Toe Peh Kongs in another. Each society has its flags and all its members are armed. On great occasions public displays of their strength are made, and very frequently an attack is ventured upon by the non-parading organization, and a bloody struggle ensues.

Until lately very little was known about these societies. But about two years ago, in the island of Pewang, there was a riot among the Chinamen, which lasted seventeen days, and in which 2,000 men were killed. The British government were powerless to stop it, and, perhaps, as the Chinamen did not attempt to molest Europeans, they were not anxious to do so. But a committee was appointed, after everything was over, to find out the true character of the offending organizations. For some time none of the witnesses examined had the courage to tell the truth about the objects and rites of their organization; but, at last, a man came forward who made a clean breast of it.

The rites of initiation, as he described them, are very elaborate, and occupy nearly a whole day. They begin soon after daybreak. The candidate, having been properly dressed and adorned with certain emblems, is ushered into the lodge blind-folded. The bandage is taken from his eyes, and he finds himself in the midst of men who are all armed with spears and maces, while the hall is hung with devices such as naturally inspire terror. The next thing done is to cut off the head of a fowl. The candidate is asked to carefully look at the operation, and to remember it well, for a similar fate would befall him if he should ever betray the secrets that are soon to be confided to his discretion. Then comes the oath of good faith. It is administered by the President, and is excessively minute and rigid, and so lengthy that its reading occupies two hours. The candidate is next handed over to the care of some of the brethren, who instruct him in the passwords and secret signs. The ceremony concludes with a sumptuous repast, cooked according to certain prescribed rules.

Freemasonry Developed.

The prospects of death and coming judgment appear to act thoroughly upon the consciences of some of the Freemasons. They cannot die without revealing the terrible principles which combine the brotherhood, and which work such evils among men as no other secret combination does or can do. The revelations made by Prof. Finney were enough to shock the hearts and chill the blood of all Christian men; but "The Broken Seal," by Samuel D. Greene, makes the *most startling* disclosures of facts relating to the "abduction and murder of William Morgan," and of its justification by the fraternity. We think no Christian, nor sincerely honest, thoughtful man can read "The Broken Seal" without feeling that Freemasonry is an outrage upon humanity; a system of blasphemy against God, corrupting to society, dangerous to civil institutions, a mockery of Christianity, and injurious to all who are ensnared by it. Mr. Greene, cannot die in peace without enlightening his fellow men on this subject, and warning them to escape the evils which he had been drawn into. All who are in danger of being led into Masonry should read it.—*I. C. Wellcome, in the World's Crisis.*

A king and some noblemen were once going out for an early morning's ride. Waiting a few moments for Lord Darmouth, one of the party rebuked him for his tardiness. "I have learned to wait upon the King of kings before I wait on my earthly sovereign," was his calm reply.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, DECEMBER 13, 1870. WHOLE NUMBER 61.

The Christian Cynosure.

"The Christian Cynosure" is devoted to opposing secret societies, but no great question of reform will be ignored in our columns. As the "Cynosure" is but a seven column folio paper, and published once in two weeks—every alternate Tuesday—communications should be as short as possible. Terms, invariably in advance, $1 per year; six months, 60 cents; Postage, six cents per quarter, but in clubs of twelve, sent to one place, is but nine cents each, per year, payable in advance at the office of the subscriber. All articles for publication, and all subscriptions for the paper and donations for the cause, should be addressed to H. L. Kellogg, 88 La Salle street, Chicago.

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Farmers! What is our Duty?

It is an empty mockery for members of secret societies to be advocating "equality before the law," and at the same time be active members of the lodge, the very essence of which is inequality before the law. If a man outside of the Masonic ring should get into the courts with a man inside of the ring, he would stand no chance at all for equality before the law. It is only on the outside of the lodge that Masonic politicians lay such stress upon "equality before the law." Such talk will do to divert the people, and to get office from a dominant party whose casting vote is in the hands of Masons; but inside the lodge things are managed very differently. There, the only equality any where recognized is that between brother Masons of the same degree; for every one knows, who knows any thing of Masonry, that the very composition of the "ancient and honorable" is to enable the initiated to take undue advantage of those who are not initiated. Its frame-work is a sly piece of villainy, well calculated to teach men the practice of villainy.

We may be told by sanctimonious High Priests, Royal Arch Masons, Most Worthy Grand Masters, and all other such self-made dignitaries who seek to impose upon the world by high-sounding titles, that Masonry was not designed for an evil purpose; but unfortunately these men generally know nothing about what they attempt to teach us themselves. We might be told that Bourbon whiskey was not made to inebriate, impoverish, and destroy; but we know that it does do such things, and that the corn from which it is made would be infinitely more useful to society if used as food, than it is when made into drink. The craft of distilling is just as "ancient and honorable" as that of Speculative Masonry, and is not more demoralizing to society. Indeed, there is more reason in establishing a distillery than there is in getting up a lodge; for alcohol is of some real use to society, and could hardly be dispensed with for some purposes, while Masonry serves no good object whatever, that might not better be obtained in some other way.

Let us consider for a moment, what a great inequality there is between the farmers, who live scattered over the country, and the inhabitants of the city and village, who live closely compacted together. The city people can have the best of schools; churches conveniently at hand; lectures on science, literature and art; polished society; the best means of living; fine streets, etc., etc. These advantages, derived from associated action, are inevitable to the character of city life; but as they are natural and inevitable no one complains of them. But when there becomes added to these advantages, others of a more artificial character, like those of Masonry, which through the practice of cunning, subtlety, fraud, subterfuge, double-facedness, gives the city man a great and improper control over the unsuspecting farmer, then, we say, the farmer has a right to complain.

Let us suppose that a farmer goes from the country into the town to sell his wheat, cotton, wood, or any other farm-produce; now it is perfectly easy for the Speculative Masons of the town, who are thus banded together in a perpetual ring, to act upon this farmer in a way to make him lower his price, and to cross and thwart him in various ways. If he is not a Mason, he may even be forced to take his produce home, in order to avoid imposition and outrage. And if in order to avoid such humiliation, he consents to degrade himself by becoming ten-fold a child of the devil, that is, by joining the lodge, even then, the city Masons will have more control over him than ever before. For if a man once degrades himself by selling his manly freedom and integrity, he becomes the tame-spirited slave of those by and with whom he has become degraded.

City and village Masons are so conveniently situated that they can always come together, on any night, stormy or not, and thus keep up a good understanding among themselves, by which they can, if they choose, not only control the free action of the farmers to a great extent, but even that of the city people themselves. The lodge in a village is a kind of perpetual legislature, constantly in session, and which manages the affairs of the village and surrounding country according to the villainous principles of secret associations. There is no security for equal rights, for law, or for liberty where such legislatures are held. The men who elect themselves to seats in these legislatures are generally far from being the the first men of the community, on any good scale, by which men are measured; but on the contrary, they are very often the meanest, and most ignorant men of the communities whose affairs they presume to meddle with.

No ordinary observer could have failed to observe that such legislatures, were in session during the war, and through their leaders had a great and pernicious influence upon the interests and destinies of the nation. How often did they get hold of the young men from the country who offered themselves for the war, and render them the tools of the lodge, instead of true soldiers of the government, by taking their blood money from them as a return for initiating them into the secret, unmanly mummeries of the "mystic tie." They prepared men to serve their county by endowing them with the necessary signs and symbols, and through these with the degraded spirit, for entering into a ready secret understanding with the rebels.

We do not intend to say that all who went to the war were honest, open minded, fair-dealing men, and that all who stayed at home were mean-spirited, arrogant, high-title-loving Masons, but what we do say is this, that of all those who stayed at home, it was generally the baser sort alone who held city and village sessions of legislature, *alias* secret lodges, for the purpose of giving a Masonic direction to the war; which direction could not fail to be injurious to the country.

These secret legislatures are still in session, rendering every other legislature in a measure nugatory. They hold the avenues to office, and social distinction; they prostitute the sacred oath to vile purposes, and often against express provisions of the law; they sustain liquor sellers in the violation of law; they corrupt the fountain of justice; they persecute honest, independent, high-minded men; they corrupt religion; pervert morals; destroy true manhood, and subvert republican liberty and social equality.

In the face of these evils then, what is our duty? Is it not this, to vote no man into a civil office who adheres to any form of secret association; to listen to no such man who presumes to preach the gospel; to send no son to a college where secret societies are tolerated, and to raise our voice against the crying sin on all proper occasions?

The best of all possible associations of men, are those which come together naturally from the free, separate, and independent profession of the same truths. Let all of us who are opposed to Masonry follow the platform which we have here suggested, and we shall, in time, become the strongest party in the land.

A. L.

Address of Hon. Gerrit Smith before the New York Anti-Secret Society Convention, held in Syracuse 15th, 16th, 17th November 1870.

On the afternoon of the second day, Mr. Smith, in answer to calls from all parts of the hall, made the following address, which was printed at the request of the Convention:

I am here not to take an active or prominent part in your Convention. At the age of 73 I find myself too old to do so. Moreover, my health is feeble, and my voice, as you see, fails me. I have ever been interested in reforms. I am interested in this important reform which has brought you together—but I must not allow my interest in it to extend so far, as to impose additional burdens upon my old age.

I am here simply to add my testimony to yours against secret societies. One of the habits of my life has been free utterance against great public wrongs. Hence, nearly the whole of my adult years have been a standing testimony against such wrongs as imprisonment for debt, slavery, dram-selling, land-monopoly, war, secret societies, and the injustice done to woman. I hardly need add that, consequently, my life has been toiling up hill with minorities, which very rarely become majorities, and which, indeed, very rarely, outgrew derision, contempt and hatred.

My chief objection to secret societies is that their feature of secrecy gives them an undue and fearful advantage over outsiders. They can see what outsiders are designing and doing;—but outsiders cannot see what they are designing and doing. The genius of our American institutions calls for equal rights—in other words, for equality all around. But to have equality all around, there must, necessarily, be openness all around. When men find themselves in the hands of a despot, it may be entirely proper for them to plot in secret against him. But, here, in this land of liberty and equal rights, there can be no justification for any plotting against each other. It is said that those who join our secret societies are too virtuous and just to avail themselves of the opportunity afforded by their secret tie to wrong outsiders? If they are so, then indeed, how painful the evidence that a secret fraternity has the power to transform virtuous and just persons who join it into criminals—ay, even into murderers! Masons murdered Morgan. Alas, that horrid murder. Although it is between 44 and 45 years since it was perpetrated, it seems as fresh in my memory, as if it had taken place but a year ago. As often as I pass the Canandaigua jail—that jail, which Masonry-infatuated men used so freely to facilitate their murderous scheme—I am thrilled with horror, and my opposition to secret societies becomes more intense. I am aware it is said only a few, and those the least respectable, of the members of the Masonic society, had a part in the murder of Morgan. But it was manifest that hundreds, and amongst them the most respectable citizens, had a more or less direct part in it. It was the crime not of one lodge only, but of a wide plurality of lodges. The truth is that Masonry was aroused to bloody vengeance. It devilized its disciples. Its laws called for murder: and its disciples were trained to regard these laws as paramount to all other human laws, and, indeed, as more sacred and obligatory than all the laws of heaven.

Masonry murdered Morgan. It it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end? It is true that several persons were convicted of the steps they took in the Morgan murder. But no one was convicted of actually murdering him—of giving him the finishing blow. Then too, the punishment which followed the convictions was slight—generally but a few months imprisonment, and no instance more than two and one-third years. Nor must we forget that their Masonic brothers made martyrs of the prisoners, and supplied them with luxurious living during all their confinement. Even ladies vied with each other in honoring and feasting them. Slavery had so debauched the public sentiment of the South that her ladies presented canes to the wretched man, who had sought to assassinate Charles Sumner, that noble champion of Freedom. And Masonry had so debauched the public sentiment of the North that her ladies were eager to honor and feast Masonic murderers.

But has not Masonry repented of the murder of poor Morgan, and expelled from her fellowship his murderers? She has not expelled one of them—but, on the contrary, she has honored and promoted many of them.

We who, at the time of the murder of Morgan, had reached manhood, are much to be blamed for having suffered the agitation against Masonry to subside and pass away. It is true that, ere we did so, the Masonic lodges had generally surrendered their charters and the people generally became sick of the nonsensical and wicked ceremonies, the horrid and blasphemous oaths and imprecations, of Masonry. Just here, let me say that it is quite idle to pretend that the people were ignorant of the secrets of Masonry. There is no such thing as evidence and no such thing as certainty, if, after the concurrent revelations made by thousands of seceding Masons, it is not evident to the public, nay an absolute certainty, what are the secrets of Masonry. We should have kept up the agitation against Masonry as long as a single lodge remained to imperil life, to control the ballot-boxes, and to override the laws and the courts. As the king, referred to in the Scriptures, stopped smiting the ground too soon, so also did we stop too soon our smiting of secret societies. Like that king we smote and "stayed." We should have kept on smiting until those societies were all "consumed." Had we continued this agitation, Masonry would ere long have been in bad odor throughout the land, and tens of thousands of our beloved youth, who, because we suffered them to fall into ignorance of its character, connected themselves with Masonry, would have been withheld from the bad connection.

We who wronged you by this unfaithfulness will probably not live to see the end of Masonry and of other secret societies. But you, who are young and you who are middle aged, will if you do your duty and work "arm and soul" for the overthrow of these abominations, witness the end of them. By the way, woman who is soon to be a greater power in our land than she has been, will come to your help and will work with you for the extinction of these secret societies, which by excluding her, insult her. Greatly does woman suffer from these societies. Greatly too, does she suffer from those somewhat kindred associations called clubs, which, like secret societies, are composed exclusively of men. The excitements of these clubs make tame and insipid the sweet and healthful enjoyments of the family fireside; and thus do they wean, from their wives and children thousands of husbands and fathers.

The Church, whose blessed founder did nothing in secret but every thing openly, will surely come to your help—for she will surely see that it is most unseemly to have her members members also of a society whose deeds are those of secrecy, darkness and concealment. It cannot be that this attempt to blend the religion, whose "yea" is simply "yea" and whose "nay" is simply "nay," with a religion (if religion it may be called) of horrifying oaths and imprecations, will much longer continue.

And then, may we not hope that there will soon be added to our long roll of opponents of secret societies many who are now in them, but who are sick of having entered them?

In the midst however of my speaking against secret societies, let me inculcate the duty of our passing none other than reasonable and charitable judgments upon them. We cannot deny, nor do we wish to deny, that there are many good men in them, and that very frequent are the instances of their benevolence. Their benevolence, however, is chiefly to their own members; and they are rather Mutual Insurance Companies than Benevolent Societies. The boastful argument that Masonry is sometimes known to make friends of foes, rising above national enmities, and, by force of its mystic tie, bringing into friendship with each other soldiers of contending armies, is after all an argument against it. The benevolence which interferes with what is due to country is unprincipled and spurious. The natural claims of the human brotherhood are disparaged by setting above them the conventional claims of an oath-bound portion of it. The good we do each other we should do as members of the whole human family.

I close with saying that we have reached an age of the world to which these secret and exclusive societies are emphatically unsuited, and from which they should rapidly pass away. These societies are composed of men, who forsake the human brotherhood, and to a remarkable extent confine their sympathies and fellowship to one another. Now the age in which it is our happiness to live, is one which calls for the solidarity and oneness—the cordially recognized solidarity and oneness—of all human beings. The simple, sweet and sure religion, preached by Jesus, is fast coming to be preached the earth over. True, it is not everywhere preached in his name. But its essence is preached as well by Chunder Sen of Hindostan, as by Spurgeon of England. Father Hyacinth of France, Beecher, Bellows, Bishop Simpson and Father Hecker of America. This only true religion, which bids us look upon every man as our brother and even another self, leaves no room for the partiality, and exclusiveness of Masonry and other kindred societies. This religion goes to draw and hold all human beings together. But these secret societies go to part them from each other, and to build impassible barriers across the human brotherhood. In this religion there is neither male or female, but all are one in Christ Jesus. Masonry, on the contrary, shuts out woman, and well may it shut her out from witnessing its horrid oaths and indecent and blasphemous ceremonies. Which, my hearers, shall we choose for our portion? I say *which?*—for we cannot choose both. We cannot choose both, for they are opposites. The one excludes the other. May God help us to make a wise choice!

The Workings of Masonry.

[The following article is from Rev. W. Douthett, (United Presbyterian) of Brookville, Pa., one of the excellent of the earth. ED. CYN.].

Of late we have received information of the workings of Masonry in one of the western counties of Pensylvania, which has thrown that county into a dilemma, take what horn they may. Said county has to elect two men for Associate Judges, men who are to administer Justice equally between man and man. The Republican party wishes to elect such men as will not grant license to sell intoxicating drinks. The Democratic party have nominated men who will grant license if elected; but both parties have nominated Freemasons, to which some Republicans are opposed.

Neither the pulpit nor the press in the county dare utter a word, being all gagged by some of the secret oath-bound societies, and therefore no ground of hope is left but by applying to the CHRISTIAN CYNOSURE.

In rendering assistance to these brethren through its columns, we wish to prove to them and to the world at large that the institution of Freemasonry violates the laws of God and the good laws of man; and therefore our advice is to take no part in placing Masons where they are sworn to break these laws. We shall proceed to prove to the good people of that county, who have been thrown into a dilemma by Masonic rule, that Freemasonry is an open violation of the Ten Commandments.

The first one, "Thou shalt have no other Gods before me," requires us to know and acknowledge God to be the only true God and our God, and to worship and glorify him accordingly. This God is Jehovah, the three persons equal in power and glory.

The Masonic institution denies such a God. It is a deistical institution. The Grand Lodges of the United States decree that the name of Christ shall not be used in the lodge prayers. See also in their own Moultor, p. 201, where they read II Thessalonians iii. Chapter, from the 6th to the 18th verses, "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly;" but the name of the Lord Jesus Christ is designedly left out. Thus the institution denies the Eternal Son of God. But the Holy Spirit saith by John, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son."

And he adds: "Whosoever denieth the Son the same hath not the Father, but he that acknowledgeth the Son hath the Father also;" that is, whosoever denies the Son to be really and truly God, equal with the Father, does not believe in the Father for there cannot be a Father without a Son. If Christ is not truly the Eternal Son of God, the Father is not truly and properly the Father of Christ.

The Masonic institution stands condemned by the Bible when it says that he that believeth not on the Son of God is condemned already, because he has not belived in the name of the only begotten Son of God. The law accuses him and pronounces him guilty before God, John 3.–36.

This Commandment requires us to know and acknowledge God as the only true God, also to worship and glorify God as the true God and our God.

The Masonic institution denies all these and hence it is a willful violator of the first Commandment, which forbids the very thing that this institution is guilty of, that is the giving that worship and glory to any other which is due to Him alone.

Masons profess to worship God but never through Christ as Mediator. "So they are without excuse; because that when they knew God they glorified him not as God."

In substance it is an atheistical society. Now we have proved that it openly and constantly breaks the First Commandment, and as all the Commandments are linked together we might stop here, for the Spirit says that he who offends in one is guilty of all. Let us now see how Masonry violates the Second Commandment, which is: "Thou shalt not make unto thee any graven image, or likeness of any thing in heaven above." (Read Exod. xx.) Because He is a jealous God visiting the iniquity of the fathers on the children etc., and it requires the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word.

The leading sins forbidden in the Second Commandment are idolatry and will-worship. We will now prove that Masons are guilty of both, and consequently Masonry is a violation of this Divine Command. Idolatry is the worshiping of God by images or strange rites, and their books which they dare show are filled with images, statues, and pictures, and likenesses or emblems of God and creatures. See what they call the ornaments of a lodge, they are the Masonic Pavement, which they make to represent the floor of King Solomon's Temple. The indented tessel representing the beautiful border surrounding it. The blazing star in the centre represents that Providence which continually surveys our acts. The two pillars erected in front of the perch of the Temple are emblematical or convey to the mind of those who enter a knowledge of the attributes of God! What idolatry! The rounds of Jacob's Theological Ladder, by which all good Masons expect to enter heaven, are Faith, Hope, and Charity. The trewel which stone masons use to spread the mortar, they make an emblem of spreading the cement of brotherly love. Every engraving or image used in Masonry is perverted from its natural to a false spiritual meaning, that no sane mind would ever think of.

To pretend as some Masons do, that the figures are helps to devotion, is the very marrow of idolatry, for it is the Spirit only that can help us in acts of devotion, true religious worship and that faith which is necessary for acceptance in duty, fixes upon the word of God as its foundation and not upon dead images.

And as the argument for images and pictures in all ages has been that they teach religious truth by symbols, the precise thing forbidden, by the Second as also by the First command of the Decalogue is the very thing practiced by the lodge. And as "He that turneth away his ear from hearing the law, even his prayer shall be an abomination;" with what loathing must God turn from those ministers who are impenitent members of the lodge? More soon.

Brookville, Pa.,
Nov. 1870.

Extracts from a Grand Oration.

"We can now see more plainly what it is that knits its members together as with hooks of steel, and holds them in willing allegiance to their common mother. We can see what sustained them through the dark days of the anti Masonic crusade; that anomalous outburst of unreasoning bigotry which disgraced this free country during the present century, a persecution which lacked not the spirit, but only the power, that lighted the fires of Orleans, Smithfield, and Madrid."

The above extract was taken literally from the oration delivered before the Grand Lodge of Masons of this state, at Springfield, one year ago last October, by Grand Orator Robins. It was listened to by Grand Master Raynolds, a member of a Baptist church in that place, and by Christian ministers and other professing Christians—by them approved, and by them published with their published proceedings, and sent out to the world with their endorsement. Your readers will remember that in my controversy with the Grand Master, I once before quoted from this document. In Mr. Reynolds reply he admitted that my quotation was correct; or that the sentiment quoted was correct, but denied my inference. He will not deny the above extracts, nor hint that it does not fairly represent Masonic sentiment. He cannot do this, for the Grand Lodge by publishing this oration, made themselves responsible for the sentiments it contained.

Now let us look at them, and try the spirit of Masons by this utterance of the Grand Lodge of Ill. The first part of the extract intimates that Masonry had seen dark times—in short had been compelled to assume the "*Martyr's Role*"—had suffered from an "anti-Masonic crusade," which our orator characterises as an "anomalous outburst of unreasoning bigotry, which disgraced this free country during the present century." Now to what event does the Worshipful Grand Orator allude, in this almost weepingly magniloquent strain? Some of your younger readers may like to know. I think I can gratify their curiosity. In Sept. 1826, some 46 years ago last September, a man named William Morgan, a resident of Batavia, New York, all at once came up missing. Inquiries were made, when it was discovered that he had been kidnapped and carried off by men belonging to this Order, now under consideration. For more than a hundred miles he was taken through the country in carriages by Masons—by them, for a while incarcerated in Ft. Niagara,—by them, taken out in the night—weights tied to his body, and he sunk in the river from the sight of man—from his home—from his wife and children—murdered! Why did Masons do this? for do it they did. Why, because they averred that he was about to publish their secrets, about to become a traitor to Masonry. Theirs was not the act of a few misguided men; but the order throughout the state was engaged in it, and paid the expenses of Morgan's captors and murderers, and helped them victoriously against the state for five long years, through the attempts which were made to bring them to justice.

When these things became known those "unreasoning bigots" the people, took it into their heads, that such Masonic amusements as kidnapping and murdering citizens, without judge or jury, for no crime committed against the laws of the land, were not exactly in harmony with our free institutions. When they found among them an institution putting to death any that might offend against its laws, hitherto kept secret from the world, they in a very "unreasoning" manner took the alarm, and urged on by the tears of a distracted widow and two fatherless children, undertook to bring the Masonic murderers to justice, but bless you, my dear sir! they could not do it, at all; though the people all over the state were so "unreasonable" as to sympathize with the Batavians and endeavor to assist them in doing justice. They got control of the Legislature, and that body was so "bigoted" as to appoint an attorney to prosecute the poor Masons, who in drowning Morgan had only done what they were solemnly sworn to do—that is, put him to death. They kept the spirit of their obligation, though not the letter. Well this attorney went to work, and backed by the money, and the moral power of the people of New York, as well as of other states did his best. But for once "unreasoning bigotry" met its match. Nothing could be done, and the murderers—pardon me for using so harsh a word—went clear. The Governor was a Mason; the lawyers were Masons, the judges were Masons, the sheriffs were Masons, and singularly enough the juries were found to be made up of the same material. Singular wasn't it? Masons all over the land have laughed at the "bigots" ever since. Those who are acquainted with all these facts, would not have to draw very largely on their imagination, to fancy that when the Grand Orator was speaking the above sentiments, as to the times that tried *Mason's* souls, a quiet smile of exultation was resting upon the faces of the Grand Master and the other Grands; the while their eyes glistening with suspended pearls, which did not drop, as the Grand Orator thus touchingly recalled their sorrows and their triumph.

A few months before Morgan's murder, the people, at least some of them, had been startled by the following sentiment in a Masonic oration, delivered in New London, Ct. Speaking of Masonry the orator said: "So powerful, indeed, is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season, to counteract, *defeat* and *punish*."

Morgan's murder, proved the above to be no empty boast, and the "unreasoning bigots" among the people rose in their might, and though they did not succeed in punishing the murderers, yet Masonry was for a time made to hide itself before the storm. But they were cunning, they waited until they thought the "bigotry" had died out, then began to work again, and now they are stronger and more defiant than ever.

Our Grand Orator says, towards the close of his speech, "The puny efforts of narrow-minded men outside the fraternity can avail nothing against it." This sounds very much like the other puff above, and as a practical comment, a few weeks ago, Rev. Mr. Rathbun of New York, was set upon by Masons, nearly murdered, and left with the threat, that if he did not leave town within 30 days, they would "cut his d——d throat." Excuse me, but if good moral men like Masons can use such language, must I be blamed if I repeat it?

But seriously did not these men know these things? Of course they knew them. The Grand Orator and those who heard him, knew that Morgan was murdered by Masons, for violating his Masonic obligations; and they justify the murderous act by stigmatizing *the attempt, to bring the murderers to justice, as an outburst of "unreasoning bigotry."* Let this pass. But what shall I say of the assertion that the people only lacked the "power, not the spirit, which lighted, the fires of Orleans." Had the people in those days possessed the mob-spirit of lawlessness which murdered Morgan, they would have hung every adhering Mason to the nearest tree. But "bigoted" as they were they sought only to maintain law in a lawful manner. The assertion then is a deliberate falsehood, and the man who uttered it, and the men who listened knew it. There are more gems in this oration. At some future time I may pick them out and give them a new setting.

J. L. SARLOW.

Mary Anne.

The Romanists have their Virgin Mary, who is without a spot or stain, and who is the moving divinity of the Romanist world. And is it not right, therefore, that Masonry, the best religion in the world, should also have its ruling divinity, to inspire her faithful followers with faith, confidence, and trust? Certainly it is; and this Masonic Virgin is known among the worthy brethren of the sly craft by the endearing name of Mary Anne.

From what quarter of Solomon's temple she came, is not exactly known to outsiders; but perhaps she is descended from Hannah, Susannah, Deborah, or the maid of Jericho, just as Modern Masons are from those who built the temple of Solomon. Whether she is the founder of the female secret societies of our large cities, each one, we presume, may form his own opinion. Judging from what we have seen, we should give our own individual opinion that she is: for these female secret societies seem to bear the same relation to the religion of Masonry that Romanist nunneries do to the Romish religion.

In short, Mary Anne is the ruling goddess of secret societies. Take all the ignorance, pretension, sham, impudence, meanness, and other similar qualities of Masonry, and make an ideal woman of them, and you have Mary Anne. Who could admire such a character except such coarse, gross men as are usually gulled into the surrender of their manhood to secret associations? That this Mary Anne has power and a great deal of power too, we admit: her virus is more potent than that which is often infused into the veins of young men who seek initiation into the lodges of female secret societies; her commands are like those of an enraged beauty who holds a vial of poison over your coffee, and whose religion teaches murder as a duty; her favors, bestowed almost always at the expense of justice, gratify the coarsest and most brutal tastes; in short, she arrogates the attributes of religion and virtue, while all her ends are demoralization and vice.

This Mary Anne is better known in Europe than she is here; although many of the Europeans who throng to our shores are her especial devotees. They swell the ranks of her worshipers here. They have enabled her to misrule the country for the last twenty years, and are aiming always to continue the misrule. Hear what a European statesman himself, says of secret societies:

"The secret societies are hurrying the civil governments of the world, and mostly the governments who disbelieve in their existence, to the brink of a precipice, over which monarchies, and law, and civil order, will ultimately fail and perish together."

Thus says Bieraeli in Lothair. It remains with Americans to decide whether Mary Anne shall become the patron saint of the United States or not.

F. H. C.

The Immoralities of the Lodge.

America has institutions which are a credit and a glory to her people. Institutions of which the mightiest monarchy might be proud, and at whose shrine the loftiest intellect might do homage. But she has also institutions which are loathsome and disgusting to the chaste and pure endearments, and virtuous sensibilities of life. Such are the tendencies of Masonic lodges. They are vicious in their influence, corrupting in their tendency, and polluting in their operations. They are oppressor's instruments to teach servility and base submission to the sons of a free Republic, and to crush from the American heart the last vestige of manhood and independence. Could the annals of their vicious practices be recorded—could the curtain that hides the darkness be lifted, and the horrors of the lodge be revealed, humanity would be appalled, virtue would stand aghast, and modesty would shrink back from such sensual obscenity, while morality and religion would hide from such blasphemous immoralities.

The traditions of the Bastile and the Tower of London lead the imagination to conjure up from oblivion many a dark scene of human wretchedness—pictures which present the light of hope and the shadows of despair—where innocence and enterprise fell by the hand of an ungrateful country. But Masonry in her loathsome lodges has scarcely one redeeming quality. Its catalogue of crime, although comparatively hidden from public view, is long and dark and bloody.

The cell of Burnham, whose ghost made such a stir in Vermont in the days of anti-Masonic politics; the fearful tragedy of Morgan's last hours as the gurgling waters closed o'er his corse, and which has given to the mighty Niagara a voice of terrible significance, these are crimes so base and appalling as almost to stagger belief.

The immoralities of Masonic lodges are obscene and sensual, as well as murderous and criminal. What man who has one spark of chastity or manhood, would submit to the indignity performed in a lodge, and allow his person to be exposed to the gaze of inhuman wretches who have sworn by the most horrid oaths, loyalty to virtue in its own members, and license the ravishing of widows, wives, and daughters, of non-Masonic families. Our very blood chills at such a thought, and our common sense is insulted, when we remember that in Chicago our most fashionable congregations are harangued Sabbath after Sabbath by ministers who have passed through this very ordeal, and who have prayed in solemn mockery for God's blessing to be dispensed upon such profanities and obscenities. If there is yet judgment slumbering around God's throne is it not reserved for intelligent ministers of Masonic lodges?

J. M. Y. S.

Sacred Monkeys of India.

The monkey is considered sacred in India; and from being held in reverence as something mysteriously holy, the whole monkey race has become impudent, arrogant, and exceedingly mischievous; taking things that don't belong to them, biting those who come near them, etc.

Whether this monkey worship is the origin of the great respect which the Masonic craft pay to monkeyisms, we do not know; but inasmuch as the *ancient* and very *honorable* institution runs back into the remote past, the origin of both may perhaps be the same.

It is very certain that under the great respect which has been paid to Masonry by unthinking men and women, Masons have come to be very arrogant, impudent, and mischievous; grasping at political, religious, and military power which does not belong to them, and biting every one who comes to near them. The sacred monkeyisms of Masonry are very like, in many respects, the sacred monkeys of India; only perhaps the perversion of reason is not so great in the latter case as in the former, for the monkeyisms of Masonry exist, among a Christian people, while the monkey worship of India is the natural trait of a heathen nation, groping without the light of revelation.

NO SHINES.

The Christian Cynosure.

CHICAGO, TUESDAY, DECEMBER 13, 1870.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

EDITORIAL CORRESPONDENCE.

BINGHAMTON, N. Y., Nov. 28, 1870.

Dear Brother Kellogg:

Allow me to converse with our readers, while I wait an hour for "connections."

Rev. L. N. Stratton, of Mexico, New York, who toiled with great efficiency and success in getting up the State Convention at Syracuse, deserves especial mention, as Paul was accustomed to speak of those "well reported of by brethren" under the precept "Honor to whom honor." He grew up in Bureau Co., Illinois; graduated with the first class at Wheaton College; and, though always avowing unsectarian and undenominational sentiments, has done more for the real, permanent prosperity of "*The Wesleyans*," an hundred fold, than did all the violent sectarian leaders who have gone back on their professions, abjured their principles, and gone into organizations which once it was their religion to curse. Stratton never was bitter on anybody; and I predict that, while he avows himself an undenominationalist, he will "stick by the Wesleyan ship;" I mean, by their general organization and churches, and do more for their prosperity than even he or they now dare hope. I am glad he is appreciated, not only by his Wesleyan brethren, but by Presbyterians and others in his vicinity, who are supporting his ministry and accepting the Wesleyan principles. May God bless him and his interesting family, and keep him humble and near to Christ. Another interesting gentleman is *Donald Kirkpatrick, Esq.* This gentleman is a salt manufacturer in Syracuse. His name proclaims his extraction from Scotch Presbyterians and his grandfather, I believe, was one. His father, for twenty-three years, superintended the Salt works of Syracuse, for the State.

This gentleman has had a taste of Masonic charity in the shape of "*The Black Shirt*," which that order often puts on men who never saw the inside of a lodge, merely because some lodge-leader hates them and wishes them out of the way. He had long abhorred that terrible organization, whose teeth he had felt without hearing its rattle; and when *Rev. W. Post* of Rochester, came to Syracuse, and spoke in Shakespeare Hall, Mr. Kirkpatrick learned for the first time, that there were a few people in Syracuse who saw and understood Masonry as he did. He has since co-operated with the Wesleyans in Syracuse on this subject. He put down fifty dollars toward the expense of the State Convention, and some of the most forcible paragraphs of our "*Address to the People*," are from his pen. I hope I shall live long enough to see him Governor of New York, and Mr. Carpenter Governor of Ill. As there are about 16 voters to one Freemason through the country, much stranger things have happened.

A SANCTIMONIOUS SNAKE.

When Brother Post of Rochester spoke in Syracuse, but few persons attended. The Methodist pastor of the fashionable church there, said to Brother Stratton soon afterword: "*Was there a great crowd to hear Brother Post?* (who belongs to the same church.) *Do you know whether any lodge has met since he spoke here?*

Whoever will carefully study the concentrated, diabolical, bitter sneer contained in that sarcasm, will have a tolerably adequate idea of those popular preachers whom Christ and John the Baptist called "Serpents and and generation of vipers," which means "*Snakes and the seed of Snakes!*"

Only think how the old godly primitive Methodists loved one another, and stood by one another; and then think of this popular Syracuse preacher, not content with shunning to declare God's counsel on secret societies himself; but when his brother comes meekly and quietly from Rochester to do so, interfering with no body, but speaking the truth in love, the joy at his failure of a congregation, the leer of triumph for the lodge, and the general rancor blending with both, clearly place this bad man, though in a Methodist pulpit, among those whom the meek Son of God declared by interrogation could not escape the damnation of hell! Let us watch and pray lest we also enter into temptation.

Yours in Christ,

J. BLANCHARD.

PRESIDENT GRANT AND THE KU-KLUX.

It is said the President is determined to use all the power given him by the Constitution and laws, to punish and put a stop to Ku-Klux outrages. We think it high time this was done. And if the power is found inadequate it should be increased until it is adequate. But under the present state of public sentiment regarding secret societies, we look for no thorough or effectual effort to put down organized and secret villainy. Ku-Kluxism is really a less formidable foe of justice and equal rights than Freemasonry or Oddfellowship in our nation to-day. Will those who uphold those secret orders put down these? Will Satan cast out Satan? The reason why we are cursed with secret orders of bandits is, because secret orders, supposed to be virtuous and benevolent, run our governments, and the people submit to be thus ruled by invisible tyrannies.

The attempt to put down some of the least will be like attempting to put down some of the abuses of slavery, and to punish some of the most shameless slaveholders by law, while slaveholding itself is tolerated and sustained. When the nation rises against secretism as a whole, and determines to destroy it root and branch, something may be done. Till then, expect the daily report of outrage and unrequited wrong. We do not suppose that the Ku-Klux organization is a regular degree or auxiliary of Masonry. But we are informed by credible authority that it is well known to be so far associated with Freemasonry, that no Mason is ever made the victim of its outrages, and that an understanding exists and is carried out in practice, that since the Ku-Klux uniformly spare the Masons in their unlawful violence, the Masons will protect the Ku-Klux from the punishments of the law.

Will a Masonic government then punish the Ku-Klux? Will there be any such thing as putting down these bandit orders without putting down their sly protectors also? We shall see.

H.

A SPLENDID SPAN OF JACK MASONS.

The following notice of the Broken Seal, by Samuel D. Greene, appeared in Henry Ward Beecher's *Christian Union* for Oct. 22nd

The story of the old anti-Mason excitement of 1826–30, occasioned by the disappearance of Morgan in Western New York, is the theme of Mr. Greene's book. The author was an eyewitness of the first demonstration against Morgan and his publisher. His peculiar relations with the lodge at Batavia, where the agitation began and culminated give an unusual authenticity to his statements, and it is impossible to escape the impression that, although Mr. Greene writes with a sense of great wrongs and with the emphasis of strong partizanship, his account is in the main true. The Morgan murder, for no other words can fitly characterize the affair, was unquestionably the result of a sudden lynch law spirit which sprung up among the Masons of this state—a species of frenzy carrying to lengths which none can now regret more than Freemasons themselves. However, when Mr. Greene asserts that this secret society is an enemy to Christianity and the human race, he ceases to be an historian and becomes simply a special pleader, advancing theories in the place of facts, and throwing an atmosphere of suspicion over the narrative portion of his volume, such as it should have been his first duty to avoid.

When we read this our first impression was, that some apprentice or journeyman printer who is a Mason had written and foisted it into the paper without the knowledge of the editor. For it did not seem possible that such a compound of misstatements and transparent foolishness could be the production of the splendid genius who presides over the *Christian Union*. But as no disclaimer or correction appears we are obliged to accept it as genuine and account for its sorry character on the principle that great men are not always wise. Young says that "With the talents of an angel a man may be a fool." Surely if he listens credulously to the flattering and seductive lies of the wicked one, or of his children, and disobeys the truth of God and yields to sin, in that he plays the fool. If from an overweaning fondness for popular applause, he approves the false sayings and corrupt works of men of high degree, it is impossible that all his smartness should save him from sharing the foolishness of the fools he endorses. When men thus allow Satan to make cats paws of them, no gratitude of his will incline the tempter to protect his dupes from the singeing and smarting of the fire, or from the contempt of those to whom they act the sycophant.

Mr. Beecher concedes the "unusual authenticity" of Mr Greene's statements; says that "It is impossible to escape the impression that his account is in the main true," and then goes on to give the Masonic version of the affair which is the very opposite of Mr. Greene's as being also "unquestionable." According to Mr. Greene's testimony the murder of Morgan was *not* the result of a *sudden lynch-law* frenzy, but of the deliberate carrying out of the principles and obligations of the order. This is the main point of his testimony; and if this is true, the Masonic glossing of a sudden frenzy is false. It may be proof of genius to be able to see that two opposite propositions are both equally and certainly true. But we make no pretensions to such transcendent powers, their exercise awakens in us far more of astonishment than respect.

Mr. Beecher thinks Mr. Greene's first duty in writing his book was to avoid everything that might throw doubt upon the narrative portion of his volume. We venture to think the *first duty* of such a writer is to state the *truth, the whole truth, and nothing but the truth,* "*whether men hear or forbear.*" But why was it Mr Greene's *first duty* to guard his statements against suspicion as to their truth. If as Mr. B. intimates they prove nothing against the institution of Freemasonry, no importance attaches to them, any more than to any case of lynching, or to the statements in Norwood or any other novel; and it is a matter of no consequence whether they are believed or not. But Mr. Greene published them because they demonstrate that Freemasonry is a bad institution and for no other reason whatever, (and if bad, of course the enemy of Christianity and of the human race,) and now to tell him that he is a special pleader if in connection with his statements he brings into view the object for which he published them, and the only object that is of the least importance in connection with them, it is to us a marvelously incomprehensible sort of wisdom. It is like saying of the Apostles and Evangelists, "They were the companions of Jesus, eye witnesses of his acts, his death, and resurrection, and this gives an unusual authenticity to their statements, and it is impossible to escape the impression that although they write with a sense of great wrongs and with the emphasis of strong partizanship, their account is in the main true.

"However when they assert that Jesus was God manifest in the flesh, that his death made an atonement for the sins of the world, and that there is no other name or medium of salvation to men, they cease to be historians and become simply special pleaders, advancing theories instead of facts; and throwing an atmosphere of suspicion over the narrative portions of the gospel such as should have been their first duty to avoid." When in fact if they do not show that their statements demonstrate Christ's divinity and atonement, their first duty was to have held their peace and never have troubled the world with their narrative statements. Special Pleader! If the man who draws just and sound inferences from undoubted facts, is a special pleader, what is he who attempts to break the force of such inferences by statements which are not facts? As that Morgan's murder was the the result of a sudden frenzy which none can now regret more than Freemasons themselves, when it was simply the normal action of Masonic influences; of *permanent* provisions for just such murders interwoven in all the ceremonies, traditions and oaths of the order from Entered Apprentice to the topmost round of the mystic ladder; and instead of now so sincerely regretting that murder, Freemasons still persist in their most determined efforts to cover it up, often stoutly denying and scouting the facts. Then using every mystic art of evasive speech to throw if possible an atmosphere of suspicion over the true history of the case. When foiled in this, and cornered by irresistible evidence, not a few of them boldly justify the deed, and say if the Masons did put him to death it was no more than he deserved, and they only wish the same justice were meted out to every perjured Masonic traitor. For ourselves, we have yet to see the first adhering Mason who manifests regret for anything in connection with Morgan's murder, except that it was found out, and Masonry has been disgraced and irreparably injured by it. No wonder they regret this, for in killing Morgan they inflicted a deadly wound upon their idolized institution itself, whose healing is more apparent than real, and of which Freemasonry is yet assuredly doomed to die.

No doubt Mr. Beecher will win external expressions of high regard from the fraternity for this attempt to throw an atmosphere of suspicion over Mr. Greene's statements; and for this confident endorsement of their order; just as he won the applause of Slave-holders and Copperheads by a like flippant endorsement of the prejudice that would have defeated negro suffrage. The good will lament the levity which permits a man of great abilities to make all men speak well of him at the expense of consistency and the right, but the Masons will ride the Jack triumphantly even though in their heart of hearts they despise his sycophancy and cry, woe, woe, to him at the last.

THE STANDARD.

But here is his fellow, "*Par nobile fratrum*" The *Standard*, an orthodox Baptist paper in this city, champions the Masonic course thus

"A brother sends us the following decision of the "Grand Master" (Masonic) of this State, and asks us what we think of it.

"Disbelief in the Divinity of Jesus Christ does not, in any sense, effect Masonic standing."

Of course, we think everybody should have a belief in Jesus Christ. But we must remember that Masonry is a secular organization for secular objects, and it would be as rational to require a uniformity in religious belief in a political party, a Trades Union, in a Temperance Society, a charitable association, or an Agricultural Society, as in a Masonic lodge. And then, too, we have what are called Christian churches all over the land, in which a disbelief of the divinity of Christ does not, in any sense, effect the standing of members. The difficulty lies in the attempt to apply a religious test to a non-religious institution, and to urge objections to Masonry which would apply as well to all secular organizations.

There are what are called Christian churches, in which a disbelief in the divinity of Christ does not in any sense effect the standing of the members; Well, are they up to the standard? Do you extend to them the right hand of fellowship? Or do you believe with Peter, that thus denying the Lord that brought them they bring upon themselves swift destruction? And do you not say of them in Paul's words, "Many walk of whom I have told you before and tell you now, even weeping that they are the enemies of the cross of Christ?" A strange reason for justifying Masonry in instituting forms of worship and ignoring Christ altogether, that so-called churches are guilty of fundamental heresy in disbelieving his Supreme Divinity. That a Mohammedan, Jew, Deist, Universalist, or Unitarian, should apologize for Masonry in its bold Deism would not be strange; but that a man of *standard* orthodoxy should plead the acknowledged heresy of one class of errorists to justify the greater heresy of another, is really remarkable. This animal's ears are longer than his fellow's. But "Masonry is a secular organization for secular purposes." What secular organization requires a belief in God and a rational worship of him as Masonry does? What secular organization gives out in its standard publications as Masonry does that its meetings are "strictly religious ceremonies." Webb's Monitor p. 286. What secular organization professes to use the implements of their craft for the noble purpose of erecting in the hearts of its members a temple for the inhabitation of the spirit of holiness as Masonry does? See their standard writings everywhere. What secular organization professes to impart the true knowledge of God, and to inculcate man's whole duty to himself, to his fellow men and to his God? What secular organization has a full ritual of worship? What secular organization has its altars, its temples, and its priests? Its festivals and its funeral services, and its sacred songs? What secular organization holds out to its members the assurance that by a consistent adhering to the principles of "our order" they will gain admittance to the Grand Lodge above? Here are all the rites forms, and claims of a religion. There is nothing that any religion professes or promises to its votaries that Freemasonry does not profess, and promise most abundantly in all its standard publications. But yesterday we were most credibly informed of an intelligent Mason who not only said as we have repeatedly heard it said by Masons, "Masonry is as good a religion as I want," but he went further and said "So pure and effectual is the Masonic religion that if Masonry were to take in the Christian churches as a whole, its membership would be thereby morally and spiritually degraded." Masonry not only presents everything that might define a religion, but by ignoring Christ in its confessions and in its worship, and by its movable ways by which it denies or holds to just what may be most agreeable to present company, or any present emergency, it exhibits every trait of the most deceitfully false religion and an anti-Christ. In the widest and most corrupt sense possible, Freemasonry is all things to all men. Its members are profanely sworn to ever hail i. e. honor the institution, never reveal, but ever conceal whatever might give a true knowledge, or an unfavorable opinion of it to outsiders. If a man wants a better religion than Christianity why then it is such a religion. If a man is a stern believer in Christianity and reckons all substitutes for it as of the devil, why then Masonry is no religion at all. But if one wants a substitute for Christianity, a pillow for an uneasy conscience without the yoke of Christ, Masonry promises that. If he wants office for which others are more competent, unfair advantages in business, in courts of justice, in respect to the hazards of war or villainy; if in the base spirit of insatiable greed he would grasp a monopoly of all unequal all possible advantages over his fellow men, the magnificent promises of Masonry are blandly expanded to cover the whole, to meet the precise want of each and every case. To be sure the promise of protection "*right or wrong*" is given in a style peculiar to the *demi monde* by a feignedly indignant disclaimer in a tone and with a sly signal whereby the villains understand *no* to mean *yes*. But if any one wants a helper of his knowledge, of his sociality, of his morality, of his charity, of his piety, why then in sober, decorous positiveness, Freemasonry is precisely all this and nothing different. It does not formally profess Christianity, but is really identical with it. The Bible is its great light. Herein the falseness of Masonry is apparent to the wise in that it promises too much. It is too good to be true. Vast gullibility is requisite to enable one to believe pretensions so numerous and so contradictory. If they were all presented to the same person and at the same time the dullest would detect the imposture. But it may be said of Freemasonry that like all harlots, "Her ways are movable that thou canst not know them." The promise shaped to the desire of the simple deceives him, and though it is made for the purpose of luring, not of being fulfilled, yet by endless craftiness the delusion is often kept up for a lifetime; whereby the lodges are filled up with the *deceivers* and the *deceived*, and these two classes embrace the *whole fraternity*.

A doctor of divinity ought surely to have his senses exercised in discriminating between the true and the false so as not to be deceived by so absurd a disclaimer as that Freemasonry is merely a secular organization for secular purposes when it requires its members to profess their faith in God and to unite in his worship at the opening and closing of every meeting of the lodge and every Masonic burial with all the rites and forms and officers, and professedly saving teachings and hopes that pertain to any religion under the sun; with all these surroundings it teaches Christians as well as others to worship God, or the Grand Master or Architect, without any recognition of the one Mediator between God and man, without whom Christianity assures us "no man cometh to the Father," and they who attempt to come to the Father in any other way "are thieves and robbers." They worship a strange God, or offer to the true, "*strange fire.*" They insult the Mediator and the God who ordained him. And if to do this by a deliberate and permanent organization is not to set up a religion that is as surely false as that Christianity is true, then the joining of themselves to Baal Peor the uniting in the Philosophical Worship of the nations in the groves and high places by Israel, was not going after strange Gods For they were ever assured as when they set up the Golden calf "These be thy Gods which brought thee up out of Egypt." They thought they were worshiping the true God in a more liberal and refined way than Jewish bigotry had been wont to allow, But it was a God-provoking spiritual adultery and so is Masonic Deism to-day. Really we can conceive of nothing so appropriate to an orthodox Baptist Editor who can endorse and propagate the absurd Masonic dodge that Freemasonry is purely a secular organization than the words of Jacob to Issacher, "He is a strong ass couching down between *two* burdens, and he saw that rest was good and the land that it was pleasant and bowed his shoulders to bear and became a servant unto tribute."

H.

A WHITE SNAKE.

The Ku-Klux serpent has sloughed his skin and come out white. In other words, that latest form of the Masonic brood has manifested its Satanic character with such precocity, that it is becoming exceedingly embarrassed. Bad as the world is, this order is too manifestly bad to be tolerated. Even Freemasons find the guaranteeing of its safety more than they with their almost superhuman skill in secrecy and artful dodging, can safely undertake. But rather than let the bantling die outright, it seems, they have determined to attempt to save it by whitewashing its face, changing its clothes, and removing it from its noisome dens, into "Camps" which, though they have a better reputation among men, are about as sure to enure them to deeds of crime and blood, as the blackest dens of the freebooter. Hence we have now in Kentucky and Tennessee the new and, their word for it, most marvelously thriving "Order of PALE FACES." They set forth all the nauseating, good professions and false pretensions of Freemasonry and Oddfellowship, for the most part, copying Masonic and Oddfellow language and literature. As to antiquity, they do not yet boast largely, except that their Organ puts Masonry and Oddfellowship among the time honored mystic orders, that history records as far back, at least, as the time of Christ. Their motto is "Truth, Justice, Right and Charity;" each of which interpreted by the rule of contraries will exhibit the animus of the conspiracy. We have looked over the addresses of some of their grand orators, who, whatever they may lack, do not lack the mystic art of using a bombastic sophomorical style, to hide from the uninitiated their real meaning, and dress up the vilest purposes in the garb of virtue. The "Truth" they chiefly insist upon is, that the Caucasian is the superior and ruling race. The "Justice" they would sustain, is the avenging of the overthrow of the Southern confederacy and of slavery; the restoration to Southern aristocrats of their lost social position and their property in man. The "Right," they intend to maintain is that of trampling upon the laws of their oppressors now in power, by rescuing the patriot Ku-Klux lynchers out of their hands, and dealing private vengeance to all negro-stealers who dare insist upon liberty and equality, before the law, of any but Caucasians. That is, their doing right. Standing upon one's reserved rights, under "necessity" which knows no law of tyrants. As to "Charity," it means that pale faces shall help one another to recover their lost slaves and put them under foot again at the next revolution of the wheel of fortune. O yes, help their widows and orphans. Let your charity be universal, but back with all black faces into slavery, and away with all cursed scalawags and carpet-baggers, who dare rebel against God's social order of masters and slaves, and insult our pale faced dignity, by denying the justice or the right or the charity of our owning the dark skinned races and using them for our profit and pleasure, with none to say to us what doest thou? This is the evident animus of the order. It is simply a rehash of Ku-Kluxism, more criminal because more hypocritical, and more dangerous because more plausibly concealed.

M.

ANSWER TO A CORRESPONDENT—I would like, Mr. Editor, to be informed through the pages of the CYNOSURE, whether it is true that the Masons hold lodge or other meetings in "Farwell Hall." I hope that the information I have received on that subject is not true. For the sake of the perishing thousands of this city, to many of whom these meetings in that hall have been so abundantly blessed; for the sake of the noble self-denying spirit of the glorious workers in that God-like institution; for the sake of morality, virtue and religion, I hope, sincerely hope and pray that no such stigma may attach to that institution; that no such infamy may be perpetrated within its walls. It is bad enough to a Christian mind, to have Universalism taught within its precincts, but let us have Universalism a thousand times over before the blasphemy, the hellish mysticisms, and horrid demon-like mockeries of a Masonic Lodge room.

J. M. Y. S.

The Grand Lodge of Illinois held their meetings in Farwell Hall on the 3rd, 4th, and 5th of October last. Those meetings were secret. None but Masons were permitted to enter if we may credit the city papers, the Masons themselves, and our own senses; and were regular meetings of that body.

As we understand that the Young Men's Christian Association has control of the building, our correspondent cannot deprecate more than we, the opening of the hall to such a meeting. Although open to concerts, lectures, and entertainments of the better sort, until this occasion we supposed that no meetings of an immoral and debasing character would be permitted there. Whether intended or not it is an apparent endorsement of a wicked, Christless institution. So far as any respect or influence could accrue to their order from the place of meeting, the Masons could scarcely have been more successful; and we fear the effect of this implied recognition upon our young men will be as demoralizing as the opening of a billiard parlor under the auspices of the Association.

DONATIONS TO THE LECTURE FUND ARE NEEDED.

The friends of the anti-Secret cause must not forget the increased burden of the Executive Committee of their National Association, not only in the CYNOSURE office, but in the field without, additional expense has been assumed in hope of a wide extension of the truth we advocate. The expectations of the Committee are being fully realized. Mr. Blanchard's success as a Lecturer compels the praise of individual members of the Orders which he opposes, while their official organs and their abettors can only growl out their slanderous hate. In view of what has already been accomplished since the summer months, to suffer the lecturing system to fail or be at all weakened would be suicidal to the cause. In view of the opening opportunities, the prospective advancement of the work no one need fear to give freely for its support. Several lecturers might be employed if the Committee was able to maintain them. The men are ready. The field is opening wide on every hand. Only the money needed to defray the necessary expenses is lacking. Do not brethren, fear a little self-denial. The cause is not ours but Christ's; and will be carried through to victory. Will you be co-laborers with the Master by giving as God has made you able?

The Tract Fund.

Friends of the cause, read the following letter and if your sympathy is aroused and you feel a struggling desire to assist the poor brethren in this holy endeavor, do not suffer it to be stifled, but send on your mite for the Tract Fund. A brother in Georgia writing for tracts to be sent to two or three individuals in that state says:

"These are poor men who have no money to spare but will exert themselves in spreading tracts to enlighten the community on the subject of Freemasonry. Rev. Mr. T. is a truly pious Baptist preacher in very low worldly circumstances, with a large family to support. He receives no worldly remuneration for his ministerial labors. During the war he had to lie out ninety-five nights in the woods in the cold of the winter to save his life from being taken by the blood-thirsty rebel Masons, who at last caught him and kept him confined in prison without fire or stove in the cold of winter until he lost the power of his left arm, side and leg. He is now somewhat recovered. He has a large number of young men under his care whom he wishes to instruct on the subject of Freemasonry, but has no money to purchase books. He told me he wished to circulate anti-Masonic books and tracts but had no means of purchasing them."

THE FREE METHODIST.—This able religious journal comes to us in a new and beautiful dress under its new management.

Pleasing and refreshing as the exterior may be, it is no better than the matter. There seems to be no room for vapidity. Its pages remind one that this world is not our rest, but a place of toilsome, earnest, prayerful labor for Christ.

Freemasonry is taken in hand with a spirit that shows no fear of man, and the sins of our fashionable churches are opposed with equal candor and freedom. May God raise up many more such fearless voices for his truth!

Report of the New York Convention, abridged from the Report of the Recording Secretary.

Pursuant to call, the anti-Secret Society Convention convened at Shakespeare Hall in Syracuse, November 15, 1870, at 7, P. M. The attendance was quite large, the majority of those present were citizens of this city.

Rev. Mr. Crooks said that it would be eminently proper to select as presiding officer of this meeting, at least temporarily, a man who personally knew of the Morgan affair; and who was then a Mason, and had since not only published a full expose of the affair, but had delivered some nine hundred lectures on the subject. He alluded to Hon. S. D. Greene of Boston. He was chosen Chairman.

The Rev. Mr. Stratton, of Mexico, Oswego county, was chosen Secretary.

The Rev. Mr. Salisbury, of Seneca Falls, invoked the Divine blessing.

Rev. Mr. Crooks, of Syracuse, then uttered words of welcome to the people. He said: The subject they had come to consider was one of weighty importance. This is an age of majestic events. One decade ago slavery was a power in this nation; now Liberty finds here a continental home. Note the mighty revolutions in China, and within the past few weeks, in Europe. These stupendous changes stamp ours as an age of great events. Cabalistic societies ramify the entire country, and it is alike our *right* and our *duty* to inquire into their character. You come not as cynics, or busybodies about other men's matters; but as intelligent, liberal, and loving-hearted Christian gentlemen and ladies,—manly men and womanly women; and as such, we welcome you. In definitions we would be exact, in statement unqualifiedly truthful, and in argument conforming to the highest canons of Logic. You come not as haters of Masons or anti-Masons; but as lovers of truth and righteousness, of country and mankind, and servants of the most high God,—and as such, we welcome you to this Hall and platform, and to our homes. [Applause.]

Rev. David McAllister, of the *Christian Statesman*, was called for, who was to deliver a response to the address of welcome. As he was not in the hall Rev. Mr. Stratton was called upon by the committee to respond in behalf of the convention.

The Chairman was next called out. He as a personal witness of the Morgan affair up to the time Morgan was carried off, detailed that affair somewhat minutely. He said he had published these details in much better form than he could tell them at this time. And after an interesting speech of half an hour he gave way for business.

On motion, the following were appointed a Committee on Permanent Organization:—Rev. A. Crooks, Rev. E. Owen, Rev. Mr. Armour, Rev. D. B. Douglass, Rev. S. Salsbury, Rev. John Hunter, Rev. D. P. Rathbun, Rev. I. H. Tobit, Rev. R. Stewart, Rev. J. L Clark, Rev J. Benneboff, Rev. M. C. McLaren, D. D., J. B. Nessell, Esq.

The following Business Committee was appointed:—President Blanchard, Rev. Mr. Wardner, Rev. Samuel Salsbury, Rev. Mr. Beman, Mr. Donald Kirkpatrick, Mr. Montgomery Merrick, Mr. N. Griswold, Rev. Mr. Armour, Rev. Mr. Kenaston.

President Blanchard of Wheaton College, was called out, and proceeded in an earnest speech of considerable length, especially against Masonry, inferentially including the other secret organizations. His primal point was: If, by the Morgan affair Masonry went down, losing 1,500 lodges and 45,000 of its members—if it went down for the time, why did it not stay down? Was not its greater prosperity since, discouragement to its opponents? He said it did not stay down, because when the opposition struck Mason's and Dixon's line, it received new life, and rolled back like the waves on the shore. And Masonry hid its head among slave-holders, carried slave-holders into power, and slavery helped Masonry then, just as Masonry helped slavery during the war. That movement and this are different. That was an excitement from a heinous crime committed. This is a deliberate movement against a great wrong in principle, that affects the welfare of society. And this was for Christ and his kingdom, and a true civilization.

While President Blanchard continued to speak, a company in the audience applauded him at the most inopportune times. He finally closed his remarks and the convention adjourned.

Some four or five hundred persons were present, making twice as large a number as we had expected for the first evening.

SECOND DAY—MORNING SESSION.

The Convention met this morning at half past eight, and after a season of prayer of unusual interest, took up the order of business

The Secretary read the minutes of the first session.

The Business Committee made a report of the order of business, as follows:

1. Prayer meeting till 9 o'clock. 2. Report of Committee on Permanent Organization. 3. Volunteer speeches of ten minutes each, on the state of the secret societies. 4. The appointment of committees. (a) Brief addresses and resolutions to the people of the State of New York. (b) The Press. (c) Finances. (d) Constitution and by-laws for the State organization. (e) Thorough canvass of the State of New York by lecturers.

The Committee on permanent organization reported as follows.

For President—Rev. A. Crooks, of the *American Wesleyan*.

Vice Presidents—Rev. D. C. McLaren, D. D., Rev. J. Benneboff, Rev. Mr. Salsbury, Rev. Mr. Woodward, Rev. Mr. Post, Rev. B. T. Roberts, Rev. N. Wardner, Rev. J. L. Clark, Rev. John Hunter, D. Kirkpatrick, Charles T. Hicks, Milton Woodworth, J. B. Nessel, John Gillett.

A Committee on brief address, with resolutions to the people, was appointed, with one member from each denomination.

Pres. Blanchard, Cong. Dr. I. Mareness, Bap. Rev. S. R. Galbraith, Ref. Pres. Rev. E. Gaylord, Wes. Meth. Rev. J. L. Clark, Un. Pres. Rev. Z. Osborn, Free Meth. Rev. H. D. Whitnall, Baptist. Rev. W. Post, Meth. Epis. Rev. J. Benneboff, Un. Breth. Rev. C. B. Austin. N. Griswold, Esq., Pres.

The morning was chiefly occupied in laying out work for the Convention, and brief discussions.

Elder David Bernard, author of "Light on Masonry" was welcomed to the platform, and introduced, the Convention rising to welcome the veteran and patriarch.

Rev. Mr. Levington, of Detroit Conf. M. E. Church, was welcomed to the platform, and addressed the Convention briefly, speaking like a man on fire.

At half-past twelve, a recess was taken till two o'clock.

AFTERNOON SESSION.

The afternoon session was opened with prayer by Rev. Mr. Wardner.

A committee of three, consisting of Messrs. Wilbur, Andrus and Ellis, were appointed to investigate the truthfulness of an outrage upon the person of Rev. D. P. Rathbun, and report, to the Convention.

Hon. Gerritt Smith entered the Hall, and was invited to the platform. Pres. Blanchard reported an Address to the People of the State of New York, which was quite brief, yet somewhat lengthily discussed, and was adopted; though afterward it was re-committed, and amended. This admirable document will be found in another column. The address of Hon. Gerritt Smith, published on the first page of this issue, and of Elder Bernard, which will appear in our next, followed consecutively.

Hon. Mr. Greene being upon the stage when Elder Bernard concluded, the Chairman desired to present together these two veteran exposers of the Morgan crime.

Mr. Greene gave more details of Masonry and its doings.

Mr. Griswold, of Tompkins county, another aged man, addressed the convention briefly.

Rev. Mr. Levington, of Detroit, made an earnest speech in support of the address, and in favor of its application to the ballot.

Rev. Dr. McLaren of Geneva, spoke for himself not as representing others. He did not think the address went quite far enough. It should allude more distinctly to civil law and life. He referred, in illustration, to the death in a lodge room at Geneva, in 1864, of one William Johnson, who was killed in being initiated in the lodge at that place, and no coroner's inquest was held over him. He thought if Johnson had called at his house and had to be carried out with his neck broken, the people would have demanded, as they ought, a coroner's inquest, and taken steps to have learned how it came about.

President Blanchard said he had been highly gratified with the remarks of Hon. Gerritt Smith and Elder Bernard, and moved that they be requested to furnish copies of their addresses for publication; also requesting the photograph of each. Adopted.

The Convention then took a recess till 7 o'clock P. M.

EVENING SESSION.

The session was opened with prayer, and the speaking began.

Rev. Mr. Rathbun, a seceding Mason, gave his experience, which was a rough one. In brief, it was that, having become convinced of the sinfulness of Masonry, he lectured against it in Pennsylvania; was warned of peril; late one night was attracted to his barn by a noise he supposed made by his horse; was there knocked down and choked until senseless, and when he became conscious, he was forty rods distant, among rioters, who rode him on a rail, drew him through mud ponds, and stamped upon him, and so injured him that he was unable for weeks to attend to his duties, and up to this time had not been free from pain. This was on the 16th of June last, at Buena Vista, Steuben county, New York.

Mr. Charles A. Blanchard, of Illinois, son of President Blanchard, was the next speaker; a direct, plain spoken young man. To him was assigned the task of detailing the secret ceremonies of initiating a person through the three degrees to become a Master Mason. The audience was large, and around near the entrance door stood quite a number. From this quarter came "extraordinary applause" occasionally; and each time the speaker cut back with sharp edged words. Once or twice some one on the stage called "police" to check the annoyance. The fact is this speech was entirely unreportable, but some incidents of interest may be mentioned hereafter. The praise of the effort is universal; excepting, of course, the secret brotherhood.

MORNING SESSION—THIRD DAY.

The meeting was opened with prayer, by Rev. Mr. Soper, at 9 o'clock.

Hon. Gerritt Smith feeling compelled, on account of feeble health, to return home said he wished to subscribe $100. towards defraying the expenses of the Convention, and also presented the following resolutions, which were adopted:

1. *Resolved*, That in the light of the fact that Masonry holds her laws to be paramount to all other laws, and that, in the light of the further fact, that they are made, not in behalf of the right, but in behalf of Masons, right or wrong, it is clearly proper in every suit between one who is, and one who is not a Mason, to call in question the impartiality and credibility of Masonic witnesses, and also to insist on the exclusion of Masons from the Jury-box.

2. *Resolved*, That in the light of the fact that Masonry murdered Morgan, and in the light of the further fact that it succeeded in baffling all attempts to punish the crime, we are forbidden, by our respect both for Divine and Human laws, to clothe with civil office any of the adherents or upholders of Masonry.

The committee on permanent organization reported the following

CONSTITUTION.

We, citizens of the State of New York, opposed to Secret Societies, believing that organized perpetual *Secretism*, is dangerous to both Church and State, and wishing to bring all the influence to bear against such Secretism in our power, and also believing we can co-operate more effectually to accomplish the end desired, by united and organized effort, do hereby form ourselves into an Association, and adopt for our government the following Constitution:

1. *Name*.—This Association shall be known as, The New York State Christian Association opposed to Secret Societies.

2. *Relation*.—Its relation shall be auxiliary to "The National Christian Association opposed to Secret Societies."

3. *Objects*.—Its objects shall be to expose, withstand, and remove, the evils of such Societies—of those which are Oath Bound especially, as Freemasonry—that the Church of Jesus Christ may be saved from their depraving influence, the administration of justice from perversion, and our republican government preserved from their corrupting power.

4. *Officers*.—The officers of this Association shall be a President, one Vice President for each county represented in this body, an Executive Committee of nine members, four of whom shall constitute a quorum, a Recording Secretary, a Corresponding Secretary, Treasurer, and an Auditor; the three last named to be appointed by the Executive Committee. The Corresponding Secretary shall be *Ex officio* member of the Executive Committee. All the officers shall be appointed for one year, but shall hold their places until their successors are appointed.

5. *Meetings*.—There shall be an annual meeting of this Association composed of delegates from Ecclesiastical bodies, auxiliary and kindred Associations, provided also that all persons who are in hearty sympathy with the objects of the Association may, on a vote of the Association, become members. The time and place of meeting shall be determined by each previous annual meeting, provided that the Executive Committee shall have power to change both time and place for what may seem to it good cause.

Associations having the same general objects in view, whether Ecclesiastical, County or Local, may become, on vote of this Association, auxiliary to this body during the interim of its meetings, provided, however, that this action shall be subject to the action of this body at its next annual meeting.

7. This Constitution may be amended at any annual meeting by two-thirds vote.

Constitution adopted.

Convention adjourned till 1:30 P. M.

AFTERNOON SESSION.

Convention called to order by the Chair and opened with prayer by Rev. H. Gregory.

Committee to nominate officers of the Association reported as follows:

President—Hon. Gerritt Smith.

Vice Presidents—Rev. D. T. Roberts, Rev. J. Barper, Rev. G. W. Ellis, Rev. W. A. Hawkes, C. T. Hicks, Esq., J. Hunter, Esq., Rev. Mr. Pettengill, Rev. Z. Osborn, Rev. D. P. Rathbun, Rev. J. O. Raykes, Rev. J. L. Clark, Rev. Mr. Selaw, J. B. Nessel, Esq., Rev. S. Bainbury, Rev. J. G. Stearns, Rev. Mr. Johnson, Rev. D. B. Douglass, Dr. J. Millan, D. C. McLaren, D. D., A. Sanford, Esq., N. Griswold, Esq.

Executive Committee—Rev. A. Crooks, Rev. E. Owen, M. Merrick Esq., D. Kirkpatrick Esq., Rev. L. N. Stratton, Rev. W. Post, N. Wheeler Esq., J. Mowatt Esq., Rev. S. R. Gilbraith.

Recording Secretary.—Rev. L. N. Stratton.

Corresponding Secretary.—Rev. T. H. Keeston.

Treasurer.—D. Kirkpatrick, Esq.

Auditor.—Rev. J. M. Armour.

Report adopted.

Committee appointed to investigate the facts respecting the outrage upon Rev. D. P. Rathbun reported, endorsing fully the account previously published in the *Wesleyan*, and declaring that this and kindred conventions are the legitimate fruit of such outrage, followed up as it was by published falsehood and slander, demonstrating as it does, that the Masonry of 1870 is identical with that of 1826, which murdered Morgan and set at defiance both Justice and its Courts.

The Address, as revised, was reported, and after being ably discussed, was unanimously adopted.

Resolutions by Rev. T. H. Keeston denouncing the Liquor Traffic, pledging hearty support to the temperance movement, and entreating its friends to throw overboard all the Secret Orders, and make an open, fair fight with the terrible evil of Intemperance. These resolutions were adopted without dissent.

Committee on Districting the State, and providing for its thorough canvass by living lecturers, then reported.

After miscellaneous business, Convention adjourned till 7 o'clock in the evening.

EVENING SESSION

opened with prayer by Rev. J. L. Clark. A full audience. A sweet song on facing the foe, by Brother Davis of Auburn. An aged Brother Dunham stated briefly that many years ago curiosity and vanity had led him to join the Masons, and the murder of Wm. Morgan caused him to leave them.

Rev. Mr. Soper, J. Nessel, Esq., Rev. D. P. Rathbun, and Hon S. D. Greene, all seceding Masons then came forward and certified to the substantial correctness of the young Mr. Blanchard's representations of the degrading initiatory ceremonies of the three first degrees in Masonry, as given the previous evening. These testimonies deeply impressed the candid.

The convention was then ably addressed in twenty-minute speeches, on the civil and religious aspects of Masonry, by Rev. N. Wardner, President Blanchard, C. A. Blanchard, and Rev. J. Levington.

Committee on the Press then reported. Report was adopted.

Convention, by rising vote thanked the citizens who had so hospitably entertained its members, and adjourned with benediction by the Chairman.

Thus closed a Convention destined to prove generative of historic events.

Address of the New York State Convention Opposed to Secret Societies met at Syracuse Nov. 15th, 16th, and 17th, 1870.

FELLOW CITIZENS:—It is as familiar to the older inhabitants of our State, as the history of the American Revolution, that forty-four years ago, (Sept. 26th, 1826,) William Morgan was taken from Batavia in this State, and murdered, for revealing the secrets of Freemasonry, that this murder, with the abduction and attempted murder of other citizens caused the investigation of Freemasonry by the first men and minds in this State and Country; that a political party was formed for the overthrow of the Order; that some fifteen hundred lodges went down; and more than forty-five thousand out of a little more than fifty thousand of their members, left their lodges to return to them no more.

Conventions were called of Masons who were disposed to renounce it. One was held at LeRoy in this State, and another at Philadelphia. At one of these Conventions it was resolved to expose and publish Freemasonry to the world. A Committee was appointed for that purpose—men of character and reputation, and generally known to the public. Elder David Bernard, a Baptist minister of unblemished character and reputation, and who had taken eighteen degrees in Masonry, was the chairman of the Committee. An accurate version of forty-eight degrees was obtained and published under the title of "Light on Masonry," in which the ridiculous ceremonies—blasphemous oaths—signs and grips, are fully revealed. This was followed by Richardson's Monitor and Allyn's Ritual.

The doctrines of this great American popular movement, which could have taken place in no other country on the earth, are succinctly set forth in an "*Address to the People of New York*;" dated Albany, April 26, 1831; and signed by WILLIAM H. SEWARD, MILLARD FILLMORE, JOHN C. SPENCER, TRUMBULL CARY, and thirty-five others—the first men in the State and nation; and who, associated in the cabinet of Mr. Lincoln, with men who then acted with them for the destruction of Freemasonry, carried our country through its fearful struggle for the life of popular government, in the late Slavery war.

We beg to call special attention to the following extracts from the great and remarkable State Paper above described. Those great men say:

We rejoice that the question of Masonry and anti-Masonry is thus presented fairly and openly to the people, stripped of all former political names and associations.

If virtue yet abide among us, if there be intelligence in our fellow citizens to appreciate the dangers which threaten their liberty, and if there be patriotism to resist and prevent them, which we most firmly believe, there can be no doubt of the result of such a contest. On the one side, is an aristocratic nobility, composed of men bound together by the most terrific oaths, which conflict with the administration of justice, with private rights, and with the public security; a privileged order claiming and securing to its members, unequal advantages over their fellow citizens, veiling its proceedings from scrutiny by pledges of secrecy, collecting funds to unknown amounts, and for unknown purposes, and operating through our extended country, at any time and on any subject, with all the efficacy of perfect organization, controlled and directed by unseen hands! On the other side, a portion of your fellow citizens ask for equal rights and equal privileges among the freemen of this country. They say, it is in vain that this equality of rights and privileges is secured in theory by our constitutions and our laws, if, by a combination to subvert it, it is in fact, no longer enjoyed. They point you to Masonic oaths, and at the objects of those dreadful obligations upon all our elections, upon witnesses in our courts of justice, and upon jurors. They show you one of your citizens murdered under their influence, and the offenders escaping with impunity. They exhibit to you the power of your courts defied, and the administration of justice defeated, through the instrumentality of those obligations. And they ask you whether our country can any longer be described as a land 'Where no man is so powerful as to be above the laws, and no one so humble as to be beneath their protection.' They say to you that no man can tell who will be the next victim of Masonic vengeance, or of Masonic perjury. And they call upon you to put an end to these enormities, and prevent their recurrence, by destroying their source; and for that purpose, to use the only effective weapon in your power—a weapon yet preserved to you—your own free and independent ballots."

And having thus, with equal beauty and force, presented the facts sustaining the issue, these distinguished citizens of our State of New York, thus describe the issue itself:

"Such is the contest between Masonry and its opponents, that the result will be auspicious to the best interests of our country, and will be attained as rapidly as such a great work ought to be accomplished, in order to perpetuate its success, we have the same entire and unequivocal confidence that we feel in the goodness of Providence. The mighty spirit is abroad; wherever it provokes inquiry it makes advocates and defenders; it spreads from town to town, from county to county, and from state to state, with a force which is irresistible even by the systematic falsehoods and deep machinations of the Princes, High Priests, and Grand Kings of this Republic."

You, FELLOW CITIZENS, know the result of this appeal, and the measures following it. Every Masonic paper north of the line which then separated freedom from Slavery in this country went down or changed its sentiments; and all Masonic organs south of Mason's and Dixon's line were silent. Freemasonry burrowed amid the Slave-pens of the South, where it resists Christian civilization still, by its chosen means of night-murder and assassination. In all the States where opinion was free, the Order feigned dead; but has now ridden back into popular favor and power on the shoulders of Orders with other names, but having the same nature and fashioned after the same idea.

The oaths and obligations of the first three degrees of Masonry, and that of the Royal Arch Mason, have been proven in the courts of this State before Hon. Robert Monell, Justice at the Chenango Circuit in the case of Purple vs. Horton, and reported in Wendell's New York Supreme Court reports, volume 13, page 12; also at a Circuit court held by Judge Gardner in Orleans County at the trial of Elihu Mather. In obedience to a resolution of the Senate of New York, Judge Gardner reported this evidence, and it was printed by order of the Senate. If Masonry was only what it has ever professed to be, its votaries might be safely left to the enjoyment of the "Cable Tow" and its mock titles of "Worshipful Master," "High Priest," and "Grand King;" but when a "Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason* excepted, and they left to my own election," and the Royal Arch Mason, *murder and treason not excepted*; also, "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." and those are sworn to under no less penalties "than to have the throat cut across, the tongue torn out by the roots, and the body buried in the rough sands of the sea;" then it becomes a question of serious importance whether *such* an institution is to be tolerated in our free government. What guarantee is there for the impartial discharge of official duties when the officer is shackled by such obligations? It is strange that murder and crime of every degree stalk abroad through the land undetected and unpunished? Can a Masonic Judge or Masonic Jurors hold the scales of Justice evenly between adverse parties when one of them can appeal for assistance through the medium of mysterious signals? Witnesses who are solemnly sworn to tell the whole truth, may be bound under obligations more awful, and penalties more severe, not to disclose the secrets of a brother, though it extended to the *murder of a fellow being or treason to the State*.

Nor is this all. We are informed by loose Masonic statistics, that there are about half a million of Freemasons in this country; and although we have some eight millions of voters, or about sixteen voters to one Freemason, it is believed, with but imperfect means of knowing, that if the actual office-holders in this country were now counted, these numbers would be nearly reversed; giving sixteen Masons, or members of other secret orders, in office, to one who belongs to no secret order, so that if these Masonic office-holders were Prussians, or Frenchmen, ours would to-day be a Prussian or French government. And the Masonic oaths and laws, which govern these, our rulers, are much more hostile to American ideas and institutions, than are the oaths of either France or Prussia.

Added to this; Masonic date itself; (and a date is necessary to all private and public transactions,) is an attempt to strike out the Christian Era by substituting "A. L." for A. D.; so that we are not only in danger of ceasing to be an American, but actually ceasing to be a Christian people, by the operations of this dreadful Order, which is so eating out and absorbing the very nature of our free institutions, that, unless arrested, will soon leave us nothing but the hollow name of liberty; while its substance is taken away and destroyed by the lodge.

Under these circumstances, FELLOW CITIZENS, we appeal to you; and with, and through you, to God. It has not ceased to be true that "eternal vigilance is the price of Liberty. We beg you to give this subject your first and profoundest attention. We commend to you "THE NATIONAL ASSOCIATION OF CHRISTIANS OPPOSED TO SECRET SOCIETIES," and its organ, "THE CHRISTIAN CYNOSURE" which are successfully attempting to bring this great and vital subject before the American people. We plead for the purification of the churches of Jesus Christ, from the fellowship of orders which reject Him from their creed; and represent heaven itself as the Grand Lodge above, over which the Almighty presides as Grand Master; and we ask too, that our Courts and Legislatures may be delivered from men who are sworn or pledged to partiality to each other.

Adopted by the New York State Convention opposed to Secret Societies, this 17th day of November, 1870.

AN ANTI-MASONIC CONVENTION of the State, has just closed its sessions here. The Blanchards of Illinois were the chief men in it. They managed the matter very unwisely. There were some men, full of zeal, red-hot with excitement, devoid of good sense, who made the meeting an arena of fun—a laughing-stock. The convention lacked dignity; yet there were several venerable men—men of great worth in it. I think the tendency of the meeting will be especially favorable to Freemasonry. Young Blanchard gave what he called an *expose* of some of its degrees; and many people will join them to find out whether the *expose* was correct. A State anti-secret society was formed. But my letter is long enough.

H. J. EDDY.

The above is taken from the *Standard* of November 24, published in your city. I thought it might interest your readers to compare it with the account of that same meeting by the senior editor in your last issue. Mr. Eddy is evidently a Mason; for none but a Mason would write in this way. If he is as I suspect, a Mason, I would like to ask him how this will look in the judgment of the great day. "Young Blanchard gave what [*he called* an *expose* of some of its degrees; and many people will join them to find out whether the *expose* was correct." Yes, perhaps, and if so, it will be because such men as Mr. Eddy who doubtless knows whether it was correct or not, will in this underhand way, attempt to make people believe that Mr. Blanchard was deceiving the audience when making his expose. "What he called *an expose*!" If Mr. Eddy is not a Mason, he has caught their stereotyped phraseology when speaking of those who have attempted to expose their secrets. If he is a Mason, he *knows* that Mr. Blanchard's expose was correct. If he is not a Mason, yet if, as we have a right to suppose, he was present at the meeting of the Convention, he knows that several men who had been Masons came forward and testified that the expose *was* correct. If he knows all this, then he is convicted of an attempt to slander Mr. Blanchard, and is guilty of slyly propagating a falsehood. "What he *called* an expose." Shame, where is thy blush? "*Ever conceal and never reveal!*" Verily, Masonry compels its votaries,—even though Christian ministers, to do some very dirty work. O my brethren, come out of it I beg of you, in the name of the Master.

J. L. B.

Correspondence.

YOZA, PA., November 29, 1870.

Editors Christian Cynosure:

The December number of the *Phrenological Journal*, contains the "Call for a State Convention opposed to Secret Societies."

It says: "This "Call" is signed by sixty-one individuals. Fifty-three are clergymen of different denominations, Presbyterians, Baptists, Methodist, etc., including two ex-Masons and eight citizens, from different parts of the State. We received the call too late for our November number, and publish it now as a matter of information to our readers, and not of respect to the signers of the same. Personally, we find enough in the Christian religion to reach all interests covering matters of charity; and in our Democratic Republican Institutions, to answer the requirements of civil government.

The subscribers to this Journal, numbering nearly forty thousand, are quite familiar with the phrenological developments and character of Reyoard, as well as those of his prototype of the *genus homo*. A word to them will be sufficient.

E. J. O.

Answer to Questions Concerning Eld. Baird's Tract.

JAMESTOWN, PA., Dec. 2, 1870.

Editors Christian Cynosure:

In reply to question 2d, of J. B. Sherk, I answer with pleasure. Said lodge sat in Cornwall, Canada West. Jerrold Smith acted as Master, or rather Grand High Priest, in that Knight Templars Encampment. Joseph Hanes was Treasurer, and Colon McPherson, Secretary. These were the names they were known by in the Encampment. The names of the rest I never heard after that occasion, and it ought to be published for the good of mankind, that Knight Templars and others in high degrees, are often known by one name in the lodge and another out of it. Being there but four months by traveling demit, that is all I can say as to the names.

J. R. BAIRD.

MOLINE, Ill.

MR. EDITOR: It is very evident that for a few years past, there has been a great influx of the clergy, particularly of the Methodist Episcopal Church into secret societies; so much so, that the exceptions form as a general thing, the least influential part of the body. I have heard it asserted that all the bishops are Freemasons, and it was stated by some of the public prints, immediately previous to the late civil war, that while Bishop Janes was presiding at a conference in Texas, a furious mob beset the church, and that be quelled it by making a Masonic sign. Dr. Eddy of the *Northwestern Christian Advocate*, subsequently in an editorial, contradicted the statement in behalf of the little bishop, but not daring to assert that the bishop was not a Mason. As Dr. Eddy afterward expended some of his oratory in behalf of Oddfellowship, it cannot be reasonably supposed that he had any serious objections to Freemasonry.

It will doubtless be recollected by some of your readers, that O. H. Tiffany, D. D., who figures prominently as a Methodist clergyman in and around Chicago for some years, gave himself zealously to the work of spreading the gospel of Masonry through this region of country, and being a man of fine personal appearance and very persuasive address, no doubt inveigled many young men into the lodges; and it is owing probably in great part to his labors, that a large portion (some say a majority) of the Methodist "traveling preachers" of this State are Masons.

At the laying of the corner-stone of the new Methodist Episcopal Church at Deneseo, Ill., in August 1867, after the Masons of the country round about, many of them dressed in the most disgusting, fantastic and barbaric pomp, had paraded the streets with a brass band, and after the pagan mummeries over the stone, including two prayers to the Masonic god, one by the Master of ceremonies and one by a Baptist clergyman, then of Geneseo, but now of Chicago, in which he prayed thus: "*O Lord bless our craft*;" Dr. Tiffany addressed the multitude. The main points were as follows:

First. That he had been abused for his attachment to Masonry, attending the lodges &c. He seemed to think it right that he should receive a liberal salary of the Methodists for preaching the gospel according to Methodism, and at the same time, heavily tap the treasuries of the lodges for running over the country to preach Masonry; Secondly, that Masonry was of *earthly*, (see James iii: 15.) while Christianity was of *heavenly* origin; but that they have certain points of contact, that as the latter descends the former rises, meeting each other somewhere between earth and heaven. This he beautifully illustrated by putting the tips of his fingers together over the top of his head. Thirdly, that Masonry was appointed to do the rough work of preparing the way for the coming of Christ's kingdom. Fourthly, that Masonry was peace on earth good will to men! He boasted that many of our leading men, Senators, Representatives, etc., were Masons, and might have truthfully added, Andrew Johnson, then acting President of the United States, and the Hon. Jefferson Davis, ex-President of the Southern Confederacy.

How many converts he made upon that "memorable occasion," I know not. But I know that one of the prominent Masons complained to me of the large amount of money the pageant cost the lodge, particularly emphasizing the fifty dollars paid to Tiffany for his speech.

H. VAN ORDER.

Receipts for the Cynosure from Nov. 15 to 30, 1870.

Extra papers 50c.; S. Brownell 16c.; E. T. Tiffany 16c.; David Campbell and M. E. Bates, 25c. each. James Anderson 30c.; A H. Garrison 40c.; Samuel Shuler B. F. Millen, A. Grattoo and S. L. Phelps 50c. each. W. N. Coffman 60c.

E. J. Chalfant, J. R. Finney, Wm. A. Marshall, L. O. Gaskill, R. T. Cross, John Riley, John W. Hobson, John E. Reed, Isaiah Rider, Solomon Delong, Wm. M. Dage, J. C. Bartholomew, Ezra Alger, Henry Sawyer, E. B. Thompson, Lewis Bissell, F. W. A. Riedel, C. L. Payne, S. L. Meade, D. Gamble, John J. McCurry, B. Reed, Asa Pratt, John Roney, George Candee, Samuel Hall, R. Leggao, W. H. Burdick, Isaac Strong, W. H. Parker, W. S. Titus, J. G. Carson, Joseph McKee, J. B. Crall, P. Hurless, L. Buckley, E. V. Downey, A. M. Trimble, E. H. Hitchcock, Darius Gore, John Zent, Dr. A. A. Wood, J. P. Richards, James Scott, $1.00 each.

John T. Comstock $1.10. Isaac F. Mosher $1 20. Alexander Hilton $1.60.

Gerritt Smith, Tyrus Tuthill, Joseph M. Dirtz, B. Williams, Martin Maze, Geo. Brokaw, M. Allen, Elisa Sturgeon, Joseph Harvey, J. S. Logan, Rev. C. Bender, C. H. Alger, Joseph McKee, J. W. Wood, D. Palmer, $2.00 each.

Philo Carpenter $2.60. Mrs. M. A. Blanchard $3 00. W. C. Somers $4 00. J. Blanchard $6.00. Samuel Moler $7.20. H. Winder $6 00. L. Perry $10.00. C. A. Blanchard $25.00.

DONATIONS.—W. D. Potter $1.00. W. B. Lloyd 50c.

PUBLISHERS' DEP'T.

NOTICE.

To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Seroard's Light," "Adams Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Bad Money.

Bill Dow was showing the boys a counterfeit ten-cent piece. "Oh! you don't *know* it is counterfeit," said Jem Drew.

"Yes, I do; father said it was," said Bill Dow.

"Well you *needn't* know it," said Jem Drew. "Your father may be mistaken. I should go to that old pea-nut woman at the corner, and spend it. Treat us old fellow. She's half blind, and will never be the wiser for it."

"What an honest, honorable fellow you are, Jem Drew," cried little Asa Clicker. "That you call doing as you would be done by, do you?"

"Somebody passed it on Bill, and Bill does no more than keep it going," cried Jem, "come Bill give us some peanuts."

"No sir," said Bill Dow, "I don't do that mean thing, I tell you. I do not intend to be dishonest in a little thing, then I shall never be caught being dishonest in great ones. Father says half the frauds, embezzlements, and bank robberies begin in little dishonesties. They tunnel the way for a rush at last."

"Good for you, Bill! cried Asa Clicker. "I believe in you. As for Jem, he'll die on the gallows yet."

Bill tossed the counterfeit ten cents into the river, and the boys stood on the bridge watching the eddies it made in the still water. "Let all bad money be sunk before it sinks us," said Asa.—*Child's Paper.*

The Early Choice.

Fifteen years ago two lads were standing at the corner of one of our streets. They were talking earnestly. There was a little meeting at the chapel near, and one was trying to persuade the other to go—both were children of Christian parents, both were brought up under all good influences.

"I am going to the chapel to-night. Father expects it; our minister expects us; our Sunday-school teacher expects us; every body who thinks most of us expects us to be there. I am going. Come, you go too."

"Oh, I can't. I don't want to be a Christian. I won't be. I am not ready; but I know I shall if I go, so I *shan't* go."

"And I shall," said his companion. One went one way, the other, the other way. Each made his choice, and it proved to be a choice for life. Augustus joined the people of God, and is an earnest Christian man, a rising lawyer, beloved and honored.

James turned his back upon God and his church. To day he keeps a gambling hell, and has just been heavily fined for a drunken fight. When we make a choice, we take the consequences which follow from it. See to it what that choice is.—*Child's Paper.*

A Bit of Advice for Boys.

"You are made to be kind generous, and magnanimous. If there is a boy in the school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game that does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to learn his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another envious of them, there are two great wrongs, and no more talents than before. If a larger boy has injured you and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenance how much better it is to forgive than to have a great fist."—*Child's World.*

No Greater Obstacle.

There is no greater obstacle existing in society to the advancement of the religion of Jesus Christ than the Masonic lodges. Not only because they can control some men by fear, and buy others by favor; but because their principles and their practices are both subversive of the vital elements of the gospel.

They claim to be Christian, and yet, Mahomedans, Hindoos, Jews, skeptics, and profane men are good Masons. There are very few professing Christians in the upper lodges. They stop when they learn the deception, or, if they don't they are not Christians.

Their oaths are expressly forbidden by the Lord Jesus Christ, and by the laws of the land.

Their secrets are unscriptural, and are forbidden by Christ's example and teaching.

The penalties that they swear to submit to are barbarous, and unfit for any civilized man to encourage.

Few men, after they have entered the lodge, ever become Christians. The old ones understand how to manage this. Their lecturers inculcate morality, and this morality, which is in itself valuable, even among thieves, they substitute for repentance, faith, and obedience to Christ. They profess not to do this, *but they do it.* And by comparing themselves among themselves rather than with Christ, they become self righteous, deceiving and being deceived.

Thus they seduce men into the lodges, and then prevent them from accepting the saving faith of Christ.—*Benzonia Citizen.*

Losses from Religion.

An aged couple who, in the early part of life were but poor, but who by the blessing of God upon their industry, enjoyed a comfortable independency in their old age, were called upon by a Christian minister, who solicited their contributions to a charity.

The old lady was disposed to make out some excuse, and to answer in the negative, both for her husband and herself and therefore replied: "Why, sir, we have lost a deal by religion since we began; my husband knows that very well;" and being willing to obtain her husband's consent to the assertion, she said, "Have we not, Thomas?"

Thomas, after a long and solemn pause, said, "Yes, Mary, we *have* lost a deal by our religion! I have lost a deal by my religion. Before I got religion, Mary, I had a wood pail in which I carried water, and *that* you know I lost many years ago. And then I had an old slouched hat, a patched coat, and mended shoes and stockings; and I have lost them also, long ago. And Mary, you know that, poor as I was, I had a habit of getting drunk, and quarreling with you; and that you know I have lost. And then I had a burdened conscience and a wicked heart; and then I had ten thousand guilty feelings and fears; but all are lost, and like a millstone, cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; and God Almighty blessed you industry; but since we got religion, you have lost your washing-tray. And you had a gown and bonnet much the worse for wear, though they were all you had to wear; but you have lost them long ago. And you had many an aching heart concerning me, at times; but those you happily have lost. And I could even wish that you had lost as much as I have lost, and even more; for what we lose by religion, Mary, will be our eternal gain."

We need not add that the minister did not go away without substantial proof that Thomas deemed his losses from religion, his most weighty obligations to the goodness of Almighty God, as the richest boon of grace on earth, and the most authentic pledge of glory in the world to come.—*Everybody's Paper.*

Short Sermons—No. 6.

Our text for to-day is the 14th verse of the 19th chapter of Matthew, which runs as follows:

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

When we compare the spirit of this verse with that other spirit which animates Masonry, we shall perceive at once the wide distance that separates the Masonic lodge from the Christian church. The language of the church is, "Permit little children to come through me to their blessed Savior, and place no hinderance in their way;" while the lodge, on the other hand, totally excludes from its portals all who are under twenty-one years of age; it never admits children under any circumstances.

We are aware that by the term "little children," the text may intend to include all those persons, whatever may be their age, who, for simplicity, candor, openness, and truthfulness of character, are like little children; the inference being that it is of such that the kingdom of heaven consists, and only of such. But even on this ground the text could not well apply to Masons, and be so construed as to say, let all who are Masons come unto me, for of such is the kingdom of heaven; for it is well known, that Masons, instead of having pure and simple minded, guileless manners like those of children, are, on the contrary, more sophisticated, artful, sly, underhanded, double-faced, and confused than the Scribes and Pharisees themselves. The very character and design of Masonry is to make men the very reverse of little children.

As an illustration of the unchristian character of Masonry, we give below two of the by-laws, so-called, of the Most Worshipful Grand Lodge of Masons of the State of Illinois," which have hitherto been in force among Masons in that State. It appears from the newspaper account hereto annexed that these laws have lately been repealed.

Chicago, Oct. 7.—The Most Worshipful Grand Lodge of Masons of the State of Illinois closed their third annual communication last evening The following by-laws, which were adopted by the Grand Lodge in 1865, were repealed at this session by a vote of 550 to 450, after a sharp and exciting but good-natured debate:

Section 81. All subordinate lodges under this jurisdiction are instructed to admit no negro or mulatto as a visitor or otherwise, under any circumstances whatever.

Sec. 82. If any Lodge in this jurisdiction violates this expressed will of this Grand Lodge, it shall be the duty of the Most Worshipful Grand Master of the State to at once arrest its charter.

Thus we see that Masonry not only excludes "little children" from its benefice, but it considers itself able and empowered to shut out a whole class of grown persons, and for no other cause than that of race or color!

It will be observed that the vote by which these Masonic by-laws was repealed, stood 550 to 450; by which we see that there are still 450 members of "The Most Worshipful Grand Lodge of Masons of the State of Illinois," who would not suffer either little children, or adult persons of the African race to enter the "Celestial Lodge" through their doors. From these facts we can form a clear idea as to the moral character and pretensions of Masonry.

The fact is, that while Masons in a very sleek and holy manner, pretend that Masonry is wholly moral, better than the Christian religion, and has nothing to do with politics, it is, nevertheless, nothing but a mere political ring, which is fast monopolizing the offices of the country, and trying to force every one at the expense of his independence, integrity and manhood, to enter the doors of political favor through the foul and corrupt practices of the lodge.

It was not until the Negro had become endowed with political rights that the Masons of Illinois found him worthy, by a vote of 550 to 450, to become a member of the "Most Worshipful Grand Lodge" of the State.

Just think of the immortal hopes—the right of entrance to the "Great Celestial Lodge"—of an entire race of men, depending upon the vote of a set of Masons in Illinois. The Pope's infallibility is nothing to this.

Binding the Tares.

"Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn."

It appears that there always have been tares ever since the fall of man. But they were not to be bound until the harvest or end of the world. This seems to be fulfilling at the present day. There is no band stronger than a death-penalty to the wicked, and it is by this Satan holds them. But not so with God's chosen people. They will be free because they fear not them that kill the body, but rather him that is able to destroy both soul and body. Therefore the same means which serve to bind the tares will serve to sift the true church. The true church will be sifted like wheat and all that is good in those bundles will be shaken out from them and be separate. The tares also that are in the true churches, will be separated, for the church will not keep them. They cannot fellowship them, for light hath no fellowship with darkness. If we say that we have fellowship with the Father and walk in darkness we lie, and the truth is not in us. Therefore they cannot walk in darkness and also with the church, for the church is receiving the light that makes manifest their deeds, that they are not wrought in God, although they pretend to be of him and make a great show of carrying the Bible on funeral occasions. But within they are full of dead men's bones and all manner of uncleanness, and this is now being shewn forth before the world.

F. SPRAGUE.

Reminiscences of Nathaniel Colver.

Editors Cynosure:

I have read with much interest, what you copied from the *American Baptist* respecting Elder Colver, and especially what he said to Bro. Kenyon about Masonry. I had some conversation with him myself on that matter some two months before his death in which he said much the same to me. Among other things, I asked him to give me his testimony, as a dying man, to the truth or falsity of, "Bernard's Light on Masonry" I know that he had himself taken the degrees to the Royal Arch, and I wanted his testimony—not for myself, but for others. I shall never forget his manner, or his answer, as raising his hand and bringing it down again on his bed, he said, "*It is God's truth every word of it.*" After speaking of my own feelings for a few moments, and saying that as I read the indications of Providence, I must enter the list against Masonry, he looked at me a moment and then at his attenuated hands, gave a deep sigh, and said, "I can do no more,—my work is done; but if I was fifteen years younger *I would shake the nation.*"

For a moment, as he said this, his eyes flashed with something of the older fires which used to glow in them as he was wont to deal his sledge-hammer blows against Masonry, Intemperance and Slavery. Soon after, rousing himself again, he took both my hands in his, and looking upward, he broke out in such a prayer as I never heard before from mortal lips. His voice was low; but there was a wonderful intensity going out and upward with his words, which seemed to bear me into the very audience chamber of Deity, where he held me and begged God to consecrate me to this work, protect me in it, and keep me true to it, without cowardice or faltering, to the end.

I cannot depict that scene—words are inadequate to represent the effect upon my mind. I have been in many solemn and affecting positions in my life, but nothing to compare with this. It took me by surprise and held me enthralled to the close of that wonderful prayer I shall never forget it. This was my last interview with Nathaniel Colver—one of God's noblemen. His opposition to Masonry was intelligent, and undying to the last.

I knew Colver, and I thank God for it. I know David Bernard well, I thank God that it is my privilege. I have their testimony against Masonry; in the one case from the death-bed when the speaker was about to meet his God, in the other, when the frosts of more than eighty winters had rested upon him saying, "What I have written I have written; and I know it to be true."

J. L. BARLOW.

Why Can't a Woman Be a Mason?

At a Masonic celebration at Austin, Nevada, recently, Major Sherman delivered the address, which the *Reveille* speaks of as "abounding in wit and humor," and "around which cluster eloquent gems of Masonic history." The following is a report of the address:

"Women sometimes complain that they are not permitted to enter our lodge and work with the craft in their labors, and learn all there is to be learned in the Institution. We will explain the reason. We learn that before the Almighty had finished his work he was in some doubt about creating Eve. The creation of every living, creeping thing had been accomplished, and the Almighty had made Adam (who was the first Mason,) and created him for the finest lodge in the world, and called it Paradise, No. 1. He then caused all the beasts of the field and fowls of the air to pass before Adam for him to name them, which was a piece of work he had to do alone; so that no confusion might therefore arise when Eve was created, whom he knew would make trouble if she was allowed to participate in it, if he created her beforehand. Adam, being very much fatigued with the labors of his first task, fell asleep, and when he awoke he found Eve in the lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instruction from the Grand Master in the East, which, when finished, she immediately called the Craft from labor to refreshment. Instead of attending to the duties of the office as she ought, she left her station, violated her obligations, let in an expelled Mason, who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the lodge, with several others, some time before. But hearing the footsteps of the Grand Master he suddenly took his leave, telling Eve to go to making aprons, as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the lodge he found his gavel had been stolen. He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching for some time he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official station. Adam replied that he was waiting for Eve to call the Craft from refreshment to labor again; and that the Craft was not properly clothed, which they were making provisions for. Turning to Eve, he asked her what she had to offer in excuse for her unofficial and unmasonic conduct. She replied that a fellow passing himself off as a grand lecturer had been giving her instructions, and she thought it was no harm. The Grand Master then asked her what had become of his gavel. She said she didn't know unless that fellow had taken it away. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty and having let in one whom he had expelled, the Grand Master closed the lodge, and turning them out, set a faithful Tyler to watch the door with a flaming sword. Adam, repenting his folly, went to work like a man and a good Mason, in order to get re-instated again. Not so with Eve—she got angry about it and commenced raising Cain.

Adam, on account of his reformation, was permitted to establish lodges, and work in the degrees; and while Eve was allowed to join him in acts of charity outside, she was never again to be admitted to assist in the regular lodge work of the Craft. Hence the reason why a woman cannot become an inside Mason."

To many, even Masons, the Major's idea is new, and with this historical discovery is brought to light another question of perhaps more importance than that which heads this article, namely; why could not the devil and his comrades be Masons and remain in heaven, instead of being expelled as he informed us they were? We had learned from the Bible that Satan and his associates were expelled from the abodes of the blessed, but we never knew that they were Masons until having read the Major's celebrated speech. We have examined the question just propounded, but before proceeding to answer it, will remark that it would have afforded us great satisfaction had this bright apostle of Masonry cited us to the record from which he learned the remarkable fact that the devil is an expelled Mason. It is a new revelation to us and is doubtless new also to very many of his Masonic brethren. As we have never belonged to the renowned and ancient Order it will not do for us to gainsay the statement of those who are in possession of its great secrets. Probably many who are members of the Order have not gone as far into its secrets as the Major. Quite a number of the Craft have gone back over past history as far as the days of Solomon and claim that he was a Master Mason; but, so far as we know, few have gone back as far as the days of Adam and Eve, the beginning of time, and certainly this is the first instance of any one holding out the impression that the history of this ancient order antedates Creation.

But why could not the devil and his associates be Masons and remain in heaven? Because first, there are no dark rooms there, for it is said to be a land of light. "There is no light there." This, from what we are able to judge from their operations in this world, would not be favorable for Masonic proceedings. Again our Lord Jesus Christ is the light of the heavenly world, and he is the king and ruler there; for he has told us that he has all power in heaven and earth, and as he never said or taught anything in secret he could not consistently allow any secret conclaves to be established in heaven, especially when he discovered that rebellious angels were causing discord above, for which they were finally expelled. Satan and his associates finding themselves dislodged from heaven, not fit companions for those who kept their first estate, beguiled innocent woman, as the Major informs us, and caused the expulsion of herself and her companion from the Garden of Eden. It is very natural that one so wickedly disposed should not be allowed to remain in heaven.

There is another question involved in the position assumed by the Major, viz.: Is not this view degrading to woman, whom God gave to man to be a partner of his joys as well as sorrows? Has she not a right to enter into his inmost thoughts and learn all the secrets of his affections? Has he a right as an affectionate and confiding husband to enter into any relation, political, social or religious, and spend years of time and vast sums of their mutual earnings, and to withhold from a loving wife the information as to where and how his time and money have been spent? While she is often at home sad and lonely at midnight hour wondering as to the whereabouts of her husband, who on his return from the lodge where he has been spending the night is not allowed to tell her what he has been doing during the long hours of his absence, she recalls with a sigh their mutual pledge of love and fidelity to each other and often entertains a doubt as to whether he has been true and faithful to her. In addition to being denied the company of her husband and kept in ignorance of the manner in which he spends his time, she is saddened to reflect that she is held in derision by many of the members of the Order to which he belongs. While he has taken upon himself vows which cause him to prove false, in many cases, to his promises of wedded love, he is also sometimes guilty of imitating some of his associates in holding woman up to derision—she who is faithful and true while he has often proved false—she who is always first and foremost in inaugurating and furthering all benevolent and religious undertakings calculated to bless the world. Such treatment is degrading to women, and the spirit of ridicule indulged in by the Major and many of his Masonic brethren is intended to disown God, as it questions his wisdom and goodness, treating Him as a hesitating being, in doubt whether to create woman at all, and ridiculing the work of the Almighty in having created her.

The speech of Major Sherman is not only a miserable attempt at humor, but its nonsense is blasphemous; and it is humiliating to think that professed Christians, and Christian ministers belonging to the Order, laugh at it, and regard the irreverent allusions contained in it as "eloquent gems of Masonic history." If this is the spirit and tendency of Freemasonry it should not only be ruled out of the Church above, but should also be ruled out of the Church of Christ on earth.—*G. B. Rogers in the American Wesleyan.*

Lord Shaftesbury said some time ago that not more than two per cent. of the workingmen of London attended any place of worship. The statement excited doubt, but it is said to be verified by wider inquiry and observation. The Earl professes himself to be overwhelmed by the statistics. He urges the Church of England to enlist a new order of men, and new methods of operation. He wants workingmen to preach, and desires to see bishops in lawn holding forth in the open air. It would appear that the secularist societies have spread a network of complete organization over England. They possess an effective system of tract distribution, and command eloquent and persuasive lecturers. They have female propagandists who are in some respects more effective than male speakers.

"Do you believe in Christ?" said an infidel to John Jay. "I do, and I thank God that I do," was that statesman's reply. Two years before his death, when eighty-two years of age, he was down by disease, and his recovery despaired of. When urged to tell his children on what foundation he rested his hopes, and from what source he drew his consolation, his brief reply was, "They have the Book."

Do the Lord's work in the Lord's time; pray while God hears, hear while God speaks, believe while God promises, obey while God commands.

The Christian Cynosure.

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VOLUME 3. CHICAGO, TUESDAY, DECEMBER 27, 1870. WHOLE NUMBER 62.

The Christian Cynosure.

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Letter of Elder David Bernard, Author of Light on Masonry, to the New York Convention.

[The following remarkable letter was written to the State Convention of New York, by Elder Bernard, fearing that ill health would prevent his attendance in person. But God raised him up, and gave him strength to be present and read his communication with his own lips.

On his appearance the *American Wesleyan* says:

"Imagine a stately, slender, saintly, and patriarchal form with intellectual brow; bright, beaming, almost flashing, yet sweetly mild eye, and speech materially affected by paralysis, standing before you, and an assembly gathered from different States, and from different parts of the State of New York, reading what may prove to be his dying testimony to the world."]

Donald Kirkpatrick, Esq., Elder John G. Stearns, Rev. Nathan Brown, D. D., Rev L. N. Stratton, Gerrit Smith, Esq., and others, assembled at Syracuse, New York, Nov. 15, 1870, to discuss Means and Measures to be adopted in regard to "Secret Societies:"

Greeting:—In reply to invitations received to attend the before-named Convention, I can do no less than to thank the friends of liberty and truth for their kind remembrance of me in my age and infirmities, and to express the hope that they may have the wisdom of God to guide them, and his grace to stimulate and strengthen them in the arduous conflict in which they are engaged. You have a mighty power to contend with; but as "The race is not to the swift, nor the battle to the strong," and as the truth is mighty, and "though crushed to earth shall rise again," you are encouraged to "gird on the whole armor of God," and having done all to stand!

It may not be uninteresting to the friends of truth and liberty to hear from the lips of one who has been for more than forty years under the ban of Freemasonry, and smiles of God Almighty; and this, for opening the truth in love,—and this, for dissolving the bands that bound him to a deistical oath-bound and blood-stained order—and this, for revealing and publishing to the world the secrets, the oaths, the death-penalties, the deistical, the anti-Christian, the profane and murderous doctrines of this mystery of iniquity, which comes to us under the name and form of "Speculative Freemasonry,"—to hear from his lips, I say, a reaffirmation of all he has said in "Light on Masonry."

It may not be uninteresting to know that the degrees of Freemasonry, as contained in that book, are, as they were received by me (i.e., the first three degrees) in 1822, at Utica, New York; as received by me (i. e., the four chaptoral degrees) at Union Village, Washington county, New York; as received by me (the eleven ineffable degrees) in Schenectady, New York; as received by me through the officers of the "Lodge of Perfection," aided by a "Deputy Sovereign of Sovereign of Sublime Princes;" and the "higher degrees," as written out in full, by the Rev. Dr. Frederick Dalcho of South Carolina "Sovereign Inspector General of Freemasonry," of the 33d degree;" and I gave them *verbatim et literatim*, *as thus given to me* by the highest Masonic authority in the world. And what makes the subject peculiarly interesting to me, is the fact that these degrees were not written out for me, but written out by Dr. Dalcho, for the "Lodge of Perfection;" and observe, given me, *knowing that I would publish them all to the world;* and I copied those documents, written by the Rev. Dr. Dalcho, as carefully as I would have copied God's pure word which I regard more than all the world besides. And if this is not all true and authentic, I do not know what authenticity means; and if you don't find Freemasonry truly and correctly given in my book called "Light on Masonry," you cannot find it anywhere.

I published the first three degrees of Masonry as received by me in the Master's Lodge at Utica, New York, the Hon. Ezra S. Cozier, being then Worshipful Master of that Lodge, and *as written out and published by William Morgan.* And William Morgan, you know, sealed his testimony which he gave with his own blood. If any one is skeptical of his death by Masons for writing the book, the three first degrees, let him read Col. Stone's "Defence of Masonry." In that "defense" he will find Col. Stone's confession that "one of the murderers of William Morgan came to New York city, and in open lodge confessed that he was one of the murderers of Capt. Morgan, and asked aid to escape; and that the Masons helped him with money, and took him out in a boat, put him aboard of a vessel, and sent him to England. And if you want another witness, read the "Inaugural Address" of Edward Livingston, Secretary of State of the United States. In his Inaugural address at his Installation as the High Priest of the Grand Lodge of the United States, he says, that the brotherhood should remember what cause had been given by Freemasons to prejudice the mind of the public against the order—" the death of a fellow-citizen by Freemasons." And this is sustained by the death-penalties of the order; and by the oaths in the higher degrees, which obligate to execute the penalty of death upon the traitors of Masonry. In the language of Freemasonry is, "I swear to take vengeance on the traitors of Masonry." "We are bound to cause their death."

It may be well to observe here that the most plausible argument against the truth of those death-penalties is found in the fact, that John G. Stearns, Charles G. Finney and David Bernard, with many other seceding Masons, still live. It is asked with impudent effrontery and sometimes with all sincerity, "If these death-penalties are "Masonic," why don't Freemasons kill these men?" The fact that they live disproves this charge against Freemasonry and wipes out the slander." The reply to all this is very easy and plain. Many Masons—*most of them* indeed—are better than the institution of Freemasonry itself. Although Freemasonry justifies—requires indeed, these death-penalties to be executed, the *consciences* of good men withhold them, and the *fear of human laws* deter most, if not all bad men. But, I hope that those who are non-Masons will hear the death-cries of Wm. Morgan of Batavia, Murdock, of Rensollaerville, of Mr. Miller of Ireland, and of others who have been murdered by the order for revealing Masonic secrets. And that they will see the blood of these victims on the regalia of the order, on the doors of Masonic Halls and Temples, and while they take warning, will unite with the friends of truth and liberty, and peacefully, and firmly, and persistently oppose by all lawful means this great "Hydra of Iniquity," and never give up the battle until the cry shall go up all over the land and world " The Lie is dead and damned and truth stands up instead."

I wish to say in closing this letter, that I have no feelings of hostility—no war to wage against the Order or Brotherhood of Freemasonry—as men—as a part of the common brotherhood of mankind, I regard them with interest—with interest *deep, profound, unchanging, and everlasting.* For their eternal welfare I would *live and labor, suffer and die,* if need be, that they might be enlightened, redeemed and saved—saved from all refuge of lies, all sandy foundations, and build on the one, the ONLY foundation which God has laid for all men, without distinction of age, race, condition, or color. Many of the Masonic Brotherhood are among my warmest friends, and knowing each other's relations and positions, we love each other with a pure heart fervently. I hope they will see through the costume of our lady arrayed in white linen, silk, lace and pearls, and see the accursed Harlot within, full of moral corruption and death. "Let them go not near her dwelling; let them never pass by her door; let them not listen to her voice charming never so wisely: "Stolen waters are sweet;" she says, "and bread eaten in secret is pleasant." But let them remember that the dead are there, and that her guests are in the depths of hell."

With great respect, I subscribe myself the friend and brother of all men; and yours to labor, suffer, and die, for liberty and truth.

DAVID BERNARD.

The Relation of Masonry to the Ku-Klux.

Editors Cynosure:

I have just returned from Laurel Co., Kentucky, the seat of the last Ku-Klux outrage of this vicinity. I have been watching the movements of this clan for several months, with a view to finding out its relation to rebelism and Masonry.

Many cases of murder besides many more of whipping have come under my observation, but not in a single instance has a genuine rebel or Freemason been the victim of a *genuine* Ku-Klux outrage.

This impresses one that rebels and Masons are in good favor with those night assassins. It is proof that the leaders in those clans are both rebels and Masons. I do not suppose that all Masons are Ku-Klux. I know they are not. Nor do I suppose that the Ku-Klux are under the direction and control of Masonic lodges, but they are evidently controled by men who are both rebels and Masons. This accounts for the fact that Masons and rebels are never molested by them, for it is a notorious fact, that both rebels and Masons need "regulating" quite as much as other men.

It follows, hence, from the selfish logic and charity (?) of Freemasonry, that Masonry is "a good thing"—Masonry and rebelism—*because* they protect men who are rebels and Masons from the outrages of the Ku-Klux.

Four men were taken out of jail in Laurel county a few nights since, and hung by the Ku-Klux. Poor fellows! they were neither rebels nor Masons. If they had been they would not have been murdered. The charities of Masonry would have shielded them. O that all criminals would learn to be Masons, then they would not only be saved from justice here, but they would be saved from murderers!

Surely Masonry is a good thing for criminals. But more than that, it is a good thing to protect honest men from the outrages of criminals; for if an honest man is known to be a Mason, the Masonic thief and shedder of blood will pass him by. What criminal that knows the power of Masonry to shield him from justice would not be a Mason? What honest man that knows the power of Masonry to protect him from the outrages of criminals, would not be a Mason! How blind men are to be prating against this venerable embodiment of charity!!

What does it signify to honest men who are thus protected by Masonry, that they, in turn, must shield their criminal brethren from justice. Of course, this they must do as a compensation for the protection they receive from these same criminal brothers. For instance, here are two merchants, one a Mason the other not. The night-burglar comes. He passes by the store of his Masonic brother. Masonic charity leads him straight by to the other man's store. He spoils this Gentile of his goods. But he is caught at it and arrested, indicted, and put on trial. The aforesaid merchant whose goods were protected by the charities of Masonry, happened (!) to be on the jury. Now, of course, common justice would say that he ought to extend the same Masonic charity to his brother in distress, that that brother extended to him when he passed by his store and refused to steal his goods. So when the jury goes out to agree upon a verdict, his Masonic charity toward his brother in distress, covers a multitude of sins, and while all the others are ready to bring in a verdict of guilty, it is not strange that he cannot see the point. His goods were protected by Masonry, and now his thieving brother must be shielded from harm by the same charity. It is true that public good must be sacrificed in all such cases, but what is that to be compared with Masonic charity?

Criminals can well afford to be Masons, as the sharpest of them very well know. They can well afford to prey upon only one-half of mankind, so they have the other half to protect them from justice. I am acquainted with a clergyman who is wont to speak the praises of Masonry because his life was once saved by its peculiar charity. It occurred on this wise. The clergyman was crossing the Atlantic Ocean in a Merchant vessel. During the voyage, the Merchantman was attack by a pirate. The Captain of the merchantman was a Mason. He gave the Masonic signal of distress. The Captain of the pirate ship being a Mason also, withdrew the attack. Here is precious charity, but it is very profitable charity to the pirate as well as to the merchantman, for the pirate has the protection of the merchant Captain in turn. All pirates on the sea or on the land, can well afford to desist from crime against their brother-Masons, when they have the world of Masons to shield them from justice.

This illustrates the relation of Masonry to the Ku Klux as well as to other unpunished criminals in our country. It keeps justice off from these night murderers because their gangs are led by Masons, and because they do no harm to Masons.

During the war, a citizen rebel well known in these parts, was shot and mortally wounded by his neighbor. He called to his bed-side an influential lawyer who was a radical Union man, but a brother Royal Arch Mason, and demanded of him as a Royal Arch Mason, to bring his murderer to justice. The lawyer felt under no obligation to prosecute the man. In due time, however, vengeance was visited upon him by the Ku-Klux. One morning he was found hanging dead, with a notice pinned to his back, that his execution was for the murder of the said rebel.

Now that this radical lawyer had no part or sympathy in the murder, is well known. But that responsible actors in this crime were Royal Arch Masons avenging the blood of their brother, cannot well be doubted. If they were, they can come to this same radical lawyer, or to any other law abiding Union man who is a Royal Arch Mason, and tell him the whole tale of their bloody deed, and he is bound to keep it as inviolate in his breast as it is in their own. And if he should be called upon as a witness or a juror, or even as an attorney in a prosecution against these murderers, he would be bound to espouse their cause with all this advantage and strive to extricate them from their difficulty. These are the obligations of brother seventh degree or Royal Arch Masons to each other. I am persuaded that the powers in this State and in the United States, that could bring those night assassins to justice, are under the control of Masonic influence, and are restrained from doing their civil duty toward them, because they are under a stronger secret obligation not to harm their criminal brother Masons. So public justice and the public good are sacrificed upon the altar of this bastard charity. Dear brethren, I say those words under a sense of no little peril. But I say them 1. That I may admonish all Masons that their order is strongly and justly suspected of complicity with the Ku-Klux and other unpunished criminals in our country. 2. I would help to furnish all law abiding Masons with an honorable excuse, (according to their own standard of obligation) to help punish their criminal brothers, by showing them that their craft is endangered by their present complicity with crime. 3. I would admonish them that they will soon share the fate of poor dog Tray if they do not leave their bad company. It will not be long until honest young men will find it for their interest not to be connected with that order. 4. I want to admonish respectable Masons, that if they would have the good name of a Christian, if they would share his reasonable hope, or enjoy his final fruition, they must obey the Scripture command to have no fellowship with these unfruitful works of darkness, but rather reprove them." (Eph. v: 11.)

GEO. CANDEE.

The Coming Struggle.

"Coming events cast their shadows before" is an old aphorism, and is as true in its application to men and things in the present day as it ever was in any period of the world's history, and is especially true in its application to Masonry and all secret conclaves and institutions. The clearest thing in the prognosis of the political, moral, and religious situation at the present time, is the approach of a great controversy between Masonry and anti-Masonry in the United States. The indications of this are plain enough to those who regard only the obvious facts of current Masonic intelligence. But if one will but look over the course of events as far back as Morgan's day, he will find additional evidence of it.

The institution of Masonry in America has already passed through one ordeal of defeat, and is rapidly approaching a second, in which it is more than probable it will find its eternal overthrow. Masonry in this country has a *political*, a *moral*, and a *religious* history. The first one dating back to Morgan's murder, was one of immense loss and great misfortune to the fraternity. The show of figures at that period, was such as to move superficial observers to exultation or dismay, according to the direction of their sympathies. But intelligent men saw another aspect of the case; and the leaders of the fraternity contemplated the statistics with feelings akin to those of Pyrrhus when he surveyed the victorious battle-field of Heraclea, saying to themselves that a little more "enormous increase" on the same conditions would be the ruin of them.

By an almost imperceptible but a real change, the Masonic Institution has advanced once more to public notoriety. On the one hand she has quieted the political voice raised against her; on the other hand she is coming to greater success in holding the allegiance of her own members, while her working machinery is more fully organized and manned, so that her members have hardly need to go in quest of a lodge suited to the degree they have taken; while a great effort is being made to win votaries to her institutions. Political conclaves are held in many lodges to pull the wires of politics to suit their own purposes, and gain the men best adapted to their own ends. Wherever there is a particle of political earnestness in the institution, it is bound to an aggressive (*secretly*) work of intrigue, to beg, buy, steal, frighten or cajole the candidate into subjection to their will and purposes

Masonry cannot be honest in a Republic. It belongs to the days of an intolerant Monarchy. Its principles can no more assimilate and amalgamate with free institutions, than can fire and water, virtue and vice. A Republic cannot in justice to its own principles tolerate a system that puts out the eyes of intelligence, and has all its machinery in the darkness of a Masonic cave. A true Republic courts the light, Masonry fears it. A true Republic challenges investigation, Masonry opposes and repels it.

The great question is, will the American people permit themselves to be drawn back into the days of monarchial tyranny, by the sophistry and cunning of the Masonic fraternity? Or will they like men repel the encroachment on their political rights, and boldly and fearlessly stand up for those liberties and privileges which cost our fathers their lives, their blood to purchase and secure.

The State and county anti-Masonic conventions that are being so numerously held in the East and West are indicative of an awakening interest in the public mind, and are ominous of a gathering storm. The cry for light on Masonic practices, and the workings of Masonic lodges, which is coming from all parts of this country plainly declares that such institutions are unworthy to exist in a free government; and that Americans pledge themselves to use all lawful and constitutional means to banish entirely from the country, this horrid and bloody relic of barbarism.

The political position which the Masonic craft is taking in America, and its insolent aggression, demand serious consideration, and show the importance of immediate action. It is good to call to mind that the noblest voices among the really pure and good, boldly protest against the order and earnestly desire its overthrow.

We do not forget that it is pretended by some Masonic sophists that Masonry is a purely benevolent institution. If this were true, it should have all toleration and righteous freedom to exercise its functions of benevolence; but when we remember the mournful tragedies, the secret assassinations, the brutal murders and the terrible crimes that have been perpetrated under its authority, it behoves us to be cautious in granting a liberty which is converted into a license—license to protect a brother "right or wrong," and to preserve his secret inviolate, even in case of *murder* and *treason*

That the teachings of Masonry assert principles under cover of which they claim the right to oppose all government when opposed to them, and stand ready when strong enough to support their own opinions by force of arms, is patent to any one at all conversant with their principles. In the eyes of Masonry there exists but one real authority in the world, that of the fraternity. All questions, not only political, but moral and religious, are amenable to one tribunal, supreme and infallible, the craft. They have the right to absolve subjects of their oath of fidelity, and authorize subjects to take up arms against the state, when it comes in collision with the decisions of the fraternity.

Since Masonry asserts claims both spiritual and temporal, the church and the state ought to resist it, each in its own sphere, and with its peculiar arms; the church by her ministers, moral suasion and the scriptures; the state with such institutions as are calculated to secure and retain its independence.

If Masons desire to have the dogma of Buddhism, Druidism, or any other *ism* preached, let the fullest liberty be granted them; let them build as many churches as they please; we claim this in the plainest language. But if they desire to infringe in any way on the rights of the state, then let the state resist them with tried wisdom and unshaken firmness. Let us beware of an apathy which forgets the lessons of the past, and overlooks the rights of the people, in guarding against contingencies for the future.

The task of the people of America is to emancipate ourselves from the terrible political power with which Masonry is surrounding us. Every American citizen has a work to do in this matter, a work which he cannot avoid or shirk and not be recreant to his trust as a member of a free country, and a violater of the vows which binds him to guard her freedom and her liberties. The nation is becoming aroused, let us be prepared for the struggle.

ICONOCLAST.

To the Editor of the New Covenant.

Dear Sir:

In the *Covenant* of October 15, 1870, I find the following·

"President Blanchard, a somewhat noted Congregational divine, celebrated for his furious opposition to secret societies, whose members take solemn oath but keep them, has just been adjudged by a board of referees guilty of having 'fallen into many historical errors in the statements he has made, has connected one thing with another, or has placed words or expressions of others in such connections as to give false impressions to the public about his brethren, and has imputed motives of conduct which did not exist; and your committee think that in this, he has violated that Christian fellowship, which he ought to have preserved with his brethren.'

Is not that a gentle way of getting around an honest Saxon word of three letters that would have decided his conduct better?"

In answer to this question of yours Mr. Editor, I will say, I have taken the *New Covenant* about thirteen years, and I like the paper, but I have noticed that since you have edited the paper, any one who is opposed to Masonry, comes in for one of your slurs of which the above is a sample. I have known President Blanchard for twenty years, and lived near neighbor to him about twelve years, and I know he is as incapable of telling a lie as the editor of the *New Covenant* President Blanchard is far from being alone in his opposition to secret societies, and you will find in almost every town as many who are opposed to Masonry as there are Masons, and when we take into consideration that Masonry is too hundred thousand years old, and that the anti-Secret Society is of very recent origin, I think you must admit the "Antis" are doing very well. In the town in which I live, we are strong enough to run our election on that issue. We have not yet done it, but we intend to try it on next election, and with every prospect of success.

Now a few words about your "solemn oaths." If you had said foolish oaths, I would not dispute you. They are foolish, bombastic, barbarous, and blasphemous, and that you keep them, no one will deny, as long as the fate of Morgan is remembered. One of your oaths reads like this: "I do solemnly swear that I will never assist in the passing or raising of a candidate who is a fool or a madman, an old man in his dotage, or a young man in his nonage, or a woman." I suppose you have kept that solemn oath Mr. Editor, and I pity the man who can insult his mother, his wife or his sister, by taking an oath which classes them with fools and madmen. I thank God that my female associates have been such, that it would be impossible for me to take that oath. A man is really unfortunate who could do it. Another solemn oath which you keep, is the one which binds you not to debauch any female relative of your fellow classmen. Masonry is no doubt the best judge as to what pains and penalties are necessary to keep its members from violating the chastity of the wives and daughters of brother Masons, but as the oath carries the idea, that all other women can be insulted with impunity, it looks strange to see a minister of the gospel who finds it necessary to take that oath. O pshaw! Mr. Editor, you can't blind or "hoodwink" the public any longer with your solemn oaths. The American people are waking up to the fact that Masonry is a big lie, and its members do not hesitate to lie in its defense, for they are sworn to do it. Your "beautiful and impressive ceremonies" are no more beautiful and impressive than is the Green Corn dance of the Digger Indians. Your processions and corner-stone-laying foolery only provokes a feeling of disgust, and the wise look some of the small Masons put on on such occasions excites laughter. Let us have less of this foolishness, and let our ministers stand up and be independent, and not put on a fictitious importance because they belong to an order whose foolishness is only exceeded by its bombastic titles. I am aware, Mr. Editor, that you dare not copy this article into the *Covenant*, and that the true Masonic way will be to pass it by in silence, or if anything is said, to cast a slur upon the writer. You dare not agitate this question, as a manly defense would agitate it. You dare not defend it. You have agonized for a discussion on points of Theology; here is a chance to gratify yourself. I have no doubt President Blanchard or his son would be glad to meet you and discuss the merits of Masonry with you. What do you say? Will you dare to come out and defend the order in a manly way, or would you rather lay back in the dark in the true Masonic style, (of which the selection from the *Covenant*, at the head of this article is a sample), and give small thrusts with the dagger? You must excuse me for not signing my name to this article, as I have good reason for fearing some of the members of your clan who "take solemn oaths and keep them," I am afraid of those same oaths. Yours truly,

HIRAM ABIFF.

Washington and Seceding Masons.

[We find the following extract from an address by the editor of the old National Observer in Giddin's anti-Masonic almanac for 1832. It shows conclusively how foolish is the hackneyed charge of "perjury" when applied to seceding Masons. If those men are perjured for violating a false, sinful, extra-judicial oath, Washington was tenfold more so for breaking an obligation taken solemnly before God and with proper authority.]

As Masons arrogantly claim the great Father of his country as their patron saint will they take note of this extract.]

Let us look, for a moment at the oath of allegiance, as taken by George Washington:—

"'I, George Washington, do take Almighty God to witness, that I will be faithful and bear true allegiance to our most Sovereign Lord, King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatever, that shall be made against his person, crown, and dignity: *And I do faithfully promise,* to maintain, support and defend, to the utmost of my power, the succession of the Throne, in his Majesty's family, against the person or persons whatsoever. Thereby utterly abjuring any allegiance or obedience, to any person taking upon himself the style and title of Prince of Wales, in the life time of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the crown of those realms *And I do swear,* that I do reject and detest as un-Christian and impious, to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretense of their being heretics, and also, that un-Christian and impious principle, that no faith is to be kept with heretics. *I do further declare,* that it is no article of my faith; and that I do renounce, reject, and abjure the opinion that Princes, excommunicated by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and I do promise, that I will not hold, maintain, or abet any such opinion, or any other opinion, contrary to what is expressed in this declaration. *And I do solemnly, in the presence of* God, and of his only son Jesus Christ our Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope, or any authority of the See of Rome, or any persons whatsoever; and without thinking I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or any authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.'

Now, then, let me see the American in this assemblage, who will rise up and declare George Washington a perjured villain for drawing his sword against the Monarch whose 'person, crown, and dignity,' he had so solemnly, in the name of the over-living God, sworn to defend!

"*He swore,* to maintain the person, crown, and dignity of George the Third, and yet he did not hesitate, when George the Third lost his name, his person, his crown, and dignity, to the vile purposes of tyranny and oppression, as Freemasonry did when she decreed the murder of Morgan, to buckle on his armour, and to go forth to battle, for the prostration of that tyrant, his crown and his dignity!

"*He swore,* to defend, *to the utmost of his power*, the succession of the throne in the family of George the Third; and yet he did not hesitate to exert himself, *to the utmost of his power*, to destroy that succession, to cut it off, both root and branch!

"*He swore,* that it was no article of his faith, that Princes, like George the Third, could be deposed or murdered by their subjects, or by the authority of the Pope, or by any authority whatsoever; and yet he drew his sword by authority of *the American Congress*, to depose George the Third, so far as his power extended in these States, than the province of George the Third; and had he come in contact with that monarch on the field of battle, would have killed him, or seen him killed, with the same feelings that he killed, or saw killed or instigated and exhorted, by all the powers of his mind and body, his fellow soldiers to kill any or all, if necessary, of those who were sent hither by George the Third, to subjugate our fathers.

"*He swore,* too, that he took the whole of his oath which I have just recited, without thinking that he could be absolved from it by any authority whatever; and yet he absolved himself from it, and violated every clause of it: And where, I repeat it, is the American in this assemblage, or elsewhere, who will dare to brand him on this account, as a traitor and a villain! Where is the man, or rather the miscreant, who will have the hardihood to bestow upon the name of the father of his country, the immortal George Washington, the foul epithets of '*perjured apostate*,'—'*abandoned outcast*,' —*detestable wretch*,' — as we are styled, who have, I fear not to say, as virtuously and as justly violated, and renounced for ever, in the sight of God and man, our unlawful, vicious, all-corrupting, and blasphemous Masonic obligations!"

Week of Prayer—1871.

The Executive Committee of the Evangelical Alliance of the United States of America have caused to be prepared and issued the following programme for the annual Week of Prayer, beginning with Sunday, New Year's day, Jan. 1, 1871.

SUNDAY, JANUARY 1.

Sermons.—Subject:—Inspiration of Holy Scripture; its sufficiency and sole authority for religious faith and practice.

MONDAY, JANUARY 2.

Prayer;—Grateful review of the past, calling for a renewed confidence, and for increased devotedness; humiliation for the worldliness of the church; and for national sins provoking Divine judgments.

TUESDAY, JANUARY 3.

Prayer;—for nations; all in authority: for soldiers and sailors; for all who have suffered in recent war; and for the blessings of peace.

WEDNESDAY, JANUARY 4.

Prayer;—for the conversion of children; for Sunday schools; and all seminaries of learning; and for the raising up of more laborers in Christ's service.

THURSDAY, JANUARY 5.

Prayer;—for the outpouring of the Holy Spirit on all those who profess and call themselves Christians; for the increase of charity; and of affectionate communion and co-operation of all in every land who love the Lord Jesus Christ in sincerity.

FRIDAY, JANUARY 6.

Prayer;—for the circulation of the Word of God: for blessings on religious literature; for an end of religious persecution; and for the removal of all hinderances to the spread of the Gospel.

SATURDAY, JANUARY 7.

Prayer;—for Christian Missions; for the conversion of the world; and for "the glorious appearing of our Lord Jesus Christ,"

SUNDAY, JANUARY 8.

Sermons;—subject:—Faith, Hope and Love—essential witnesses for the truth.

This is substantially the programme issued by the Evangelical Alliance in foreign countries. The subjects for the day are the same, with slight alterations, adapting the whole to the specific wants of our own country. It is earnestly hoped that in all places, this or similar series of topics may be adopted, and that Christians everywhere will unite in the Week of Prayer, which, for many years past, has been so signally attended by Divine favor.

William E. Dodge, Pres.

Jack Masons.

Editor Cynosure:

We have seen the term Jack Mason in the Cynosure, and have speculated upon its meaning. We have come to the conclusion that it means a man, who, though not a Mason himself, yet does a great deal of loud braying on behalf of "the order." We suppose that a Jack Mason is a very wise, considerate looking man, with rather long ears, who tells you that he is not a Mason, but that he has known a great many excellent men who *are* Masons; that he has never yet joined the lodge, but that he believes the lodge is doing a great deal of good in the world, etc., etc.

We also presume that the word means a man in office who has not independence and manhood enough to resist the improper influences of Masonry; but appoints Masons to office merely from a fear of losing the political influence of the "mystic tie." And in fact he is one who does not know any better than to suppose that Masons really are the pious, holy set of men, with a sacred creed "better than religion," which they try to make themselves out to be.

When Mr. Southwell delivers a lecture on charity in the Masonic Hall at Washington, is he not playing Jack Mason in a sickening way, or is he a real Mason, and thinks the Republican party have done right in chartering that secret oath-bound society to which the hall belongs? S.

True eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak his words, like so many nimble and airy servitors, trip about him at command, and in well-ordered files, as he would wish fall aptly into their own places.—*Milton.*

A real Christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

They who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

The Christian Cynosure.

CHICAGO, TUESDAY, DECEMBER 27, 1870

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in its columns. Communications and items of interest will be thankfully received and should be addressed to the Office Editor at 38 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

How Shall We Pay Our Debts?

On the 28th of July 1868, the first number of the CHRISTIAN CYNOSURE (then *Banner*) was sent forth with many prayers. Commencing without a dollar or a subscriber, the end of the first year found us with a subscription list of nearly 3,000; but the average subscription list for the year was about 1,000. During the year, 97,000 copies of the paper were printed, and 57,000, gratuitously circulated, most of them post paid. The only funds to meet these expenses, were the subscriptions at one dollar a year, and donations to the amount of fourteen dollars.

The Treasurer's Report for the first year of the CHRISTIAN CYNOSURE, read at the National Convention in Chicago, contains the following: "We must not forget that we are in debt to our subscribers. To one thousand seven hundred and forty-four subscribers, we owe four numbers each, and to one thousand three hundred and ninety-two subscribers, we owe an average of eighteen numbers each; and this reduced to dollars and cents, shows that we owe subscribers what will cost us $1 455."

You can see that at the commencement of the second volume, we were *financially* worse off that at the commencement of our first volume. Then we owed nothing; on opening the second volume, we carried a debt of nearly $1,500.

During the second year, we printed 127,000 copies of the CYNOSURE, and 40 000 of these were gratuitously distributed. The expense of *publishing* the second year, was proportionately less than that of the first year, but more efficient help was procured in other departments, and consequently, the ratio of the income from subscribers to the expense, was about the same as during the preceding year. If no help from donations had been received, there would naturally be a larger deficit than at the end of the first year, which added to the debt of the first year, would make the amount due at the end of the second year, more than $3,000. But donations during the year amounting to $1,416.85 reduced the indebtedness to about $2,000 of which $526.81 was due the publisher; the rest, to the subscribers.

We are still under the shadow of the debt of the first year, contracted before we had a list large enough to pay the printers' bill.

You now have no Office Editor and Associate Editor of the CYNOSURE and a Lecturer whose salaries, though very moderate, must be paid from our treasury. At the very low price of one dollar, the subscription list of the CYNOSURE, with the donations already pledged, will not pay them.

The Executive Committee are compelled to ask you, for whom the paper was started, and is now published, to make up the deficiency. Doubtless the question you all ask is, "How shall we do it?"

If our friends will send us 6 000 new subscriptions at $1.00 each, we could, with the monies which naturally come in for renewals and donations already pledged, complete the year free from debt.

In order to do this, let all who can, pledge from one to fifty new subscribers, and if possible, advance the money on their pledges. We also ask pledges or donations of money. The cause demands and deserves our most strenuous exertions. Who will be the first to respond?

EDITORIAL CORRESPONDENCE.

BEACON POINT, N. J., Dec 5., 1870

"Beautiful!
How beautiful is all this breathing lower world
How glorious in its action, in itself!"
Manfred among the Alps

I am here on Staten Island Sound. I thought the mountains were beautiful. All North-eastern Pennsylvania is crowded with wooded peaks, and valleys sunk and hidden between them. Railway trains have found the art to thread and seam them all, without exceeding the practicable level; and a very considerable part of the habitable globe's population is warming itself while I write, with coal out of these rocky ridges which shame the bare cold plateau of our sage-brush-covered American desert, and make one wonder how the "Rocky Mountains" ever got and held their name against stormy wildernesses like these. Bare beauty and sublimity, birds and waterfalls, even, even amidst these thrown over dizzy ramparts of rock, blend in the traveler's memory, sweeter, and at the same time wilder than any other travelled spot of earth in old world or new.

"Yet it is not that nature has shed o'er the scene
Her garments of crystal and brightest of green;
'Tis not the soft magic of mountain or rill;
O no, it is something more exquisite still.
'Tis that friends, the beloved of my bosom are here,
That makes each dear scene of enchantment more dear;
And who feel that the best charms of nature improve,
When we see them reflected from looks that we love."

I have found in one of these mountain olives a man whom I knew here thirty-five years ago: Born amid the slave pens of Georgia, mobbed and nearly murdered by Pennsylvania Democrats for harboring Anti-slavery lecturers; hale, hearty, and wealthy at seventy-five, he is now watching over a "home" of soldiers' children which his means largely support; cheerful, happy, likely to verify the Scripture which saith:—"The child shall die an hundred years old."

And with the facile change of dream-though I am here, in the house of another friend on this arm of the sea. I filled my pitcher last night with brine from the ocean-tide, which God has placed here to correct the impurities of the earth. It is night. The lights from Staten Island glassing themselves in the sea-water, run across to the shore where I stand, like myriads of footpaths for fairies. A passing city steamer breaks them into shimmering fragments. The hum of humanity which surrounds New York, the moan of the incoming tide, the sigh of the great heaving bosom of the sea over the sins and human sorrows which have to-night laid down to troubled sleep on the continent which it laves; these, blending with the whistle of some ferry, and the whimsical night-cry of cocks from their drowsy perch—that rest mingling with the minute, give no inapt mixture of the grand and the grotesque, the greatness and the littleness of earth. But I must come from the dreamy to practical. Let us shut these doors of fancy to examine the little hinges on which they turn.

I meet here friends who keep their Puritan simplicity and truth, amid wealth and the mean of life's falseness. They hate the secret order which environs them, as they were once abolitionists, when Slavery filled the American atmosphere. We worshiped God together yesterday in a staid old church, once "Dutch," but now in name at least, "Reformed." We heard a most excellent sermon from Secretary Coe from the prophet's declaration, that "*Every man will walk in the name of his God.*" And we saw in that sermon, a dark and shadowy band taking out the atonement from Christianity and filling its place with "rites and ceremonies;" taking justice from government and substituting favoritism, and thus shutting out God from the Church and the State which He hath given us to make room for the "gods many" and "lords many" which Satan ever more sends in where the true God in Christ Jesus has been spirited away by the trickeries of errors, and hidden from the multitudes in its saints. We involuntarily cried with the prophet, "*O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people Jacob shall rejoice and Israel shall be glad.*"

And the captivity of God's Israel is returning, since my last letter I have seen meetings of Christian people against the lodgeries and blasphemies of the dark orders in Bailey's Hollow, Waverly, Scott's Valley, and Clifford, in Luzerne Co, Pa. Old, life long Democrats have "put off the works of darkness and put on the armor of light." And though I notice that such papers as the *Boston Congregationalist* yet burlesque and travesty our meetings, so as not to offend their Masonic subscribers by noticing them; still they do notice them, and in such a manner as shows about equal apprehension too, least they offend the advocates of truth.

Our Agent and Lecturer, Chas. A. Blanchard still meets with great success. The people throng his meetings. He is soon going into Massachusetts. J. B.

NORTHAMPTON, Mass., Dec. 13, 1870.

Five years ago, I tramped through Washington St., Boston, and streets adjacent, and could not for money, induce one publisher in Boston to issue a pamphlet by President Finney against secret societies. A change is coming which already casts its long shadow before it. Our Lecturer intends coming into the "Glorious old Commonwealth" by the tenth of next month; and I am seeking an opening for his labors, which done, I shall hope to see the chimnies of our Chicago.

The Congregational Churches of New England are cursed with leaders, who like the Jewish Scribes of Christ's day are forming the churches for themselves. They are, this memorial year, unusually busy, building the tombs of the Puritans and garnishing the sepulchres of the Pilgrims: and high Masons, with the knowledge and consent of the rest, are on "Puritan" Committees, and share in the celebration of men who suffered exile and death, rather than endure in England, precisely the very stuff that Freemasonry is made of—lordly titles, regalia, rites, and arbitrary power.

These modern Scribes have run down the Congregational movement, which they ride, from the first to a fourth or fifth rate denomination in this country, and they corrupt their honest but deceived followers, with the false belief that the principles which certain godly denominations at the West have drawn from the Bible, were derived from them; and so when Puritanism is ridden to death by them, its soul may live in other bodies. We shall see what becomes of these "*husbandmen.*"

J BLANCHARD.

A FRESH ANECDOTE.

It is easier to wear a rough garment or a pure lamb-skin to deceive, than to tell a straight story for this purpose, and keep the parts in a consistent shape and relation under cross-examination. We will illustrate by an anecdote of recent occurrence in our county. A zealous anti-Mason loaned one of our recent publications, (we do not remember whether it was Finney's book or Green's it is immaterial which), to a friend who is a Mason of a more than ordinarily candid and obliging disposition, and obtained his promise to read it. Meeting him afterwards, our anti-Masonic friend asks, "Have you read that book?" The answer was, "Yes" "Well, now" said the anti-Mason, "tell me honestly; is it true or not?" "Yes," said the Mason, "it is true" Our friend not being under oath to keep a Mason's secrets, "Murder and treason not excepted," made what use of this confession he found occasion to do. And so the matter came to the care of the mystic brotherhood. Our candid Mason was soon cited to answer before the lodge for unmasonic conduct. Thus confronted with his own incautious admission, he was in a similar quandary with the first officer of the navy; he didn't think he said it, couldn't remember it any how. Upon this, the lodge appointed a stern and reticent committee to interview our anti-Masonic friend and ferret out the exact truth of the matter. Some how, our friend got wind of the appointment, and though generally ready for an encounter with the sly fraternity, he made special preparation for this. So when the representative of the lodge in a sort of incidental way enquired, "Did Mr. F—— tell you that that anti-Masonic book you lent him was true? Yankee like he replied "what if he did?" "Why," said the Mason, "if he did he is a perjured man." "Yes," said the anti-Mason, "he said directly what you have now said indirectly. He said the book is true, and you say that by saying that, he perjured himself. He could perjure himself only by letting out Masonic secrets, and he could let out no Masonic secrets by saying the book is true unless it is true. But you say if he said that, he did perjure himself, therefore you assert that the book *is true*, as strongly as he did, and I have two Masonic witnesses instead of one. Pretty business you and your lodge are in, trying to do the devil's work by suppressing the truth, trying to destroy a man's character for candidly confessing the truth. A fit reward for you it is, for digging a pit for an honest man that you should blunder into the same pit yourself, not by any candor or honesty in you, but by lacking the smartness to conceal your villainy?" This is the last we have heard of the virtuous disciplinary committee. If any thing more of interest comes to the light we will report it. H.

"COULD NOT BE A CHRISTIAN AND A FREEMASON."

Rev. Francis Barton, writing to the American Wesleyan from Prairieville, McDonough Co. Ill., says, "Sinners are crying for mercy every night! and (to use John Bunyan's words,) "I never heard such loud knocking in all my life."

After speaking of five interesting cases of awakening he adds:

"The sixth was a man about thirty, a Freemason, who was thoroughly broken down. Poor fellow, my soul was moved for him to its very depths. He said, however, that he could not be a Christian and a Freemason;—that he would write to his lodge and have his name crossed from their books, (which he has done,) and gave his heart to God, and his hand to His people. * * * * *

To God be all the glory others are still coming. We are trusting in God for a successful campaign.

Pray for us"

Is not this a sign in the spiritual firmament that anti-Masons and all spiritual Christians will do well to note and deeply to ponder? Is it not thus that we should implore our God to take away Freemasonry and save the state, the church, and the souls of men from the infinite perils that lurk in it. H.

JUSTICE TO THE STANDARD.

We are happy to be assured upon the very best authority that the apology for Freemasonry quoted from the *Standard*, in an article in the last CYNOSURE entitled, "A Splendid Span of Jack Masons," was inserted without the knowledge of Dr. Smith, the editor; that it was not written by him and does not express his sentiments. It was the work of some assistant before the Dr. had fully assumed his editorial duties, after nearly a year's absence in Europe. So far as our article in question reflects upon Dr. Smith, we take it all back; but abate no whit of it in its application to the real author of the apology. It would afford us unfeigned pleasure to find that the same occasion exists for a similar *amende honorable* to the editor of the *Christian Union*. H.

CARELESSNESS OR DISINGENIOUSNESS—WHICH?

The following paragraph is from a recent editorial in the *Congregationalist*:

The last mild utterance of the President of Wheaton in his newspaper, borders close upon profaneness as well as upon some other things. After alluding to "the congregation of pious frauds who trumpet themselves as editors of the *Advance*" and substantially accusing them of falsehood, he comes to a focus as to Dr. Patton as follows: "The editor of the *Advance* is either very stupid or very malicious. If the former he should be persuaded to resign; if the latter, he should change his titular initials from 'D. D.' to 'D—L!'"

Now it happens that not one word of the above, presented as "the last mild utterance of the President of Wheaton" was his utterance at all. It was simply a quotation from the Chicago *Republican*, showing that others besides "the President of Wheaton" are sometimes accused of misquoting or collocating matters so as to make false impressions concerning the brethren. The above from the *Congregationalist* is sufficient to show that its editor also may be justly ranked in that unenviable class. We deem it needless to comment further than to say if the *Congregationalist* editor did not know that he was not quoting President Blanchard's utterances, he should read more carefully. If he did know, he should be more truthful. H.

J. B. Hickman sends us an extract from the *Illinois State Journal* containing an interesting item in regard to the new State House now in process of erection. Our readers will recollect that the corner-stone was laid over a year ago with great Masonic pomp and ceremony, and was disfigured by their barbarous symbols. This stone was found to be of poor quality and on account of its splits and cracks was unfit to build upon. It was accordingly removed and buried in the ground near its former position. The *Journal* says:

No ceremonies whatever took place on the occasion. The only persons present being Col Beveridge, one of the commissioners, the contractors and a few curious citizens. The tin box containing coins, papers etc., which had been deposited with the former stone, was securely sunk in the new one and various additional contributions were made by those present.

No inscription has yet been placed upon it; but whether the commissioners intend having this done, or to leave the matter with the General Assembly, we are not advised.

Brother Hickman suggests that this is typical of the order which manipulated over the stone, and prophetic of *its* future disgrace and burial. It is significant that the Masons were not called upon to perform at the laying of the new stone.

God is thus accomplishing what was desired by the friends of his truth last winter, in their petition to the State Legislature, in which they asked for a removal of the Masonic symbols and the future protection of our public buildings from such disgrace.

Rev T. H. Wilkenson, pastor of the M. E. Church at Richmond, O. writes to correct the statement of a correspondent in the CYNOSURE of Nov. 15th, in the article "An Unsuccessful Campmeeting." He thinks that the author of that article allowed imagination and prejudice to get the better of his information, so that he "did not give one twentieth of the truth as to the visable results of the meeting." We rejoice to learn that this effort for the conversion of souls was not so "unsuccessful" as was represented, and that the spirit of the true God was more powerful than the false and lying spirit which so often animates the worshipers of Masonry. But we cannot help thinking how much more glorious might have been the result had the dark spirit of the lodge been exorcised and no place left for it in the hearts of those gathered at the meeting. And if Bro. Wilkenson's belief and "feelings" harmonize he will agree with us.

List of Secret Societies.

This list is hastily prepared and somewhat incomplete. Further information will be thankfully received. For the present we give the following:

Masons, Odd Fellows, Red Men, Improved Order of Red Men, Druids, Knights of Pythias, Grand Army of the Republic, Am Protestant Assn. (the two latter we are informed require the name of Christ in their exercises) Templars of Honor and Temperance, Sons of Temperance, Good Templars, Union League, Ku-Klux, Pale Faces, Orangemen, S. W. M. (Seven Wise Men? a New Orleans society but extending North, a lodge being formed in Cincinnati,) Bena Brith, a Jewish society.

There is also a German society called Horigarl (this name may be misspelled).

We are also informed that there are twelve secret orders among the Romanists in our large cities. Besides these there are various trades unions and college societies whose names we have not now at hand.

THE CATALOGUE of Hillsdale College, Mich for 1870–71 is received. This institution seems to be in a highly flourishing condition, the number of students in the Classical, Scientific and Ladies Course being 193, while the other departments, Preparatory, Theological, Commercial, Music and Art, swell up a total of 724.

THE BIBLE BANNER is the name of a new religious monthly just issued in New York City. The first number for Jan., 1871., is just received at this office. Its object is "to elucidate the fundamental features of Bible truth," and it aims "to promote a type of Christianity that shall abide the test of the coming judgment." God grant that it may continue steadfast to this purpose.

As it endeavors to prepare men for the second coming of the Lord Jesus, it will we hope not withhold the truth concerning the secret orders which more than any other institution among men harden the heart and blind the eyes to this great truth The external appearance of the paper for beauty and finish is all that could be desired. Price $1.00 per year. Published by H. A. King, 240 Broadway.

ITEMS.

—A Great National Council of the Union League was announced to meet at Indianapolis during the present month.

—The thirty-fifth anniversary of the establishment of the Temple of Honor was celebrated on December 5th.

—The young women of Memphis, Tenn. have a secret society in which they are bound not to marry any young man who will not give them a diamond ring.

—A Letter from Bainbridge N. Y., says that a new Baptist Church being built in that place "has on it a wooden compass and square." "Wicked men and seducers shall wax worse and worse." This is the first instance that has come under our notice of the symbols of Baal being fixed upon a building professedly dedicated to the one true and living God.

—Gov. Shaffer of Utah died at Salt Lake City, Oct 31st. His remains were brought to Freeport in this state and buried Nov 5th, in a style of pomp and a mode of worship far more suitable to a despotic government and an established pagan religion than to a Christian Republic. One W. J. Johnston officiating as *prelate* of the Semi-Papal, Semi-Pagan rites

MOSES THACHER'S address is Ionia, Mich.

THE P. O. address of T. B. Kenaston, Corresponding Secretary of the New York State Association Opposed to Secret Societies, is 132 Harrison St. Syracuse, N. Y.

NEWS ITEMS.

Wasting and destruction continue in France Falsehood is the prominent feature of the war news. But amidst it all, it is clear that France has not the power to expel or to stand before the invaders. Paris is not yet bombarded although the French claim that it is provisioned for some time, and the Prussians in their impatience to end the war demand the bombardment.

The Army of the Loire is hurled back upon Tours. The Tours government has retired to Bordeaux The Prussians have taken Amiens and are advancing upon Havre.

King William is now Emperor of Germany. It is thought that he meditates the restoration of Napoleon III and a treaty with him for the annexation of Alsace, Lorraine, Luxemburg and Holland to the Empire of Germany, while France shall be left with the Imperialists and Republicans to determine as best they may what form of government shall be established there.

The Eastern question is still a cause of anxiety as it is leading to vast warlike preparations both by Russia and by the nations that object to the Russian demands.

The Pope remains in Rome. The Italian Government propose soon to make that city its Capital. But Catholics in Europe and America are loudly protesting against the encroachment upon the temporal sovereignty.

The political feature of the times in the U. S. is a widely expressed apprehension of a re-organization of parties. Civil service reform is likely to be the watch-word. If this can be extended to embrace not only the putting down of the tyranny of dominant parties in monopolizing the spoils of office and using office for the party and not for the nation, it will bear down in its sweep not only the rings of office seekers and whisky smugglers, but every secret order in the land; for these are the main instruments of party corruption and monopoly. A party that should inscribe on its banner, *no offices for the incompetent* or *dishonest*; *no dram-shops*; *no monopolies*; *no war*; *no secret conspiracies*, *conclaves* or *orders*, might find itself upon a platform wide enough for the nation and strong enough for success.

CLUBBING OFFER.

We will send the CYNOSURE and WESTERN RURAL, one of the best of our agricultural papers, one year for $2.50. The CYNOSURE and LITTLE CORPORAL, the leading children's paper, one year for $2.00. And the CYNOSURE and the BRIGHT SIDE, a new, illustrated weekly for children, one year for $1.80. And the CYNOSURE and YOUNG FOLK'S RURAL one year for $1.80

The YOUNG FOLKS RURAL, one of the largest of the young folk's papers has lately started, is handsomely illustrated and printed. Terms, $1 00 per year; single copies ten cents. Published by H. N. F. Lewis, publisher of the WESTERN RURAL, Chicago.

As a premium we will send the WESTERN RURAL for ten subscribers to the CYNOSURE and $10.00; the LITTLE CORPORAL for seven subscribers and $7.00; the BRIGHT SIDE for five subscribers and $5 00; the YOUNG FOLK'S RURAL for four subscribers and $4 00.

BE SURE and read the article "How Shall we Pay our Debts" in an other column. It was prepared under the hand of Mr. Cook, the former Treasurer, and contains statements in regard to the publication of the CYNOSURE that all our friends should know. We sincerely thank those who have lately redeemed their pledges made at the Chicago Convention, and hope we may be able to express our gratitude to all who are yet behind on that account, by the opening of the new year.

Are there not a hundred or two of our subscribers who can at that time make us a present of a club of ten to fifty names? One such of twenty-nine was received the other day.

Who comes next?

CANVASSERS FOR THE CYNOSURE will find copies of the paper THE BEST AND CHEAPEST DOCUMENTS for circulation. Papers not of a late issue, may be had for the postage, three papers for two cents.

Later issues may be had for five cents each. You can thus get Whitney's Defence, reports of Conventions in N. Y., Pa., Ill. and Iowa, addresses by Rev. Nathan Brown, Ed. *Am Bap.* Hon. Gerritt Smith, David Dernard, and others.

We shall be only too happy to fill several hundred orders within the next fortnight. Send on your orders friends, and scatter the papers.

Notice to Secretaries of Auxiliary Associations.

Notices of the organization and so far as possible, copies of the constitutions of auxiliary associations should be forwarded to Rev. I. A. Hart, Secretary of the National Association, Wheaton, Ill. Please do not forget this.

CORRECTION:—The editorial "Cincinnati officials" in the issue of Nov. 29 intimates that only two German Pres. Pastors signed the call for the National Association. We are informed that a number of Pres. clergymen who were not *pastors* also signed it.

In the first article in the "Correspondence" column of our last, the proper marks were omitted after the quotation from the the Phrenological Journal, thus apparently crediting to it the last paragraph, which is the remark of our correspondent.

FOR THE INFORMATION of those desiring lectures, we will state that Mr. Charles A. Blanchard, Agent and Lecturer of the National Association, intends remaining at the East during the winter. Of any change in his place we shall endeavor to give prompt information.

Subscribers who send orders for discontinuance will greatly oblige us by forwarding their arrearage, if any.

It will save us the trouble of sending a request for it. See the standing notice in the first column of the paper.

Glorying in their Shame.

The *Western Christian Advocate*, one of the leading official organs of the M. E. Church, says:

"Methodism in Indianopolis has made a big haul of good fish out of the United Brethren net. There was a weak place in said net, and it sustained an extensive and still extending rupture; and the Methodist net being close beside them, and, withal much like theirs, save the weak place, they came over to us. In short, the United Brethren Church at Indianopolis has come over bodily to us, including several prominent ministers and congregations in and adjacent to the city. Already a new church—'Massachusetts Avenue'—is projected by our new 'Brethren,' and they will be found abreast with any one of us in every good word and work. The cause of this defection is the extreme measures adopted at their last Annual Conference touching secret societies. It had already added a number of earnest and efficient ministers to our ranks in other parts of the State, together with hundreds of excellent people, and the end is not yet."

"Moab is my wash-pot." Ps 60: 8. Into the wash-pot dirty water is thrown when it is of no further use. It may be necessary that there should be a church in which the partially awakened, the back-slidden, and the disaffected of other denominations may find sanctuary, but we never supposed that the M. E. Church would ever boast that such were her mission. If there is any class of men laying claims to respectability who should be kept out of the Christian Church, it is adhering Masons. President Finney, who was once a Mason, says that Masons are under solemn obligation to lie where the interests of Masonry demand it. Masonry is an anti-Christian institution. One of the leading organs declares that "To offer prayer in a Masonic lodge in the name of Christ is a violation of the fundamental principles of Masonry." This is doubtless true. If Christ is taken there it is surreptitiously as a burglar enters your dwelling. His presence in a lodge is wholly unauthorized. The "Grand Master" in his annual address to the "Grand Lodge" of the State of New York in 1867 says: "I feel constrained to call the attention of the Grand Lodge to the fact that the devotions in Subordinate Lodges, in many cases, are sectarian in their character, I earnestly desire that all things which have a tendency towards indicating that Masonry favors or encourages the practice of any distinct belief, or creed, should be declared irregular." This is authorative. It comes from the highest officer speaking *ex cathedra*. His meaning is obvious. Masonry claims to be universal. It embraces Jews, Mahometans and Hindoos. Prayers offered in the name of Christ are offensive to the Jews. They favor Christianity, which is *a distinct* belief. Hence the "*Grand Master*" says they should *be declared to be irregular*.

The United Brethren in keeping the adherents of such a system out of their church have simply done their duty. They ought to have the countenance of every man calling himself a Christian. The Methodist Episcopal Church ought to hide its head in the dust, for knowingly receiving into her communion those who left a church for such a cause. That she can boast over such accessions, shows how hopelessly she has gone over to the world. It is glorying in their shame.—*Free Methodist.*

At Their Old Tricks Again.

The papers in New York announced some time ago, with a proper flourish, that some illustrious Oddfellow was going to Germany to establish a lodge of American Oddfellowship there.

Of course, as Germany was on the winning side, just then, in the war with France, it was good policy for a secret society to show itself in accord with the stronger party. There was no noble sentiment in Oddfellowship by which it would decide with the party that seemed the undermost and the weakest There was no sympathy in American Oddfellowship for republican France, to which we are beholden for our independence; but it preferred to show its instinctive liking for the absolute government of Germany.

The great man who was to singalize this extraordinary event was one Dr. J F. Morse of California. No lesser State than one where secret associations had overthrown ballot-box stuffing, should ever venture to recommend Oddfellowship to powerful Germany.

In due course of time the announcement came back by telegraph, duly dovetailed into the news of the war, that the deed was done. Here is the telegram, word for word, and point for point.

STUTTGART, Dec. 5.—The first American lodge of the Independent Order of Oddfellows has been instituted here, by Dr. J. F. Morse, of California.

Thus, an institution which was got up in Manchester, England, for the purpose, to all appearences, of keeping down the American tariff and sustaining slave-labor, and insidiously introduced into the United States for that purpose, is now transplanted from there to Germany.

It will prove an excellent means perhaps, of securing the vote of all Germans now here, and all who are likely to come here, for the support of Oddfellowship.

But what extremely innocent simplicity is exhibited by this Dr. Morse in taking American Oddfellowship, to the native land of Illuminism! It is like offering milk and water to a sot dying with the delirium tremens Why, the Germans are as far ahead of Dr. Morse in all the Jesuitical practices of Masonry, in every shape and form, as the regular blackleg is ahead of a Miss at fourteen at a game of brag. It was this very Illuminism of Germany that induced General Washington to disown Masonry, and to apologize for having been a Mason, declaring that he had visited a lodge but two or three times in the course of thirty years. It was this very German Illuminism, exposed to Washington by a German, that led the Father of his country to see all the dangers to liberty that aries from the heartless, unmanly practices of secret societies

The idea of an American going over to Germany, to teach the people there any thing new in the way of secret association, seems ridiculous enough, at first view. But it serves to show the sly, mole-like, preposterous character of American Masonry. What shall we hear next from the Oddfellows and Masons but that, like their worthy compeer, Mormonism, they are sending out missionaries to all quarters of the world. What kind of a gospel will they spread if they do? Will they, when in India, preach Buddhism, as the Masons are bound to do?

This act of Dr. Morse will serve to convince us folks of the CYNOSURE that the enemies of the truth are actively employed in the work of spreading their pernicious doctrines, in the dissemination of which they are as shameless as any ancient worshipers at the shrine of Venus or Bacchus. The idea of dignifying the contemptible shame of Oddfellowship to German eyes, by calling them American!

If Germans in the old country are prepared and manipulated for becoming the willing tools of Oddfellows when they arrive in this country, just as the Danes and Welsh are prepared beforehand to become the tools of Mormonism, if this Dr. Morse of California and Brigham Young of Utah are to give our emmigrants their first rudimentary instruction in religion and politics, it is time for true American citizens to look out for their rights and interests, and for the salvation of the country. R. A.

Resolution by the Free Methodist Conference of Illinois on Secret Societies.

The position we as a Church have assumed with reference to the Secret Orders of our time, renders it imperative for us to speak clearly and positively in their condemnation,—expose the enormity of their sins, and by every honorable means resist their progress, break up their unhallowed alliance with the political, social and religious interests of this country, and flatly deny their blasphemous pretensions to a reformatory system of religious rites and ceremonies. Now that the issue is made, and the battle set in array, to be silent or inactive, would not only be cowardly, but criminal indeed. Hence we re-affirm the report of the committee of 1867, whereby censure is passed upon the Christian ministry for their complicity with these earth-born, and therefore ungodly associates, and do most earnestly entreat all who name the name of Christ to depart from this iniquity. "You can not serve two masters." These orders professedly aim at the salvation of men. To do this vows are imposed which a Christian can not take, and a Christless one at which devils only can rejoice, while Christ and his Church teach the doctrine of repentance towards God, and faith in our Lord Jesus Christ, as the only hope of the race. It is plain that two systems so absolutely incompatible with each other cannot harmoniously exist in a Christian land. Either they or we must inevitably fall. They trust in numbers; we in the living God. Their Bible, their God, their doctrine of the resurrection, their theory of government are all out of harmony with the views held on the subject by the Church of Christ; and to adopt them or in the remotest way connect them with our holy religion, would exhibit an alarming want of fidelity to God and his cause.

We recognize with pleasure the fact that a class of literature which is readable and safe is coming into circulation upon this subject, and that the secular and religious press are speaking out boldly. Among these are *The Free Methodist*, *The Religious Telescope*, *The American Baptist*, and others; and THE CHRISTIAN CYNOSURE, whose columns are devoted principally to this work. The National Association organized in the interest of this great work, has thus far been a success, and is likely to secure the co-operation of the children of light from one end of the land to the other, and we recommend it as worthy of the patronage of this Conference.

President Blanchard in Mexico.

Not in the halls of the Montazumas, but in a hall and elsewhere in a town of that name situated in the County of Oswego, State of New York, and on the northern boundary of the United States. He came here on invitation of the undersigned, immediately after the session of the great and exciting State Anti-secret Society convention at Syracuse.

On Sabbath Nov. 20th, he preached two feeling and powerful discourses in Prattville, in one of the churches belonging to the writer's non-Episcopal diocese, and on Monday, lectured in another at Texas on the subject of Secret Societies. Both in the sermons and lectures he launched the lances of his logic through the brazen and grinning effigies of Masonry, with the skill of a Mameluke horseman. The interest in the matter under consideration was manifest in the almost breathless attention of the audience in each place. Many now know better than before, that our churches have some reasons for opposing the "rival worships" which anti-Christ sets up in Christendom.

Tuesday and Wednesday evenings following, both in the papers and by posters, he had been announced to speak in Swanson's Hall in Mexico, a village of perhaps two thousand inhabitants The moon was on the other side of the the earth on those nights, and the mud and storms on this. It would have seemed presumptuous to "turn out" to any man less persistant. We were surprised to find some seventy-five intent listeners, among whom was a liberal sprinkling of Masters, Royal Arches and and Knights. The bearing of Freemasonry on the domestic, social, and political life of the membership, and upon community, with some beautiful(!) descriptions of the methods of making Masons, was gone through with to the edification of the young man "just a goin' in," and much to the annoyance of the other gentlemen.

On the second evening, as during the days and nights previous, the rain came dashing down into the darkness and mud, and every hope of an evening meeting died in the storm. But the indomitable President wheeled out and, one hundred others, beside comers and goers. The matters of the previous evening were finished up, and other incidental questions touched upon, when the principal work of the evening was entered upon; which was showing up the religion of Masonry. That according to "Mackey's Lexicon of Freemasonry," "Chase's Digest of Masonic Law," Past Master Steinbrenner's "History of Freemasonry," and "Book of the Ancient and Accepted Scottish Rite of Freemasonry," that Freemasonry claims to "save men from sin" in this world, and by a "practice of Masonic virtues," and the rites and ceremonies of the lodge room "pass the resurrection of the dead" and "claim a right to life everlasting." These books are all known as standard authorities among Masons. Conviction seemed to rest on nearly every heart present of the truthfulness of the statements made. Silence and respect were manifest throughout. Six subscribed for the CYNOSURE; and at a late hour our cavalry fell back two miles to Prattville, well satisfied with the raid

The alarms have ceased. The smoke has cleared away, and some of the Thrice Illustrious, Grand, Sublime, Perfect and All-puissant Princes of the "ancient and honorable fraternity" in this part of the state say, "Old Blanchard lied." One reported himself ready to bet $10, that "The man that lectured, passing by the name of Blanchard, was a refugee from some foreign jurisdiction." The papers that speak the most kindly of the lectures say, "It was a dark story *if* true," but, seem to cast a doubt

over the truthfulness of the statements. This is all done on the principle of the old English proverb, "Slander stoutly and something will stick."

On the other hand, the the leaven is working. The more proscription and falsehood, the sooner will the fires of the smouldering volcanoes of public opinion burst forth to the certian destruction—not of men, but of Freemasonry. For unlike Christianity it cannot flourish against popular applause. The hundreds who heard President Blanchard, will not soon forget the truths he uttered, and upon evidence too, both direct and circumstantial enough to pronounce Freemasonry forever "guilty before the jury of the world."

President Blanchard preached with great acceptance Thanksgiving Day in our church, and departed for the Anti-secret Convention in Pennsylvania the following morning.

Mexico, N. Y., Dec, 1870. L. N. STRATTON.

Anti-Secret Meeting in Ferrysburg, N. Y.

Mr. S. Brownell sends us an account of an interesting meeting held at the above place not long since. It seems that some had expected Mr. Blanchard to address the meeting, but as he did not come, the people did the next best thing—improvised a meeting. A Chairman and Secretary were appointed, and speakers obtained from the audience. Two gentlemen from Gowanda, N. Y., who had been Masons, spoke of the foolishness and profanity of the lodge, saying that they were fairly disgusted with Masonry, and had renounced it. One of them stated that he had read Morgan's book and it was all true. Rev. Mr. Mote was called on and gave an accurate account of the mobbing of Mr. Rathbun, at Buena Vista, last summer. Mr. Brownell adds that "The people are being awakened on the great subject; and when the people, men and women take hold all together, Masonry will disappear like a fog in a hurricane."

King William and the French Freemasons.

A short time since the Paris newspapers published a citation issued by the Masonic Lodge of the Orient of France against the Reverend Brother William King of Prussia, as a traitor to Freemasonry. The King took no notice of this citation; so he was tried as contumacious, and condemned to excommunication. In connection with this, M. Victor Hugo's newspaper, the *Rappel*, publishes the following: "Brother William is now out of the pale of the law. All Freemasons are authorized to assault him and to inflict upon him capital punishment. It remains to be seen how the sentence will be carried out. A Freemason in whose presence a doubt was expressed as to the seriousness of such a condemnation replied, 'Do not laugh; the sentence of the Masonic tribunal is of such a dreadful nature that Bonaparte undertook the Italian war solely to retrieve himself from the excommunication pronounced against him by the lodges of Naples and Milan. Pianori and Orsini were Freemasons.'"—*Harper's Weekly.*

Correspondence.

Trick, Device, and Fraud.

Editors Christian Cynosure:

We notice that Mr David H. Briggs, that Englishman who recently gulled some of our honest, (!) confiding, laboring men into a hunt after the pirate Kidd's hidden treasure near West Point, New York, is to be tried for "obtaining money by trick, device and fraud."

Very likely this Briggs is an English convict, who has been kindly permitted to come to America, which happy land our Masonic politicians *kindly* consent to make the Botany Bay of Europe, inducing such characters as Briggs to come by giving them political offices and rewards for political services.

But are Masons not as answerable to law as is Briggs; do they not, like him, gull our honest unsuspecting, young men, and get money out of them "by trick, device and fraud?" C. T.

—:o:—

CORNTON VT.

The Masonic newspapers seem much disturbed about the convention of the one hundred clergymen.

It is not strange that the Freemasons are afraid of investigations, by clergymen or any other class of men, when they know that the benefit of a few at the expense of many, is the entire object of Freemasonry; when they know that the whole system is a cheat; when they know that anti-Masonry is rapidly on the increase, and that it will not be many years before those who are Masons will be glad to hide their diminished heads, where the forgetfulness of others will cover their guilt and shame.

Investigation is what those guilty of crimes and wrong to their fellow men are afraid of.

Is it the case that when a man is passing good money, that he is afraid to have it examined? or is it when he is passing counterfeit?

Yours,

WARREN PARKER.

—:o:—

[The following private letter of an old anti-Masonic Editor we publish by permission of a friend.]

I am rejoiced to hear that New York is again on the move, especially Western New York, the scene of the Morgan tragedy. They were wide awake there when I was editing the *Northern Watchman*, in Troy, 1831. The anti-Masonic party rolled up a majority for Governor, of 15,000 votes west of the Cayuga bridge. Nor did they give over the contest until they supposed that Freemasonry was down. A large number of the best members came out from it, renouncing and denouncing its principles, as they had seen them revealed in the Morgan outrage and murder; a large proportion of the lodges gave up their charters, and wise and good men believed that they never would have been resurrected, had it not been for Southern influence and slavery.

Put it down again, and there will be no slaveholders, nor slave power to revive it, nor Ku-Klux clans, nor other midnight conclaves growing out of it. It is a system of iniquity got up in the darkest ages to prey upon the community under the covert of secrecy, a fit emblem of the wild beast prowling in the dark or of the thief in the night: and it is just as true that an "irrepressible conflict" exists between freedom and Freemasonry, as that it exists between freedom and slavery.

That Freemasonry is at war with civil and religious liberty has been proved beyond all doubt by such men as John Quincy Adams, David Bernard, Charles G. Finney, John C. Spencer, President Blanchard, Samuel D. Greene, author of the "Broken Seal," and hosts of others too numerous to mention.

Let the light shine on then. Spread abroad the truth among the masses, and if we obey the commands of the Savior, "What I tell you in darkness, that speak ye in the light, and what ye hear in the ear, that preach ye from the housetops" Freemasonry is doomed. Yet let us remember that "eternal vigilance is the price of liberty," and not give over the conflict this time until the result is fully accomplished, and Freemasonry like slavery, shall be known only as a thing of the past, a relic of the dark ages.

You will permit me now to say a few words, which are facts in relation to Pres. Blanchard. The first time I recollect hearing of him was, that he was preaching undismayed and with power in Cincinnati against slavery, at a time when it tried men's souls to speak against "the peculiar institution" in that region.

Some time after this, I had the pleasure of meeting him at the Illinois State Association, and of hearing him denounce the policy, nay the wickedness and folly of the let-alone system,—the letting the monster slavery lie coiled up undisturbed under our escutcheon, as was the practice of good men not a few at that time, regardless of the fact that sin let alone, multiplies itself.

Since that time, the great moral courage of President Blanchard has shone out in another direction. We have seen him stand, for a while at least, almost alone, like David with his sling, in the forefront of the battle against the giant evil of Freemasonry, contending in the thickest of fight with a determination, perseverance, and devotion which associates him in our mind with John Knox, and other worthies of his time. The Lord help him and the many friends of the cause to fight it out successfully.

Yours truly,

J. B. CARPENTER.

GOWANDA, N. Y.

Dear Sir:

I was once a Royal Arch Mason myself, and one of the brightest Masons in this County, I have done much for Masonry but about three years ago, while making a minister a R. A. M. and hearing him repeat that oath, it made such an impression on my mind that I resolved never to visit the Chapter again, and did not. As I was so well posted in the Blue Lodge I went there awhile, but God was pleased to let the light shine on my heart and I began to pray, but my praying did me no good until I told the Lord I would leave the lodge forever and would serve him; then Jesus spoke peace to my poor heart. I went to the lodge and told them I could meet with them no more, paid my dues and asked for an honorable discharge from them, which they gave about six months afterwards, when I asked and was received as a member of the Free Methodist Church. I find Jesus a satisfying portion, and in the company of his children my heart finds true joy. But I have found that the friendship (Masonic) of this world is enmity to God.

I have been from home some five weeks this fall, and as I go from one place to another I tell those I do business with what Masonry is. Every day my convictions are strengthened that Masonry is evil and only evil in its moral, social, religious, and political workings upon community, and as such it shall have my opposition.

May the good Lord bless you and all those who are trying to expose this great evil in our midst.

Your friend and well wisher,

EDWIN B. HITCHCOCK.

Incidents and Personal Reminiscences.

Brother J. E. Richey, writing from Pinckneyville for books and tracts, gives something of interest concerning the work in his vicinity.

Secret societies have long enjoyed peace in this place and to the best of my knowledge control everything. I came among them some two years and seven months ago, a young minister of the United Presbyterian church, and our church being in its principles opposed to these societies, has led me to join issue with them. They try hard to secretly coax my members to go with them. This I could not endure, so I made the attack and it has raised a terrible storm among them. Some wanting to answer, others opposing, but they have engaged a minister, an old man to volunteer to answer, at least it is so reported. So the battle is likely to grow warm. Masons, Oddfellows, Templars, and Sons of Temperance are combined against me, and they have all the ministers and, I believe lawyers, to use at the aged Rev. The County paper will publish our communications and the editor says he believes from appearances that it will almost burst the long established institutions.

Testimonials.

Some of our townsmen attended the Convention at Syracuse, and with good result. One Good Templar's Lodge in a neighboring town has decamped in consequence of the influence of your paper. J. A. PARKS.

Pitcher, N. Y.

—:o:—

May God grant that the small paper you publish may, like the stone "cut out of the mountain without hands," grow until it becomes like a "great mountain" and fills the whole land. And may the "unfruitful works of darkness" dry up and disappear before it like noxious exhalations before the glorious noonday sun. Yours truly,

L. SUCKLEY.

—:o:—

An Excellent Suggestion.

EVAN'S MILLS, N. Y., Dec. 7, 1870.

In addition to the call for statistics in regard to officials, permit me to ask for information on another topic.

What proportion of the pulpits in this country are controlled by secret societies?

I will venture the opinion that in this section of the country (Jefferson Co.) two thirds of them are. It is not intended by this to say that two thirds of the ministers are Masons, but that this proportion is under the control of secret organizations.

Churches where no Masons are members stoutly object to a word in their pulpits for fear of offending the fraternities.

Yours sincerely,

W. TILLINGHAST.

From Georgia.

I received a package of tracts for which I am much obliged to you. I can make a good use of them. I put the tract number two, on "Masonic Murder," into the hands of a Freemason who was at my house on a visit. He read it carefully through, and after pausing some time, he said, "If that is Freemasonry I want to have nothing to do with it."

The Committee have adopted a most excellent plan in publishing tracts exposing the deception and blasphemy of Freemasonry. They should be scattered broadcast over the American continent. The seven tracts already published will operate on Freemasonry as did the seven ram's horns of old on the walls of Jerico. As the sound of the ram's horns attended by Divine power prostrated the walls of Jerico, so will these tracts accompanied by Divine energy, dash to pieces the infernal system of Freemasonry which is founded in lies and imposture, and carried on through fraud and deception, and which has for its object the perversion of justice, the overthrow of civil government and the destruction of the Christian Church. My prayer to God is, that he may prosper you and all concerned with you in the work in which you are engaged. It is a great, good, and glorious work. You have commenced beating down, and if you persevere will finally demolish one of the greatest bulwarks that ever was erected by the Devil against the extention of the Redeemer's kingdom. Go on and prosper. You have the approbation of God, Father, Son and Holy Spirit, and of all the holy angels who are interested in and desire the happiness of the human race. J. M.

From Brother Nathan Callender.

B. L. KELLOGG—Dear Brother: It is my profound conviction that the CHRISTIAN CYNOSURE is a necessity, a real Godsend of this age and time. That though small, and in the eyes of the enemy, contemptible, it is really great in the sight of God, and is destined to effect more real good in the world than a score of the broad and most popular sheets in the land, whose motive and object is to obtain a wide circulation,—to put themselves on sale by catering to the criminal propensities of the people. The great strife of these times seems to be to adapt press and pulpit, not to the real demand of the age, by reproofs and corrections of its crimes and immoral tendencies, but to bend to the morbid tastes and vitiated moral sense of the masses. To this great evil we are happy to acknowledge a few honorable exceptions, and may God greatly multiply them.

Christian men are those who bear the cross, and "taking up the Cross and following the Savior," is now as much a condition of true discipleship as it was 1800 years ago, and this rule applies as much to every press and pulpit in the land, as it does to men. That is not a Christian pulpit which bends to the tastes of the parish,—that is not a Christian paper which caters to the subscriber, and makes the length of its subscription list the principal motive. How many Christian pulpits and presses have we in the land? Just as many as deal impartially and squarely with all "the living questions of the age." How many of the so-called Christian papers in the country dare follow the example of the brother in the Chicago prayer-meeting and say Freemasonry out loud?" Charles A. Blanchard is among us, and I hear a good report of him, as I expected. I trust God will be with him.

The attack upon the self-denying President of Wheaton College is an occasion of much anxiety and pain to our hearts. May God shield him from the fiery darts of the wicked one, as well as from the unjust aspersions of men upon his reputation. Great forbearance and patience are doubtless required of all concerned in this controversy, and God will in time, or at the judgement, defend the innocent and condemn the guilty. I am amazed at the power of Masonry over a class of men who ever profess to be anti-Masons. To be a genuine opponent to Freemasonry is to oppose practically and on Christian principles, this anti-Christ, under all circumstances and crosses. He who loves his religious sect, his political party, his natural kindred, or his secular business, more than the Son of God, whom Masonry seeks to dethrone, and allows himself through policy, to dodge a square issue with this anti-Christ, however great the sacrifice involved, is not an anti-Mason. He may see and confess the evil character of that vile system, and at the same time do more by calumniating the consistent anti-Mason, to promote Freemasonry than a dozen of its bold adherents. With this very class of men, it is our painful business now to contend. When the church refuses to fellowship this sin, and Republicans shall refuse to install it in office this kind of anti-masonry will disappear. C.

Watchman What of the Night?

Is the light of the Lord Jesus blazing clear and strong amid the frenzied darkness of this present hour? In these days of confused ideas concerning true light from above, is there no danger of even God's elect being instruments in the hands of Satan to press the innumerable mass of souls blindfold into the abyss of eternal woe? What means this shunning to declare the whole council of God; this saying by our lives, do anything but touch the selfish gratification of the present moment? What shall it profit us though we roll in splendor, if for a few fleeting days of fancied happiness we suffer for-ever-more remorse and anguish, such as Dives would fain portray when he says send Lazarus with but one drop of water to cool my parched tongue! Self-will is more and more persistently pressing us upon the snares so artfully hid, at our feet; and where are God's true shepherds, who like their leaders so perfectly love the sheep over which God has placed them, as to imperil their lives to keep the folds unharmed.

Where are they that are at last to hear that heavenly plaudit, "Well done, good and faithful servant" for having dispensed the truth whether it was fair-sounding or not? Watchman, what of this present night? Are not the blind leading the blind into the fearful abyss of eternal woe?

From the youth to the gray-headed sire, ay, and females too, all seemed compelled in order to live, to succumb to Satan's power. His advocates pronounce their temples equal to the church of God. "Who," they say, "dare now withstand us when all the world goes after us?" Who that attempts to do business, does not fly to this temple, and now what watchman like Paul dares speak boldly against these things? Lay members are urgent to go out and urge the people—to what? to come out from under sin's Babylonish garments? Oh no! but for finances to secure more perfect artifice and confusion, and more fully delude the unwary.

Thus pastor and people, like begetting like, are effectual laborers in the work of using confused light to dispel the world's darkness. While the cry ascends from the few that are not bowing the knee to Baal, saying, "How long Oh Lord! holy and true," wilt thou not avenge thine own continually crucified ones who cry day and night, pleading for the sake of the immortal souls who never knew the glories of divine love?

PUBLISHERS' DEP'T.

—:o:—

THE FAMILY.

Be True.

Thou must be true thyself
 If thou the truth wouldst teach;
Thy soul must overflow, if thou
 Another soul wouldst reach;
It needs the overflowing heart
 To give the lips full speech.

Think truly, and thy thought
 Shall the world's famine feed;
Speak truly and thy word
 Shall be a faithful seed;
Live truly and thy life shall be
 A great and noble creed.

—*Selected.*

The Wave-Ripple Mark.

On the east coast of Scotland, in Fifeshire, on the sea-shore between Anstruther and Crail, there is to be seen a "petrified forest." Part of the trunks of some eleven or twelve trees stand there, hard as the rock besides them, and lashed by the billows of many centuries.

Near those trees, which grew, and waved, and flourished years ago, something, at first not so noticeable, attracted our attention.

On the surface of some of the slabs of red sand-stone we distinctly saw impressions of undulation. These were the *wave-ripple-marks.* Some bore, as it were, the traces of a rougher, and others of a gentler wave; but the ripple marks were very manifest. There lay those large blocks, like the leaves of a book with the handwriting of the great Creator imprinted on them, and at a subsequent period they had been tilted up by the arm of the Almighty.

Now, young friend, as we gazed on the imprints made by these ancient waves, and which had remained for centuries, we could not help thinking of another book—the Book of God's remembrance.

God has a book of remembrance more enduring still than those rocks. In this book are written every thought, word and action of our lives; and these words are more lasting than these marks on the rocks written by the hand of time.

On the shores of time the record of your life is silently but surely being made up. God is writing down in the book of his remembrance the story of your lives. Every idle thought, every idle word, every idle act, is recorded there. Every sin is registered in that book.

Time will not, cannot, wear out that record. Your forgetfulness of your sin won't do this; all the influence of your friends won't do this; all the power of an angel can't do this. No created power can do this for you.

There is only one thing which will accomplish this, and that is the blood of Jesus Christ. "But now once in the end of the world hath He appeared, to put away sin by the sacrifice of himself."—Heb. ix, 26. The blood of Christ can put away your sin—it can cancel it, it can wipe it out, it can cause it to be forgotten forever.

Dear reader, will you pray this prayer in faith? O Lamb of God which taketh away the sin of the world, take away my sin!—*United Presbyterian.*

Men Wanted!

The great want of the age is men—men who are honest, sound from center to circumference, true to the heart's core. Men who will condemn wrong in friend and foe, in themselves as well as in others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men that can tell the truth and look the world and the devil right in the eye. Men who neither brag nor run. Men that neither flag nor flinch. Men who have courage without shouting to it. Men in whom the current of everlasting life runs still, deep and strong, to foll[?] and free for sectarian bounds. Men who do not cry nor cause their voices to be heard on the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.

Short Sermons—No. 7.

The 7th verse of the 7th chapter of St. Mark reads as follows:

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

These verses allude to the Pharisees, a sect of the Jews which, in all that constitutes Masonry, its craft, its truculence, its double-dealing, its fraud and subversion of law, is identical with it. The only difference we can see between modern Masonry and ancient Phariseeism, is that the former is secret, while the latter was not; that is, so far as is known. The Pharisees, while pretending to be careful observers of the law, only made use of the law for the law's subversion; precisely as Masons do.

But it was the law of Moses that the Pharisees subverted; while the Masons subvert even the laws of the Savior, making use as they do, of charity, the law of love, for the most intensely selfish purposes. Under the pretext of charity towards their fellow men, they build up one of the most proud, arrogant, and at the same time the most self-seeking institution that the world has ever seen.

Under this institution called "ancient and honorable," the commandments of men are substituted in the place of Christian doctrine, and young men are taught to believe that they have a right to bind themselves by an oath to commit murder, and to swear to conceal valuable knowledge, or in other words to hide their light under a bushel; that particular respect and consideration are due to a sheep-skin apron; that men have a right to swear not to violate a certain class of women, viz, Mason's wives and daughters, "knowing them to be such," to the exclusion of other women, being already bound by the commandment of God not to violate any woman whatever; that there is a mysterious virtue in a set of Masons tools; that men may tread upon the cross to show their contempt for a false use of it; that the cable tow is the exact measurement of charitable duty; that modern Masons have inherited some peculiar virtue from the original builders of Solomon's temple etc., etc., and numerous other such follies and absurdities as these.

It is vain for a Mason to attempt to worship Christ, while believing, teaching, and practicing such commandments of men as these. Look through the entire system of Masonry, as presented in its "Trestle Boards," its "Oracles," its "Manuals," its "Monitors," etc., and you will find that it is made up of nothing but silly traditions and stultifying commandments of men, with forced and wholly irrelevant interpretations of passages from the scriptures.

Mr. Hughes, the English member of Parliament who addressed the Bostonians the other day as a peacemaker on the Alabama question, spoke of a certain class of lies as the worst of all lies, viz, those that are half truth. These are the lies which he accused the Rebel minister to St. James, Mr. Mason, of making in the busy paper which he had published in London during the war of the rebellion. We suspect Mr. Mason of being a Mason by craft as well as by name, and that Masonry was the instrument, from the beginning, on which he calculated to overthrow the Republic. but be that as it may, Masonry itself like Mr. Mason's paper, is nothing but that monstrous standing lie which is half truth. It is, we admit, true charity to attend to the sick and needy, as Masons often do, but the use which Masons make of this to build up and glorify a powerful secret association which is full of error and wickedness, is a monstrous perversion of true charity, and is the lie which Masons try to pass off upon the community with the half mixture of truth. And in this tact, consists the peculiar craft of Masonry; it is to attain to wicked, unjustifiable ends, through fair, sanctimonious appearances.

In the verse following our text, the washing of cups and pots is spoken of as an act to which the Pharisees attached great importance. Cleanness is certainly one of the minor virtues, but when it is observed merely for the purpose of more effectually committing some foul transaction, it becomes vile and revolting to all true and manly natures.

Unlike true grief, which clothes itself in sackcloth and ashes, the fouler the Masonic intention becomes, the neater the dress. The more base Masonry is, the higher and grander are its pretensions and titles;—just like the Pope, who, the more his error and weakness were being exposed, the louder the claims he set up for infallibility.

Secret Societies.

[The following essay was read in morning exercises at Wheaton College Nov. 16, 1870.]

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling."

We should acquaint ourselves, if possible, with the workings of the great agencies which render this age important and of untold power in its effects upon coming generations.

Among the forces that are at work and that claim the attention of thinking men, secret societies stand in the front rank, and of these, Masonry leads the van. Long ages ago, stone masons formed societies for carrying on the building of the temples, cathedrals, and other edifices. During their early existence, they received the approbation and assistance of the Roman Catholic Church. From the Encyclopedia Britannica, and the New American Encyclopedia, the following historical statement is abridged.

"The Pontiffs of Rome, conferred on the fraternity of Freemasons, the most important privileges." In 1140, wherever the Romish religion flourished, meetings of Freemasons were well supported. As persons outside the order learned the art of Masonry, the need which the church felt of protecting this order, diminished, and it not only withdrew its patronage, but also forbade the holding of secret meetings. Notwithstanding this, the order spread over Western Europe and Great Britain. Soon after 1700, persons who were not operative Masons, were admitted to the privileges of Freemasonry, "provided they were regularly approved and initiated into the order." In 1717, the first Grand Lodge was formed in England. This was not the beginning of Freemasonry, but a new impetus. From this time, the order flourished and grew in numbers very rapidly. Especially was this true in our own country, where the order established a lodge in the city of Boston, in 1733. Many attempts by Church and State have been made in Europe to suppress this order, but without success, and lodges are not only established in all the countries of Europe, but they also extend to Asia and Africa.

What is Freemasonry? From Mackey's Lexicon of Freemasonry, we take these words:

"MASONRY. Masonry is of two kinds, operative and speculative. Operative Masonry is engaged in the construction of material edifices, by means of stone and marble. Speculative Masonry is occupied in the erection of a spiritual temple by means of symbolic instruction. The latter, which is also called Freemasonry, adopts and symbolizes for its sacred purpose, the implements and materials which are used in the former. Hence, operative Masonry is an art, and speculative, a science; and while the objects of the one are profane and temporal, those of the other are sacred and eternal."

The Encyclopedia Britannica has these words:

"Freemasony is an ancient and respectable institution, embracing individuals of every nation, religion, and condition in life." At regular and appointed seasons, convivial meetings of the fraternity are held, in lodges constructed for this purpose, when all distinctions of and differences in religion and politics are forgotten."

The New American Encyclopedia, says, that though contrary to its constitution, "its organization in Europe has been frequently used for political purposes, and especially as a cloak to conspiracies against the government."

Judge Whitney, Worshipful Master of Belvidere Lodge, in his defense before the Grand Lodge of the State of Ill., says: "I find myself associated, as as a Mason, with drunkards, blackguards, loafers, gamblers, whore-masters and murderers, and their alders and abettors and accessories." Here four writers speak of Masonry; two of them are known Masons, one being a Masonic Lexicographer. The others are Encyclopedists.

On page 658, volume 1, New American Encyclopedia, we find recorded the following history:

"In the autumn of 1826, it became known in the vicinity of Batavia, a thriving village in Western New York, that one, William Morgan, a mechanic of that village, was about to publish a volume exposing the secrets of the order of Freemasons, then a numerous and powerful association, with one or more lodges in every city in the United States. "The community was electrified by tidings that Morgan had been seized one evening, forcibly abducted and carried off, no one could say whither." Excitement naturally ensued and diffused itself; committees of vigilance and safety were formed, and an investigation initiated, which resulted in tracing the abductors and their victim to westward upon the Ridge road to Fort Niagara, near Lewiston, New York, whence it ultimately appeared that Morgan had been taken forcibly out upon Lake Ontario in a boat and sunk in its depths."

"The persons by whose aid he was rapidly and quietly conveyed, in a carriage drawn by relays of horses, from Batavia to Fort Niagara, were said to have been Masons, while members of the order on every side were heard to justify the presumed outrage, saying that if Morgan had been treated as was alleged, it was no more than he richly deserved."

"Many persons were brought to trial on account of this transaction, but no one was judicially found guilty of murder. It was established by seceding Masons, that the oaths, at least, in some of the higher degrees—that "were administered to, and taken by, those admitted to Masonic lodges"—disqualified for serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."

In consequence of the abduction of Morgan, and the truths which it brought to light, Masonry and kindred orders were in dishonor and had many enemies. A national anti-Masonic party was formed. In 1831, a National anti-Masonic Convention was held which nominated a President and Vice President—lodge after lodge of Freemasons and Oddfellows were disbanded. The opposition to secret orders increased so rapidly, and was so wide spread, that their existence was endangered. In time, other questions came up which took the attention of anti-Masons and soon after 1835, the anti-Masonic party as such, ceased to exist.

Since those stirring times, these orders have gradually recovered their power and are now probably stronger than at that time. With a few exceptions no voice has been raised against them and unmolested they held sway, till the fall of 1867, when some who had not forgotten "their first love" for what they deemed truth and Christian right, called a convention in the neighboring city of Aurora.

There, after sympathizing words and counsels from the length and breadth of the land, prayer and careful deliberation, it was deemed advisable to again enter the field against that which they considered an enemy to republican principles and the religion of Christ. Accordingly, in the ensuing May, a National Convention of Christians opposed to secret societies, was held at Pittsburgh, Pa., and there was formed a "National Associations of Christians opposed to secret societies." Since that beginning at Aurora, this Society has assumed proportions which are making it a power in the land. Already it has successfully published a paper two years; it has a publishing house; also lecturers and an agent in the field.

What means this stir? Are they seeking to destroy an imaginary evil? Why do these men oppose secret societies? Some because they believe them to be false religions, some because they believe they bind men with impious and unlawful oaths; some upon one ground and some upon another; probably all upon the ground that they are secret. What of that? Do not families, do not business firms, does not every physician and lawyer, does not every true follower of Christ, does not *every one*, have secrets? Why oppose a society or societies because they have secrets? See the light in which these opposers of secret societies stand in the eyes of others. We quote from the "Oddfellows' Manual" page 61.

"These secrets are the Orders' only. An individual out of the order has no more right in morals or propriety, to pry into them, or demand their revelation, than he has to turn eaves-dropper among neighbors, or ask a wife to reveal the confidential conversations of her husband. The disposition to acquire and expose the secrets of others, is as wrong as any iniquity it seeks to uncover; as impertinent as peeping into a business man's letters, or a neighbor's market-basket or dinner-pot. And yet there are persons—honest, high-minded people in all else—who have allowed this spirit so far to govern them, that they condemn, without evidence, every so-called "secret society" and pry into its private affairs, and encourage others to expose them to the public. Surely such conduct must arise from a want of due consideration of what is due their own characters as honest, decent men!"

Strong language that. Shall we consider all who are arrayed against these orders "eaves-droppers?" and say they lack the principle that makes men honest and decent? Let us look at the matter a little more closely. It is supposable that every one has some secret which is his—*i. e.*, he has interests, joys or trials that are known only to him. There is no occasion for his neighbors to be prying into his affairs. They do not think of it; they do not look upon their neighbors as having secrets, for each probably has secrets of the same character. Now, should a few neighbors band together and meet in secret conclave, night after night, and month after month, would this alter the case *any*? Would their neighbors have any right to inquire into the nature and intentions of these gatherings?

These men are like one who would have a "wife reveal the confidential conversations of her husband!" What true wife does not have the confidence of her husband (if he is a man)? Men *consider* the wife the confident of her husband and do not look upon her as having secrets. They do not ask, do not expect her to publish all that passes between her and her consort. But suppose a wife should make known to the world that her husband had entrusted to her an important secret, which if not revealed, would be harmful to the community. Would the public have any right to demand of her a revelation? Should a family close its doors, and when one was about to enter should bind him with a horrible oath, that he would ever conceal and never reveal what he should behold or hear within, would honest men have any right to inquire into this state of things? Think of this and answer honestly. All these things has Masonry done. Neighbors have banded together and met in secret conclave. Whitney found that he had base men for brother Masons and that they were not brought to justice. Hundreds of brave men and true, have testified to the fact that they have taken horrible oaths to conceal and never reveal, what they now believe to be wrong and adverse to the safety of the nation.

Every lodge stands with closed doors to the uninitiated. Those who have been through the ordeal tell us that they take oaths never to reveal, ever to conceal what they have learned—do, or shall hereafter learn of the mysteries of Freemasonry.

There are powerful secret associations in our land—good men belong to them;—equally good men believe them to be wrong, to be enemies of the fundamental principles of our republican institutions and the purity and simplicity of the gospel of Jesus Christ. With these facts before us, what shall we do? Go on uninformed, or acquaint ourselves with the workings of these societies and the reasons why they are opposed by so many good and intelligent men? Let each one think and answer for himself.

W. B. LLOYD.

The Oath.

There is a great difference between an oath legally administered and an oath prostituted to Masonic uses. There is something bold and brazen about a Masonic oath which may well liken it to the lowest stage of harlotry. It is presumptuous, impudent, regardless of moral consequences.

In order to get a clearer view of this prostituted oath, let us compare it to the oath of secrecy which is administered to the members of a courts-martial. The oath which the military man takes while sitting on a court-martial binds him not to disclose the vote or opinion of any member of the court, or divulge the sentence thereof until it shall be duly made known, *unless required to give evidence* thereof before *a court of law.* Here it will be seen is an express reservation in favor of the law. The supremacy of the law is maintained and vindicated over a secret oath. Though the members of the court are bound to keep certain acts of the court perfectly secret from all the world so long as the law does not demand their disclosure, yet the moment the law calls on him to disclose his secret information, he is bound in honor and conscience to comply.

But how is it in the case of the oaths administered under the "ancient and honorable" institution of Masonry? There is no reservation here in honor of the law; but the recipient swears positively, and without the least qualification or respect for the law, that he will conceal and never reveal. It is of no consequence what important information he may possess, he is not to make it known to the public under any circumstance. Though he may know of murder, robbery, treason, or any other villainy, which it is of the first consequence that the people should know, yet he is not at liberty to disclose it, even to the ministers of the law, or of religion. He is under an iron-bound oath which alike shuts out courts of law, the confessional, the church, the death-bed. There is no reservation in either case; but it is rigid, exacting, uncompromising, merciless. The tongue that betrays a Masonic secret is to be rendered wholly unfit for free speech, and the bowels are to be so dealt with that all mercy from or for them would be out of the question. The Christian who should be foolish and wicked enough to take this oath, could no longer confess his sins freely to his fellow Christian, as enjoined by the scriptures to do, for he is bound by his oath—a horrid, detestable oath, to conceal many things which he must know to be sins.

The Masons claim that their institution is a very ancient one; and in proof of this they might well adduce the barbarous stringency of its oaths; for it is not the spirit of modern institutions to make the oath a means of serving private or corporate interests at the expense of the law. It was the feature of an ancient and barbarous state of society to establish measures, like that of the masonic oath, without respect or consideration for the law. But even if this should prove that Masonry is ancient, what is gained by the proof over and above what any villainy might gain by it? for villainy is certainly as old as Masonry: the two could hardly be separated.

The Scriptures inform us that husband and wife are one; and just in proportion as we depart from this standard, in that same proportion do we transgress against the highest form of civilization, and against republican government. The husband who cannot communicate all his secrets to his wife, is not one with her. He robs her of her rights, injures himself, and impairs society. In permitting Masonic oaths to come in between himself and her, he begins a course which is at war with purity, innocence, simplicity, private happiness and social peace. If he makes known to her what occurs in the lodge, which he must often be strongly tempted to do, he violates his oath; and if he conceals from her what he learns there, it is a breach of that confidence which is essential to domestic happiness, and which breach may prove the first step towards consequences of the worst kind. No organization, no not even the law itself, has any right to bind a man to hold secrets in reserve from his wife; for by so doing it would violate the very essence of a scriptural injunction.

It is equally evident that where the laws secure to a people free speech and and a free press, Masonry has no right to step in and administer an oath binding men *not* to use free speech and a free press. It must be plain to every one, in these days of *modern* institutions, that Masons have no right to cut out tongues or bowels, or murder men for speaking and publishing what they know; and it must appear equally plain that if the oaths which Masons administer have no meaning or force in them, if they do *not* bind men to cut out tongues and bowels, or which is almost as bad in a republic, to conceal information from the public, if they are mere idle trifling, without force or significance, then they must prove destructive of all character, and tend to render men trivial, unreliable, tricky, insincere, double-faced, and in every way unfitted for the maintainance of republican government.

R. D.

— I no more believe that God leaves a right prayer, offered in a right spirit, to pass unnoticed, than I believe he will let this whole summer pass over without a drop of rain or dew. In securing answers to our questions, we must co-operate with Lord. Some people ask him to do their work. "Father," said a little boy, after he had heard him pray fervently for the poor at family worship, "Father I wish I had your corn crib." "Why, my son?" "Because, then I would answer your prayer." I have heard professing Christians pray for the conversion of their children, while they were taking them night after night into scenes of frolic and dissipation. We may make fools of ourselves, but the Almighty will never let us make a fool of him. God is not mocked. Whatsoever we sow, we shall also reap.—Neither does God ever mock us.—*Rev. T. L. Cuyler.*

The Christian Cynosure.

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VOLUME 3. CHICAGO, TUESDAY, JANUARY 10, 1871. WHOLE NUMBER 63.

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Freemasonry the Absolute Negation of Religion.

I extract the following from a little book on Freemasonry, written in French by Mgr. Segur. In proving that Freemasonry is, in spite of its sayings, essentially impious, anti-Christian and atheist, he says:

"Let no one be deceived. The God, whom Freemasons affect to venerate under the whimsicial name of 'Great Architect of all the worlds,' is not the living God, the only true God, Father, Son and Holy Ghost, whom we adore. He is not our Creator, Lord and Savior, Jesus Christ, God made man, the only true God. He is the God of the infidel Voltaire, the Supreme Being of Rousseau, of the Convention and of Robespierre. He is the God of the so-called Theophilanthropists, the God of the indifferent, sung by Beranger, the God of Renan and Garibaldi, the God of the religion of the so-called 'honest man.' In short, he is the God who does not and nowhere exists."

For that reason, Masons affect to account for nothing, revelation or Christ's coming. They reject the Christian era, and in all their publications they date the years from the Creation. According to the Christian era we are now in the year 1871. According to the Masonic era we are in the year 5871. This negation of Christianity would be childish, were it not impious.

Freemasonry speaks of God solely not to scare the multitudes. To that same intent, it traitorously puts on the appearance of a religion. It has a whole code of ceremonies and rites. It confers a kind of baptism of its own. It has a certain kind of a Masonic marriage, a ceremonial for burials, and other grave occasions all of them with invocations, blessings,—a certain use of incense, consecrations etc.,—in a word, *an appearance* of religious worship. All this is only for the multitudes. But as to the pure-blooded, true Masons, they are not so particular. They openly deny God's existence. The others, those who are *not ripe*, often preserve, with God's name, that vague religious feeling which does not perplex conscience, and which excites the true Mason's pity. Every one knows that, practically, deism resembles atheism. It is indeed only a respectful and latent atheism.

Now, Freemasonry is deistic in that sense, when it is not avowedly atheistic. For that reason, some lodges in Germany very recently made the following declaration: "Deist Freemasons are *above* religious discussions. We must place ourselves not only above the different religions, but above all belief in a God of any kind." In France and everywhere else, they speak just as in Germany. It is the heart's out-pouring. The *Masonic World* said, when discussing the first article of the statutes of Freemasonry, where God's existence and the soul's immortality are mentioned, "What, will some one say, is there nothing required from a man to be worthy to be a Mason? Nothing, except he be an upright man. Does he reject the idea of God? Suggest to him any idea that may satisfy his reason. Does he doubt future life? Prove to him that to believe in nothing is an absurdity. Does he refuse to admit the basis of good morals? What of that! if he does live and act as if he admitted them."

Therefore, Freemasonry, deistic or atheistic, is the absolute negation of religion. The Freemason Proudhon says: "Freemasonry is the negation even of the religious element." It wants God or religion no more. It wants to exclude them from education, from private and public schools and morals, from men's life and death. Its most serious writers, especially the modern ones, are at the head of the hideous movement of atheism and materialism, which has been felt for some years. They praise and endorse with complacency the most daring anti-Christian publications. "We welcome," lately said a Freemason newspaper, "all our new co-writers. Some of them are old friends and we are happy to know that all those newspapers are controlled by Masons and that the majority of the writers are Masons."

In Belgium and everywhere, Freemasonry gives birth to that awful sect of the "*Solidaires*" so called because they bind themselves *in solido* by an express contract, one to the other, to live without religion and to die without any of its last rites,—like dogs.

That this or that Freemason does not go to that excess of irreligion, we readily grant. But as to Freemasonry in itself, it may say what it pleases, it is as essentially impious, anti-Christian and atheistical institution.

F. W. A. BIEDEL.

Secret Associations.

Why trouble us with that disagreeable subject again? some may say. And we reply, that we would gladly let it alone, if it would not come in our way. These associations are constantly putting forth their claims, and interfering, as we believe, with the most important interests of men, and therefore we do not feel at liberty to let them alone.

The effect they have upon the fellowship of Christians in the church is the phase of the subject which has at this time been brought to our notice. That their effect in this way is very unfavorable, and goes far to hinder the gaining of the objects of our church fellowship, we have no doubt. But, in order to see this, consider for a moment the character of the church. She is a society separated from the world, intended to advance the highest and best interests of the members, and to engage and unite them all in the service of God. As the objects in view are the highest and greatest that men can have in view in this world, so they are united in the church in stronger bonds than those which unite men in any other society. They ought to be bound by what the Scripture calls "brotherly love"—not merely by a common interest, but by a complacent delight in each other, as possessing a common excellence of character formed in them by the efficacious grace of God. They should "love one another with a pure heart, fervently;" in honor they should "prefer one another," and all their delight should be with "the saints that are in the earth."

Now, we hold that the tendency, and very generally the effect, of membership in secret associations is destructive of this high and pure fellowship. We do not deny that secrecy is sometimes proper, and even necessary. But that is only on certain occasions, and in certain circumstances. Permanent associations founded on the *principle* of secrecy, we pronounce not only unnecessary, but wrong and injurious. It never can be known with certainty to those outside of them that their declared objects are their real ones. They will always be liable to suspicion of being combinations to promote the self-interest of the members, to the detriment of those not connected with them. For if not, why the secrecy? Were we to see a neighbor carefully concealing some transaction from us, we could not avoid suspecting something wrong. If, in a company of persons engaged in some common business, a part of the company were known to be frequently engaged in secret consultations, would not the rest suspect them of some sinister design, and loose confidence in them? Just so the societies of which we are speaking awaken suspicion and become the objects of jealousy to all outsiders. This must be the case even in common society. Their secrecy and care to conceal their affairs from all but themselves, cannot but tend to destroy their cordiality which is needful to make common society pleasant.

But all this is aggravated in respect of the church. If her members connect themselves in secret bonds with societies made up in part of irreligious, and even of wicked men, and sometimes, to some extent, of men who deny the Christian faith, how is the cordiality of Christian fellowship to be maintained? Fellowship in these societies is very exclusive. The members are bound to make their interests paramount. They are not allowed to sacrifice the claims of secret organizations for the sake of faithfulness to the Christian Church, or to Christian brethren. How, then, can Christians retain confidence in Christian brethren who have connected themselves with such organizations?

Then, on the other hand, are not the members of these societies, who are also members of the church, conscious of growing coldness and disaffection to Christian brethren and the Church of God? Do they not feel themselves bound to these societies, by stronger bonds than to the church? Alas, in too many instances we see this to be the case! And we cannot avoid the conclusion that Christian fellowship and fellowship in secret societies are inconsistent, the one with the other. And the whole tendency of these organizations, and of the attempt to make them and the church harmonious, is, in our judgment, to weaken and render inefficient for good the Church of God.

United Presbyterian.

How it Effects the Press.

One of the chief objections that we have against Masonry is, that it teaches and gives countenance to a system of lying, by which our editors and our politicians are taught and sustained in a desperate course of falsehood. The editor who extols Masonry, publishes its stupid proceedings, flatters its leading men, and fawns upon "the order," has an object in so doing. The men who fabricate false reports, and the editors who disseminate them, naturally go hand in hand. It is chiefly the community who suffer the consequences of it; the Masons and their friendly editors are sure to turn *their* penny by the operation.

A poor apology for an editor, nevertheless, is that man who makes the laudable desire of getting the first news an excuse for telling falsehoods. A miserable system of moral instruction is that which, while pretending to be "better, than religion," is engaged in fabricating, coining, and uttering falsehoods.

Some of our young men who have fallen into the traps of Masonry, really seem to think that they have found a system of salvation which reconciles morality with murder, lust and lying; and which therefore, they consider, as Brigham Young and his disciples do, a great deal better than any other kind of religion. But when this system is carefully examined, it is discovered to be nothing but man-work, priest-craft, and Masonic-craft.

Remove Masonry, and we shall thereby improve the order and character of our newspaper editors, a class of men whose functions in a republic, it is desirable to have of the highest order; able, dignified, and free from all appearance of deliberate, manufactured falsehood.

A. L.

More of Dr. Colver on Masonry.

The article headed "Reminiscences of Nathaniel Colver" calls to mind many facts and incidents in the life of that fearless advocate of reform, which I have either known personally, or heard from his own lips, during an intimate acquaintance of more than forty years. I think these may be interesting and profitable to the readers of the CYNOSURE. One of these I give as it came from his own lips during his last sickness. It is stated in the article above noticed, that he was a Royal Arch Mason. How far this is true, will appear as follows:

During a visit of near two weeks, spent at his bedside, he said to me one day, when the subject was called up, "When I was taking the oath of a Royal Arch Mason, the administrator said, 'You swear to protect a brother Royal Arch Mason in all things, murder and treason not excepted!' I sprang from my position, and said 'No sir,' I'll never take such an oath. You are a conspiracy against society, and I'll never take it! The reply of the Master was, 'You must take it, sir, or you will never go out of this room alive!' 'Then sir, I go out dead. Out I go! I'll never take it!'" And said he, "I stood and preached to them about fifteen minutes and then walked out past their tyler with his drawn sword; he trembling and looking as white as a sheet." This was just after the abduction of Morgan. He added, "The next morning, I gave notice that I would speak on Masonry in the evening at the Court House, and I did speak. I told them all that had occurred the night before in the lodge. When through, I said, pointing to the men, 'that man, and that, and that man, was there,' pointing them all out. 'And now' said I, gentlemen, 'if these things are not so, get up and say so; or these people will believe me.' Two or three arose, and said they were true, and none denied. One man went out muttering that he was 'a perjured wretch,' or something to that effect!" But if it be a sin (as what honest men believes), to break such an oath, he had not that sin upon his conscience for he refused to take it. It is due also to his charitable candor to state that, some years since, he said to me, "I am satisfied, from reliable testimony that some lodges render the oath, 'Murder and Treason excepted.'" Hence it is that some Royal Arch Masons (truthfully) deny taking such an oath.

An adhering Mason, an old man, told me a few weeks since, that, until recently, he had not visited a lodge for near thirty years (nearly as long as Washington absented himself before he died) and that he found quite a difference in the working now, and then. So that Masonry, always the same in spirit, is not, as is claimed, unchangable in machinery. More soon. Yours for "light on Masonry," *.

Lying to Posterity.

Masons very often put within the cavities of corner-stones *falsehoods* in exaltation of their order, for the purpose of having future generations see their inscriptions, and be made to believe greater things in favor of the order than the truth will warrant. In the valuable book entitled "Catalogue of Books on the Masonic Institution, in Public Libraries of twenty-eight States of the Union," &c., is the following statement:

"October 14, 1830, the corner-stone of the Masonic Temple in Boston, was laid, and the account of the proceeding was published in the Boston *Masonic Mirror* of the 23d of the same month. On the plate deposited in the cavity of the stone, it was engraved that it was laid "*in presence of the Executive officers of the State and city*, Andrew Jackson, President of the United States; Levi Lincoln, Governor of Massachusetts; Harrison Gray Otis, Mayor of Boston." About one month after, Governor Lincoln was written to by the anti-Masonic State Committee inquiring whether he was present and participated in the ceremonies, as the inscription implied.

ANSWER OF THE GOVERNOR.

"WORCESTER, Mass., Dec. 25, 1830.

"*Gentlemen:* I had the honor, by the mail of this morning to receive yours of the 22d inst., containing a copy of an inscription on a plate deposited in the cavity of the corner-stone of a Masonic Temple, which was laid with Masonic ceremonies in the city of Boston on the 14th of October last, the language of which you suggest, is calculated to give the impression to the public and posterity, that the Chief Magistrate of the Commonwealth and the Mayor of the city were present in their official capacities, formally sanctioning the act and partaking in its ceremonies.

"From a letter, which I had occasion heretofore to write in answer to a communication made to me on the subject, and which has been before the public, it must be well known that I am not, and that I have never been, a Mason. I now very promptly reply to your inquiry, that I was not present on the occasion referred to, but was at that time at my family residence in the country, and had no other knowledge of the transaction than what I have derived from the public papers.

"I avail myself of this opportunity, gentlemen, to offer you assurances of the great esteem and respect with which I have the honor to be very faithfully, your fellow-citizen and obliged servant, LEVI LINCOLN.

"To John D. Williams and eleven others, the anti-Masonic State Committee."

The answer of the Mayor of Boston, H. G. Otis, was equally explicit, He says: * * * "To this I have the honor to reply that I did not participate in any manner in the ceremonies alluded to, nor was I present on the occasion." &c., &c.

ISAAC STEARNS.

Inconsistencies.

A man who is "no Mason" in the course of an hour's conversation said (1.) "If President Blanchard is not a Mason, he knows nothing about it," (as though one must be a pick-pocket, a bandit or a gold speculator in order to speak against the crimes they commit (2)" and if he has ever been a Mason he is perjured and his statements not worthy of belief." (3) "If Masonry is so bad, why don't good men come out of it—for of course they would not stay in the lodge one hour." (4) "Those men who stated on the platform in Shakespeare Hall, Syracuse, that Charles A. Blanchard had given substantially a correct description of the manner in which they were made Masons, were scarcely worthy of credence; for if they have taken such an oath and broken it how can they be believed?" (That is, if Masonry is so bad, good men would leave it; but if they leave it because they are good, and it is bad, they are unworthy of belief. That is, by leaving a bad thing they make themselves bad, and by clinging to that which is bad they keep themselves good) (5) "Masonry can't be so bad, and it can't be overthrown, and you had better put in your time at some other enterprise than speaking against it." (6. "If you don't look out, whiz will go your head some dark night." These last two statements were made some time apart—but look at their drift. I had better put in my time at something else than at times speaking in in kindness as I do, against an institution that may knock off my head some dark night. That is, a free American citizen can find better employment than knocking the shackles from his wrist—something better than speaking against an organized conspiracy, a half a million strong, that is capable of committing in secrecy all the crimes of the category against a citizen, even up to decapitation, and yet it is not worthy enough consideration to spend any breath upon. "O consistency thou art a jewel!"

In conclusion let me say that neither the warning of this assumed friend, nor of any others, creates any fears in my mind. I can not predetermine events, but I have no fears of anything,—so long as I have moral courage to do my whole duty. I am ready, and without a fear or care. So here goes down as always heretofore my autograph. L. N. STRATTON.

One of the Uses of Masonry.

We have heard of the uses of adversity, and also of religion; but the uses of Masonry go far ahead of these. We have lately witnessed several of its uses. One of them was a great and consoling display made at a funeral. Some seven car-loads of the brethren of the mystic tie followed the corpse from one town to another, and there, meeting with other brethren, formed a procession which, with aprons and other insignia of office, with a band of music, marching four and four, a Grand High Priest at the head, etc., etc., proceeded through the streets, to the admiration of idlers and especially of themselves.

This was on a Sabbath day, and in a New England village, where the Sabbath is still respected as in former times, and where funerals are usually conducted without bands of music, and with demonstrations of mourning and grief rather than of ostentation and display.

We all know what the American idea of the Sabbath is. It is a day of rest, which is to be kept holy, free from all labor and profane diversion, the thoughts being withdrawn from worldly things, from the pomps, vanities, and powers of this wicked world, and directed to sacred worship and meditation. The day, as thus observed, has become one of the institutions of the country; and under it we have flourished and prospered for two hundred and fifty years. Its observance has become one of the most distinctive traits of the American character, as it also has of the English character; and these two nations, which are almost alone among the powers of Christendom for this peculiar respect for the Sabbath, may well be considered as the two leading nations of the world. Why then change this habit of respect for Sunday? Why should we abandon an institution of so long duration, and follow the example set us by a set of ignorant, vulgar, scheming men?

To keep the Sabbath day holy is enjoined with as much force as any other precept of the decalogue; and we have no more right to violate that commandment than we have any other. The command comes from the same source and with the same authority as the command not to steal, kill, or commit adultery; and if one commandment of the ten is broken, the tendency is to violate the others. There is no authority nor sanction in a secret society for violating the prescriptions of Holy Writ. There is nothing in the character of such a society, or of the men who belong to it, that can give any weight to a new example set by them. They are emboldened to violate the Sabbath, not from any lofty convictions of right and propriety, but from the mere force of numbers, organization, mystery, and long, sanctimonious faces. They expect to pass and awe down the ordeal of public opinion as the mud turtles did the toll gate keeper, by getting up a long procession to make him believe that they had something vastly more important on hand than what usually animated any one single individual of their low and muddy natures. It is the mark of a weak and vulgar cause to seek to impose upon the public by demonstration and mysterious display.

But such is *one* of the uses to which Masonry is put: it is to break down American respect for the Sabbath, and make a holiday of it, a day of diversion and amusement, as it is in Romanist countries. It is to turn out with a large number of men, and go on an excursion from town to town, and make a display with a band of music, white aprons, black rosettes, and long, important faces; and all under the *holy* pretense of funeral ceremonies for a deceased man—a man of no greater weight in society than the ordinary run of mortals. The procession that recently swelled the funeral throng of Real the murderer in New York, could not have done less honor to the Christian rites of sepulture than is done by a Masonic funeral turn-out. F. E.

Simplicity.

Editors Christian Cynosure.

A few weeks since I noticed an article in the *Standard* of this city signed J. L. Barlow, the purport of which was to show that Masonry is not a secular organization, as had been asserted by a writer in that paper. In the same number containing this article, the aforesaid writer, editorially, takes issue with Mr. Barlow's statements, and as proof against him, declares that he had asked *six* members of the Masonic fraternity, and they all with united voice said that Masonry was *not* a religious institution!!! With which statements the writer seems perfectly satisfied.

Such verdancy in this age is perfectly refreshing if it were not so alarming. It shows an ignorance of the character and principles of an existing institution which has made and is still destined to make mark for its evil upon all our institutions, which is perfectly criminal. If that writer lives many years longer, he will feel like pulling his own ears, when he thinks of his stupidity in seeking from oath-bound Masons any information respecting the real nature of their institutions,—information which they are under the most solemn obligations not to give, and which if given at all by them, would make them perjurers, and put their lives in jeopardy. "I will ever conceal and never reveal," stands in the way of getting any information from that quarter.

"*We have asked six members of the order, and they all said "No."*" This would be laughable to the last degree, if there was not so much at stake. "If the blind lead the blind," shall not both fall into the ditch? Fancy the six brothers of the mystic tie together reading the article alluded to, and the fun it would cause them. Masonry is not a religious institution for six members of the order told me so!! *O Tempora, O Mores!!* As Mr. Barlow did not reply in the *Standard*, perhaps you will give a place for this in the CYNOSURE and oblige

QUIS.

"Children and Fools Tell the Truth."

A gentleman in the state of New York having been repeatedly asked to join the Masons, (a thing you know that Masons never do!) was one day invited into the lodge-room to see the various gewgaws and appliances of a heathen temple on exhibition. One of the brethren present had imbibed enough to be in the condition of the ancient Germans, described by Tacitus in his *Germania*, when he says that they do not decide important matters of state on the same day on which they are proposed, but all get drunk together on the first day of their deliberations, and decide the matter on the next day when they are sober; so that they may have the benefit of deliberating when they are not in a condition to deceive, and of deciding when they cannot be deceived. This brother said to him, "If you pay twenty dollars to get in here, you can do what you please and no one can harm you for it." The sober ones of course immediately put a stop to further revelations, and doubtless, when the visitors were gone severely reprimanded the indiscreet brother. L.

Traveling Incidents.

On my way home from the Cincinnati Convention, I inquired of some of the passengers whether they were members of any secret society. The first and second who were middle aged men proved to be respectively, Oddfellow and Mason. The third was Mr. John Sill, of Chambersburgh, Pa., aged about 60, and proved to be an anti-Mason. He had five sons-in-law, four of them he knew to be Masons. The fifth whom he was on his way to visit, he did not know. Mr. Sill had just left one of these Mason sons-in-law in Galion, O., with whom he had intended to speak on the subject of Masonry, but while there, Dr.——— (the son-in-law). took up the *Cincinnati Commercial* and read a paragraph about the anti-Secret Convention just held in that city, and was so much disturbed and expressed himself in such violent language, that he gave it up.

Mr. Sill said that recently at his place a man was brought before the court on a charge of horse-stealing, and was convicted by the jury. His Counsel who was a Mason, moved a new trial which was granted; when a second jury found the accused guilty. A third trial was granted by the judge, who was a Mason, and a third jury found him guilty. The judge then sentenced him for the shortest possible term in the Penitentiary, and ordered him to lie in jail three or four weeks, and before that time expired, Gov. Geary sent him a pardon. Mr. Sill has the appearance of a man of truth and candor, and told me he was a member of the Presbyterian Church, and has a son who is a prominent lawyer, who was counsel for the State in the Dr. Schoeppe case. Lawyer Sill had been kept out of Masonry, entirely out of respect to his father, who had done much for him. Dr. Schoeppe, I believe, was convicted of murder in the first degree, but has never been executed. B. REED.

The Eclipse—its Philosophy and Incidents.

By S. V. White of New York.

Desmoines Iowa, Aug. 7, 1869.

To-day has been to me the living of a poem. On a dreamy day in the spring of 1852, I had just finished the computation of a total eclipse to occur on the 7th of August, 1869. I had fixed a point on the central line of total obscuration for every five minutes of absolute time before and after it entered the territory of the United States; and had also fixed a point on the same line for every minute of absolute time as it passed over our own territory. We did not call our territory by the same name then, as now. I have the manuscript before me, time-worn and discolored. "Passing a little North East of Mt. St. Elias in the British possessions," says the manuscript, "it enters the territory of the United States in the country of the Black-feet Indians in Missouri Territory, and moving in a South Easterly direction across the country of the Mandan Indians, crosses the Missouri River near the mouth of the Sawarcarna and touching the Western part of Minnesota it enters Iowa at its north eastern corner." We had no Montana then; and the Territory (now state) of Nebraska was created with the repeal of the Missouri Compromise, two years later. As I sat at my window on that pensive spring day, the murmur of the boys at cricket on the Campus sounding in my ears (base-ball was not the national game then) I thought of the things which should befall them and me before the unresting moon should sweep with its shadow over where I sat on that far off future day. Those boys at play on the college ground that day—where are they now? The roar of Broadway is sounding in the ears of some. The surf of the Pacific is breaking within the hearing of others. Upon the rich prairies of Illinois, some stopped amid their fields of rustling corn. To-day they start up to see the stars come forth to look upon the wondrous pageant; while out from the mines and shafts of Montana's gold fields others creep up to see the same wondrous sight. Two of those college boys who were my class-mates, met a decade later upon the battle field of Corinth; and, after the bloody battle, he that was in blue wrapped the grey suit around his fallen school-mate and sent him home to a widowed mother, dead.

As I thus sat and mused over my work I then recorded the vow, that if living on this day, I would be upon the line of that total obscuration; and to-day in fulfillment of that promise far away from the whirl of Wall Street, I stood in a sunlight as kind and bland as that spring day long gone by—gazing upon a landscape as beautiful as the plains of Esdraelon; and saw it transformed by the advancing shadow, and tinted with colors which painter never can imitate, nor poet ever describe.

But who shall do justice to the genius of the men who first weighed the solar system as in a balance and traced the shifting orbit of the worlds which it contains. The mere mechanical computation of an eclipse now aided by the tables and demonstrations of the books is but a little greater achievment than the successful taking of a trial balance from a business ledger. But not so the first achievment of demonstrating the rules whereby those computations were formed and made. To him who found out these the, universe was the embodiment of principles, and nature, a book in which were written the thoughts of an infinite mind, of which all the learning of the schools is but a dim transcript. To him the solar system was a grand orrery and planets and satelites the orbs whose movement he must note.

And, too, how accurate is science! It is true, that the extremes of knowledge are lost in the infinitely vast, and the infinitely minute. It is true that the ultimate essence of matter, not less than the final structure of worlds, is unknown; and the force which binds the universe, or shapes a crystal escapes detection and eludes search. But though all things thus fade into the infinite, human knowledge, within its proper scope, is positive and well defined. And when demonstration is perfect, science is not less certain than Omniscience itself; for Omniscience makes it. All this I mused upon on that dreamy day in the far-off spring time. All this "filled me, thrilled me," as I verified to-day, the accuracy of the truths which science taught concerning this eclipse.

How nature performs all her movements too, without ostentation! The grand movement of a system of spheres, is even as the delicate pencilling of a flower! The planets wheel their rounds through space by movements imperceptible; yet so grand and complicated that a thousand leagues have intervened in the earth's position in space each triplet of minutes that the hand of time has marked since creation's dawn; and though each attracts every other through ever-varying orbits, there is a constant variance; and regular even in their irregularities, they trace the shifting orbits which the eye of science has long before marked out.

And thou, oh, wandering shadow of the changing moon! through what illimitable fields of space shalt thou sweep, through the seventeen years to come, in this dual service about the earth, and about the sun? Remember, thou hast an engagement on the banks of the Mississippi for 5 o'clock, of Saturday Aug. 7, 1869, which school-girls on the banks of the Hudson,* now prattling babes, shall traverse half a continent to keep! But, happy shall those school-girls be, if never those in whom they trust, shall disappoint them more than her whom poets call the fickle moon! Thus mused I then.

This morning, the clouds of yesterday dispersed, and across the continent no better day could be desired to witness the grand phenomenon than was given us. Through the kindness of a friend, who was a friend of science as well, I was provided with an instrument as perfect as heart could wish, through which I witnessed every phase of the eclipse from contact to disappearance. Up to about the moment of totality, the phenomena here were not different from what were witnessed over the whole United States, where clouds did not obscure the sun. But to witness a partial eclipse fails to give any conception of a total eclipse. Who ever witnessed the latter feels the utter poverty of words to describe it. A thousand writers will to-day attempt it; and as many when they have finished will feel that they have utterly failed. My instrument was set upon the lawn of B. F. Allen Esq., of Des Moines, the highest eminence I think within the state of Iowa. Coming down from the west and passing under the base of the hill on which I stood on the south, the river flows away in a broad valley to the south east. To the north west and north of where I stood, is a gentle undulating ground, over the broken surface of which the coming shadow could be seen, with beauteous effect. In the valley, abruptly beneath my feet on the south, a purple vail draped the landscape in a wierd shadow. The instinct of both man and animal is a sense of fear. As the unwonted shadow approaches a timid child of four years, hid its face in its nurse's arms, and never looked up till the sun shot forth his returning rays. Birds made hurried circles in the air and alighted on fence, house, or tree, as best they might. Domestic fowls overtaken by unexpected night, ran hurriedly to roost. Dogs howled and skulked away. At the moment when the glass disclosed the crescent strip of light upon the sun's south-eastern rim dwindled to a very line, I looked at the north-west, and saw the terribly grand shadows sweeping over the landscape; and, instantly the sun's rays were swept away by it as a torch might be extinguished by a gust of wind. It was the work of a second to remove the dark eye-glass from the instrument, when, looking through the clear lens, the moon seemed to stand motionless and black as night, with a halo streaming out from the back-ground of its setting, and on its lower rim a roseate light, bright as the flash from the purest diamond, seemed to burn. This was a protuberance which the world of learning is now studying with such intense interest. So bright was it, that even to the naked eye, it seemed to be let into a notch in the moon's rim.

Mercury shone out to the north of the moon with a reddish light, and to the south-east—"Hung like a tear in the sky, the beautiful star of the evening."

I thought of turning my instrument upon Mercury for one look, but was too greedy of time to waste the few seconds required in fixing my instrument upon him.

But before I realised that even a minute had flown, with a sweep as brilliant as the shadow was gloomy; quick as the lightning on a cloud at night, the bright sun flashed his rays upon us, extinguishing the light of Mercury and dimming the luster of the jewel in the moon's opposite edge. Its return was greeted by a twitter of gladness from the birds in trees about us; while from the distant city, a shout, went up from thousands of voices, who had no words to express their intoxication of wonder and delight which the pageant produced. A party of ladies and gentlemen of culture were near me, from whom scarce a word escaped during the time the sun was hidden, except one long-drawn murmur of awe and wonder. An elderly gentleman stood by me, who with uncovered head pronounced slowly and fervently "Great and marvelous are thy works Lord God Almighty!" I give these incidents that the imagination may aid the reader to comprehend, what words are inadequate to portray. Venus was visible for about three minutes after the sun reappeared.

In about ten minutes a flock of turkeys which had hurried to their roost, again flew down, and as they skulked gravely about near their perch in quest of food, the whimsical thought came into my head, that they were keeping a sharp lookout that no vagaries of the sun should bring night upon them again and find them away from home.

As the retreating shadow unveiled more and more of the bright sun's face, and finally dwindling to a line, passed away forever, I felt a sadness as one who has passed an epoch in his history, and has experienced a pleasure long expected, which he knows can never return.

* Alluding to the fact that the class in astronomy at Vassar College, with Prof. Mitchell, had gone to Burlington, Iowa, to take observations of the eclipse.

The promises in the Bible are not made to one act but to the continued habit of prayer. It evinces more depravity not to repent of sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterwards. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied is worse. One mark of a true convert is that he continues to repent of his sins after he hopes they are pardoned. The true Christian desires to be saved from sin; and his hatred of sin and repentance for it increase in proportion as his assurance of heaven increases.

The Christian Cynosure.

CHICAGO, TUESDAY, JANUARY 10, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

EDITORIAL CORRESPONDENCE.

NORTHAMPTON, Mass., Dec. 21, 1870.

DEAR CYNOSURE:

The power of the lodge here in New England is fearful. In the interior and west, United Presbyterians, Reformed Presbyterians, Congregational Associations, Wesleyans, United Brethren, Free Methodists and others have uttered so much stringent testimony; and most of them have so enforced discipline against secret orders that the lodges and their newspaper organs are ceasing to bluster and becoming timid and respectful. Not so here. None of the above denominations have any head-quarters in New England, and, except perhaps, the Wesleyans, none have much of any influence. The silence of the sepulchre holds the pulpits; and the newspaper press (Congregationalist included) pours out its weekly deluge of reading, with no word concerning the lodges, except, perhaps a paragraph of intelligence pointed with a sneer at our movements. The night is dark here, and the beasts of prey, busy. Even the Freewill Baptists have lost the spirit and forgotten the testimony of their good David Marks, and their noble old MORNING STAR is paling before the lodge.

I have found a few precious Baptist brethren; but strange to say, I have not yet found among them one copy of that faithful and fearless sheet, *The American Baptist*, edited by Dr. Nathan Brown. Freemasons contrive ways to get subscribers to drop that excellent sheet by lauding Baptist papers which are silent concerning the "Mystery of iniquity," which doth already work here. Sabbath before last, a Baptist minister exchanged Masonic signs with five Masons in a Northampton congregation in a single sermon: and my informant told me that a friend of his assured him that he thus recognized and was recognized by fifteen Freemasons in his first sermon in a Baptist Church in Pittsfield, Mass. Thus the abomination that maketh desolate "standeth in the holy place." If these things occur in the pulpit, what of the jury-box and the polls?

I, yesterday, went down to a manufacturing town where we have a few subscribers. I found both Congregational Churches had Freemasons for their pastors; and both these ministers are active Masonic propagandists! The leading pastor is to lecture to-morrow night in the Masonic lodge-room, in favor of the order, to Freemasons and to a select invited company of outsiders, whose honest aversion to being foresworn for life the lodge-men dread, and are pushing every possible method to induce these good men to submit to their degrading initiation. What must be those ministers' account to their God, for the time, money, and consciences of their people which they are thus helping to waste, corrupt and ensnare in these pitfalls and man-traps of secrecy and Satanic craft?

But I feel that a day of light and deliverance is nigh. Those who take and read the CYNOSURE hail and love each other as brethren, as the early abolitionists did: and they pray like them. There is a rapidly growing disposition to bear on the subject. The Agent and Lecturer of the *National Association* has appointments in Florence and Northampton for January 11th and 12th. He proposes to speak in Mass., a couple of months; and the honest, serious, and praying element in all the country churches in this State, will arouse as soon as they see the truth. Surely "*the Spirit of the Lord lifteth up a standard*" against this secret flood. Masons themselves show symptoms of alarm; and their very zeal which puts Massachusetts' Congregational pastors here to lecturing for Masonry in Masonic lodges is, a symptom of their weakness and dread.

Dr. Dexter assures our friend Greene that the *Congregationalist* is "all right" on the question; yet these Masonic ministers love him and his paper, while every honest soul I meet distrusts both.

Yours in Christ,

J. D.

A CONGREGATIONAL GENERAL ASSEMBLY.

SPRINGFIELD, Mass., Dec. 24, 1870.

"The national conference for Congregational churches in Boston yesterday organized under the name of the National Council, the declared purpose of which is to improve the substantial unity of the churches. The following committee was chosen to draft a constitution: Alonzo H. Quint, of New Bedford, Mass., chairman; the Rev. W. E. Merriman, of Ripon, Wis.; Professor S. C. Bartlett, Chicago, Ill.; Dea. Samuel Holmes, Montclair, N. J.; Geo. O. D. Howard, Washington, D. C.; the Rev. W. I. Budington, Brooklyn, N. Y.; and R. C. Barstow, Providence, R. I."

The above paragraph is from the *N. Y. Evening Post* of Dec. 23d.

The *Rev. Dr. Quint* who heads this almost self-constituted "National Council" is already known to the readers of the CYNOSURE as an active and determined Freemason. As he loves the "Order," and is drawing the Congregational clergy of Massachusetts into the lodge, we can well understand the kind of "unity" which he, personally, would prefer.

The cool impudence of a movement to unify the Congregational Churches of this country with a determined Freemason at the head of some sort of Masonic General Assembly; and the arrogance of a handful of men getting together and appointing a few of their number a sort of Star-Chamber Court, where the fate of men and questions may be secretly settled, is a "sign of the times" which God-fearing men who believe in the independence of the local church, would do well to ponder.

The presumption is, that *General Howard's* name was used, either without his consent, or without his having given the subject any reflection.

Dr. Quint is not only a propagandist of Freemasonry, but active in the Grand Army of the Republic, an organization subsidiary to the principles of the lodge. He was a Democrat all through the heat of the moral struggle with slavery, even voting for Buchanan, who, more than any other, inaugurated the war of the Rebellion; in which war Dr. Quint went as chaplain, to exchange fraternal grips and greetings with rebel Masons from whom he received favors.

If the orthodox Congregational Churches of this country are given over of God to judicial blindness, they will probably train under Dr. Quint.

I yesterday conversed with two Congregational pastors in this State, both of whom were Masons, both said we "had no business to discuss" Freemasonry; and both gloried in Dr. Quint—repeated his contemptuous expressions toward our national movement; and boasted of the numbers of Congregational ministers who are Masons, giving me their names.

Yours in Christ,

J. D.

A POSTPONED PURPOSE FULFILLED--BUILDING PROPHETS' TOMBS--Dr. LEONARD BACON: ETC., ETC.

WORCESTER, Mass., Dec. 28, 1870.

To the Readers of the Cynosure:

In the CYNOSURE of Nov. 15th, I postponed for future proof, the following proposition:

"Freemasonry controls the men who lead and control the public interests of the Congregational churches in the United states."

The proof is this:

1. Dr. A. H. Quint of New Bedford, a high Mason, who received favors from rebels, by Masonic signs when he was Chaplain in our army, is chairman of the "NATIONAL CONGREGATIONAL COUNCIL." So say the papers.

2. Last Thursday night, in a Masonic lodge of a manufacturing town here, I heard the leading Congregational pastor of the place lecture above an hour in favor of Freemasonry. He began his meeting by singing Christless Masonic odes, (he led the singing) and began and ended without prayer even to the God of Freemasons.

3. Both Congregational Churches in that town have Freemasons for their pastors. In conversation with me next day both boasted that "many Congregational ministers in New England were joining the lodge." They quoted Dr Quint's contemptuous and slurring remark concerning our anti-secret movement; said that he, Dr. Manning of Boston, and some eight or ten others whom they named were Masons, and seemed confident that no impression could be made on the New England ministry against the order.

4. In Northampton the Young Men's *Christian Association* had a Freemason to lecture for them. He also, though a professed minister, began and closed his "Christian Association" meeting without prayer, like the Freemasons at South Hadley Falls.

5. A manufacturer and leading member of one of the South Hadley Falls churches, who appears like a good man, said he was no Mason, but that "One might as well butt his head against a brick factory-wall as to attempt to go against Freemasonry."

6. One, certainly, of these foresworn Masonic ministers was here in Worcester the other day, attending a sanctification Convention.

7. Dr. Leonard Bacon has also been here in Boston speaking in honor of the Pilgrims. He, one year ago last fall in the *Congregationalist* published a bitter attack on a New Haven daily paper which had said that a Yale student had his fore-arm broken while being initiated by a secret society. He called the society "a harmless debating club" though in his own article he spoke of their "initiation," and he knows (or he is inexcusably ignorant) what "initiation" into a Yale College secret society means, and that in some of them the candidate is tossed in the Masonic blanket, with other fooleries. I know nothing of the student alleged to have had his fore-arm broken there, but I was, yesterday told of a student here in Worcester who had his knee hurt in one of those "initiations," caught cold in it, came home here to Worcester, sickened, and died!

8. Dr. Leonard Bacon manages to co-operate with Quint, Manning & Co., and is popular with the Masonic ministers whom I have seen and conversed with, and who insist that the lodge is to engulf the New England ministry.

9. After Dr. Bacon's Pilgrim Memorial speech here in the great hall, Rev. Henry T. Cheever offered a resolution stating that:

"Our present danger as the posterity of the Pilgrims, does not lie in forgetting to "build the tombs of the prophets and garnish the sepulchers of the righteous," but in self-indulgence, intemperance, extravagance, fondness for forms, show and ritualism in our churches, a wide departure from the Puritan practice of observance of the Sabbath," etc., etc.

And the resolution goes on to reaffirm "our faith in the stern prohibition by-law of the dram-shop, which was an institution of the Pilgrim Fathers" etc.

As Dr. Bacon has taken decided ground against prohibiting the dram-shops by law, and as he is the chief builder of the tombs of the prophets, Mr. Cheever's resolution went to the table. The influence Dr. Bacon exerts over young men in favor of "Puritanism" or "Pilgrimism" is seen in the fact that of the two sons he has in the ministry, one began his ministry by aiding in getting up a *liturgy* for a Presbyterian Church of which he was pastor; the other has published a little book which scouts and condemns the Puritan ideas of the Sabbath!

I will give another installment of proofs soon. The truth is, that the lodge is at this moment so strong here in New England, that it defies opposition; and the leading Congregational clergy who pretended opposition to slavery, but by ambidextrous trimming kept themselves popular with slave-holders; these same men are now the the chief janizaries of the lodge. Their earthly doom now hastens. What of hereafter?

Yours in Christ,

J. BLANCHARD.

MEETING AT SOUTH HADLEY FALLS.

I, last night, spoke to a large audience in the Lecture Room at South Hadley Falls. The two Congregational pastors in this interesting town are both Freemasons, while the substantial members of their churches are haters of the lodge.

One of them lectured, night before last, in the Masonic lodge-room to Masons and invited persons. A friend asked permission to take me in with him.

The speaker was evidently wholly duped by the sorcery and enchantment of the order. He made the usual defense of the lodge.

His colleague in the lodge and pastor of a neighboring church is a very different sort of a man. Cunning, hard, and unscrupulous, he manages to keep back, while his brother is put forward to defend Masonry and take the blows. He did not even attend the Masonic lecture, but was busy next day preventing people from attending my lecture. He has the appearance of a man who drinks, and is generally hostile to revival efforts. It is a marvel how such a ministry as his can be tolerated by a Christian Church.

Our meeting was signally successful and many expressed the purpose to hear the Lecturer of the National Association when he arrives.

The good and sincere-hearted, Deacon Camp, is doing all he can for the cause of Christ against organized secrecy, and God is owning his efforts.

RENUNCIATION OF FREEMASONRY BY A MASON OF 1867--FREEMASONRY NOT REFORMED OR MATERIALLY CHANGED.

In the spring of 1867, in the city of Memphis, Tenn., influenced by curiosity and an expectation of personal gain, I was initiated into the institution of Freemasonry. I was advanced to the third degree, and until recently, have sustained a connection with said institution. Within the last few months however, my mind has been considerably disturbed in reference to the subject, and having given the matter a careful and serious investigation, I am irresistibly impelled to the conclusion that Freemasonry and Christianity are absolutely inconsistent and incompatible. And I now desire publicly to renounce and denounce the institution as corrupt and immoral in all of its tendencies.

And I further desire to add my testimony to that of thousands of others that the first three degrees of Freemasonry, to my certain knowledge, have been truthfully revealed by William Morgan, Richardson, Pres. Finney and others.

S. A. BURRELL.

Oberlin, July 28, 1870.

With reference to the above renunciation we wish to say a few things. 1st. It was forwarded to us by Prof. Cross of Oberlin College, who endorses it thus: "*I know Mr. Burrell to be a truthful Christian man.*" 2d. This testimony with Tapley's and Duncan's (in his Ritual,) establishes the fact that Freemasonry has undergone no change in consequence of the revelations of Morgan and Bernard, except a few alterations in the lettering or dividing of words or a changing of one synonym for another in their ritual, for the purpose of detecting book-Masons. If these changes are disclosed why then cannot book-Masons work their way into the lodges? Simply because Masons no longer rely upon their sign language in examining strangers. They can no more know their members by their secret signs and passwords, than an open society can. They have to depend upon the same kind of evidence that others do; and if a stranger is not vouched for by members who know him or by letters of introduction, they oblige him, in addition to an examination, to take a solemn oath that he obtained his knowledge of Masonry by regular initiation, and is in regular and good standing in his lodge. So the value of their secrets is gone, if they ever had any. And the plea that they are necessary to prevent imposition, is idle and false. For if a book-Mason cannot work his way into the lodge by their words, signs, etc., an *expelled Mason* can. So that this secret language instead of furnishing the means of detecting impostors, furnishes impostors with the very means they need in imposing upon Masons and lodges. Hence instead of relying upon the secret signs and signals, Masons now have to resort to the ever ready resource, the *profane oath*; so that Masonry is not only "*lie all over*" but it is swear all over *and over*, instead of "Swear not at all" as the Gospel teaches. 3d. There are doubtless thousands of Christians in the lodges who, if they would candidly reflect as Mr. Burrell has done, would come to the same conclusion with him. We have had for some time, the promise of twenty such renunciations from one place, but they don't come. Whether from weakness of conscience, or want of moral courage, we know not. But we want the renunciations. We want to send a shower of them whizzing like so many bullets among the serried ranks of secret conspirators with every issue of the CYNOSURE. We want them both new and old and from every quarter, until the skulkers shall see that they are not hid, and to pretend it, is too ridiculous a farce to be kept up any longer, or at least until the testimony shall be so abundant that doubters who go into the lodges to see if we tell the truth shall no more be found. And we want just to whisper to the consciences of such Masons as know that brother Burrell has uttered the truth, that to withhold your confirmation is to deny it. "*Confess the truth*" as a warning to imperiled millions, or stain your garments with their blood. "Ye are my witnesses, saith the Lord."

H.

HOPE FOR THE POOR INDIAN.

Light seems to be breaking on the vexed Indian question. If the results of the Quaker policy are as favorable elsewhere, as from the following statement in the *White Cloud Kansas Chief*, it seems to be among the Sacs and Iowas, we may expect a respite from sickening tales of Indian massacre, and the government will be relieved of vast expense. Kindness and honesty is in this case the best war material. The *Chief* says of the two tribes above mentioned:

There has been a marked improvement in them, during the past year. They spend far less time loafing about town than formerly; there is not near so much whiskey drinking and drunkenness among them; they are no longer heard yelling and making night hideous; and they are much less filthy in their personal appearance. We believe that a number of their children have died of some contagious disease, but we think the general health of the tribe is improved. Many of them have discarded blankets, and dress after a more civilized fashion.

They are becoming more comfortably fixed about their houses, too. We notice that many of them are buying fine bedsteads, chairs, and tables. Within a few days past, we have seen them purchasing and taking away cook stoves. During the past season, they have purchased a considerable amount of plows, wagons, and improved agricultural machinery. They have become more industrious, and squander less of their annuity for bad or foolish purposes.

We do not believe that it is within the bounds of human ingenuity to wean an Indian entirely from Indian ways; but we think that Friend Lightfoot is doing all that can be done to improve their condition.

EDITORIAL BREVITIES.

THE INDEPENDENT has discontinued the services of Theodore Tilton and Oliver Johnson. Mr Bowen, who takes the chair editorial promises an "evangelical," "New Testament," living, reform paper.

DR DEXTER, of the *Congregationalist*, has gone to Europe and there are other signs of improvement in that influential paper. May it yet stand square for Christ and His truth!

A DEVILISH GET UP.—A keen sensible and pious young man, manager and agent of a factory, apologized to me for his pastor who had just lectured in favor of Freemasonry:

"Our pastor is not a bad meaning man; but he loves to go with things that are popular, and Freemasonry is popular just now." "And then, you know;" said he; "There are some minds which cannot distinguish between a divine institution and a *devilish get up!*" What an exact title for the lodge!

A CONGREGATIONAL GRAND LODGE!—Leonard Bacon and a handful of preachers and brethren, in which handful Illinois was not represented, appointed Dr. A. H. Quint, of New Bedford; Chairman of a would be "*National Congregational Council.*" Six days later the Boston Traveler tells us that the same Dr. Quint was "duly installed" Grand Chaplain of Masons, in the Boston Masonic Temple, by the Jews, Universalists, Deists, Infidels and Christians of the Lodge. Andrew Johnson dedicated *that* Temple!

ANTI-MASONIC SENTIMENT is penetrating the entire mass of society here in Massachusetts. In Chelsea a candidate, not a Mason, was, in caucus, nominated for Mayor by about one hundred majority. The secret orders all openly combined, defeated the regular Republican nominee, and elected a Mason. This will prove a Bull Run victory to Masons in Chelsea.

MASONIC HELP IN BUSINESS.—A low Mason wanted the lower story of the Masonic Temple for a carriage store. A high brother said to him that the rent asked was $12,000. But he could get it for him for $10,000 by his influence in the higher degrees. The "brother of low degree" gave the ten thousand and took the lease, and presented his high friend two carriages, worth $1,000, for helping him to the lease. By and by he found the lease cost his high brother but $9,000, and that he had pocketed the other $1,000 a year as commission. He sued and recovered the money!

SUPPOSED MASONIC MURDER.—A letter has been received from Richmond, Ohio, stating that there are strong probabilities that a gentleman who has been lecturing against secret societies in that vicinity has been murdered. As the individual writing is unknown to us, we defer publishing the communication until further intelligence is received.

THE ECLIPSE.—Those who read the article on the great eclipse of 1869, on the first page of this issue will not be uninterested in learning that it comes out of the whirl and struggle of Wall Street N. Y. But the surprise that the head of a banking house should so successfully compete in the field of letters will not be greater than the charm of the vivid, glowing description of an event which was of the greatest interest to all. From the *savan* to the "unlettered hind," all seemed equally absorbed in beholding this wonderful work of God.

A similar eclipse has lately occurred in the south of Europe. Considerable preparation was made by the English government in scientific observations; and our own government we are informed, sent out an expedition at an expense of $30,000. The low altitude of the sun, and the short duration (only two minutes) of this latter eclipse make it of far less scientific value than the great eclipse of 1869, which Mr. White has described with such charming and skillful beauty.

The following which we clip from an exchange is so evidently of Masonic origin that we are surprised to see it admitted to the "item" column of some of our best papers:

Anti-masonic societies were recently organized in Iowa, and instructed "not to vote for, trade with, buy from, employ, or have any other business relation with Freemasons.

Probably all the anti-Masonic associations formed in that state have been reported in the CYNOSURE, but nothing of this nature can be found in their proceedings. Reports of such extravagant action would come only from an enemy.

The Vanderpool Case.

Probably most of our readers have seen notices of the Vanderpool murder trial, lately closed at Kalamazoo, Mich. Vanderpool who is a Mason, was tried and convicted last spring, for the murder of Herbert Field during the previous fall, in Manistee Co., Mich. His sentence was imprisonment for life, but after a few days confinement the authorities were induced to grant a new trial.

John Van Arman, "the celebrated criminal lawyer," who successfully cleared the Mason Bailey, in Du Page Co. a year ago, was employed as counsel.

From reliable private information we learn that several members of the jury were Masons, and that Kalamazoo is the metropolis of the order in the state. The result was as had been anticipated. The jury disagreed, five being for acquittal, and seven for conviction, and Masonry has once more been successful in over-riding justice and law.

But the matter will not stop with a simple acquittal. The people of Mich. are beginning to realize that a power stronger than the courts is among them, and measures for the purification of the jury system are being taken in hand.

The *Benzonia Citizen* says:

"We have received twenty-five dollars to pay for publishing a petition to the Legislature, for a law to make adherence to Masonry a good reason for the challenging of a juryman in all cases where a Mason is on trial."

A strong effort is being made for a state convention in February, which we hope may be as successful as the late one in New York. It will not be long before honest Americans will apprehend the dangers which threaten their liberties, and will unite to uproot and destroy this fearful despotism.

GREENE says of Freemasons, that "no body of men among us have done more, from generation to generation to promote drinking habits than they."

We have recently seen this exemplified in a man of fine natural abilities from a neighboring state. We were informed that he was until the age of thirty-five a man of good moral character. At this time he joined the Masonic lodge and was induced to drink with the members as a brother; and although he has been wise enough to leave the lodge, the accursed habit it gave him is not yet overcome.

LECTURERS.—As will be seen in another column, Mr. C. A. Blanchard expects to remain at the East during the Winter. Friends at the West who wish for lecturers must find them at home for the present. Elder Barlow, of Bloomindale, Ill., and H. A. Fischer, tutor at Wheaton College, will lecture when circumstances permit. There may be others who will enter the field. Rev. A. D. Low, of Timber Creek, Iowa, has signified his willingness to do so. If others are ready, will they send us their names.

NEWS ITEMS.

There are now four Evangelical Protestant Churches in Florence, Italy.

The Waldenses are beginning to preach in Rome.

It is reported that the leading Republicans in Washington headed by the President, propose to put down Senator Schurz for his course in reference to the election of Gov. Brown in Missouri. If their object in doing this is to make Gen. Schurz the next President of the U. S., and they push their efforts vigorously they will be very likely to succeed.

The money order business of the Chicago Post Office, for the year 1870 has exceeded 5,000,000 of dollars. The number of letters sent from the office was 83,384,594. The receipts for stamps on stamped envelopes were $620,273.97.

The new editor of the *Republican* treats his readers in his issue of Dec. 24 to a dish of southern bragadocia, such as used to be the every-day fare of the democracy for years before the rebellion, but has been very scarce since, to wit. the incorruptible integrity of southern statesmen, their vast superiority in intelligence, in, disinterestedness, and every virtue. After reading this rehash of old southern bragg, we wondered at two things; 1st, that the editor left out so important a feature as that of one southerner being able to whip 3, 5, yes, 10 Yankees. 2d, That he should come here to set forth things so foreign to northern opinion "*if not beyond the reach of northern conception*" to use his own highly complimentary language. Why don't he take his journal to Charleston, Mobile, or the Everglades of Florida; somewhere among his adored chivalry.

H.

FRANCE AND GERMANY.

The war in France has been steadily increasing in activity for the last two weeks. The French nation seems to be rousing up all its energies. The fighting has been furious. The suffering and the losses on both sides are frightful. But the Prussians still seem to maintain their prestige of superiority. The bombardment of Paris is at last commenced, and promises a scene of splendid misery, seldom exhibited in the history of this sin and war cursed world. The crisis and the end would seem now to be near, for Germany is putting forth all its strength, concentrating its great armies at Paris, and pouring all its reserves of Landwehr into France, as if to strike one dreadful blow and end the struggle. On account of the extreme cold, vast numbers of wounded soldiers have frozen to death before they could be conveyed to hospitals.

SPAIN.

Marshal Prim has been assassinated—supposed to be the first act of a conspiracy to overthrow the new monarchy.

King Amadeus entered Spain, and was enthusiastically received at Carthagena, Dec. 30, and was expected to enter Madrid, January 1, 1871.

ITALY.

Victor Emanuel entered Rome, Dec. 31, 1870. The people manifested great enthusiasm at his reception.

RUSSIA AND THE EAST.

The Conference on the Eastern question has been postponed, which can hardly be considered a hopeful sign of peace.

DIED.

In Philadelphia, Dec. 24th, 1870, Rev. Albert Barnes, the commentator; one of the most widely known, honored and useful members of the Presbyterian Church.

On the Road

to Syracuse, I stopped at Buffalo where I heard Charles Sumner speak on the "Duel between France and Prussia." The lecture showed that Senator Sumner is a very learned man, but did not show that his judgment equals his scholarship. He seemed to believe that Napoleon III. was solely responsible for the war, and that at the fall of Sedan, Prussia should have been magnanimous,—forgotten her dead, her widows and her orphans, and proposed terms of peace; when a man who has a tenth of his intelligence should know that the first thing which the new government did was to endorse the war, and that the battle cry of the Republic, was "War to the knife and the knife to the hilt." It would seem too, that one who reads history should not have unlimited confidence in French Republics, which heretofore have been feasts of blood, in gardens of Anarchy, followed by a return to the grinding mills of Despotism, the only place where an ignorant and immoral nation can exist.

The Convention at Syracuse has been reported, and so I have no duty to perform in that way, but to endorse the account furnished by the Recording Secretary, and to say that when this question is pushed to a decision, the home of Morgan will join hands with the East and the West to establish the brotherhood of men, by the destruction of all clans, organized on purely selfish principles.

From Syracuse our course led us down into Luzerne Co., Pennsylvania. This county has now about 160,000 inhabitants and has a large part of the coal deposit of Eastern Pennsylvania. The coal works are now stopped, as the companies have struck for a higher price on coal; some will suffer, but no general destitution seems imminent. The strike is chiefly to be regretted because it compels so many men to lie idle, which of course, tends to demoralize and corrupt them. The strike will probably continue until the coal companies secure the price which they want, when the miners will go to work at the old or advanced rates.

In this county we have had meetings at Bailey Hollow, Clark's Green, Waverly, Olyphant, Peckville, Carbondale, Scott Valley, and Factoryville. As a whole, they have been successful and our cause is advancing; at Carbondale, however, our audiences were very small. After having finished the course of anti-Masonic lectures in Waverly, I was requested to speak on the subject of intemperance, which I agreed to do. On coming to my appointment however the house was closed, and I was told that an abortionist and seducer had paid twenty-five cents, and a devourer of widow's houses twenty-four cents to have the house fastened with a new lock so that the people were shut out. Three evenings after, I spake to a good audience from a wagon on the street corner. The Methodist minister in this place is said to be a Freemason, and accused your agent of being an impostor, and of praying for him in public. I will confess that I did pray that God would forgive professed Christians who were trying to ruin a church of Christ and were serving the devil. If he is one of them I prayed for him. His name never passed my lips in public, nor will I weary the readers of the CYNOSURE with so unimportant a thing at this time.

The Baptist pastor here is not a Mason and says he never will be, he seems to be a good man, but very much afraid to act up to his convictions on this question. "He that will save his life (or salary, or donation) shall lose it." Old words and true ones.

I regret this division, but must hold Masons and the long-eared fraternity, who bray for them responsible for it. I came into their town, treated every one with respect and left them in quiet and peace. When these men close churches in the faces of men who build them, surely I cannot be held answerable if the people are angry.

As to the friends of our cause here, they are many and are increasing every day. I cannot name them all and will not mention any of them. They are true hearted men and women, who love the suffering truth of Christ. May God bless them all.

I leave here for Massachusetts in one or two weeks. Address me after that time, at Northampton, Mass.

†.

Ten or twelve full blooded Indians have applied for admission to Highland University, Kansas, with a view to enter the Presbyterian ministry.

Masonic Doings at Newburgh, N. Y.

The Hudson River Lodge of Masons, No. 607, assembled at Newburgh, N Y., on the 27th of December, a day or two after Christmas, and had a "good time generally." There was banqueting, toast-drinking, promenading, dancing till a late hour of the night, etc. The worthy brothers were accompanied with their wives and sweet-hearts, who, so far as it concerns love and mercy, were "Masons already." At least they were claimed to be so by one of the crowd present; and yet, strange enough ladies are not admitted into the lodge. What should we think of a lady being a good Christian, but not fit to be recognized as a member of the Church? One would suppose that if the ladies are "Masons already in works of charity and love," as one of the toasts declared them to be, then there would be no need of secret societies. If one can be as good as a Mason without being a Mason, then where is the use of being a Mason at all?

Besides these ladies, who were "Masons already" in the main objects of life, there were present several ministers of the Gospel of Christ; one of them with the pompous title of Worshipful Past Master, who took a part in the hilarities of the banquet; but whether these preachers of the Gospel stayed to the dance or not is not stated. The occasion of the assembly appears to have been the celebration of "St John the Evangelist's day," whom the Masons with very un-Christian mendacity claim to have been a Mason, and whose day, therefore, the Hudson River Lodge appears to have preferred to celebrate rather than the day of Christ—quite a characteristic of Masons, who aim to dispense with Christ altogether, as far as practicable.

The third toast ran partly thus—"May charity for all be our crowning virtue." This was replied to by a man with the prefix of *Reverend* to his name, and who must have known that Masons compel their proselytes to swear to have their bowls cut across, their tongues cut out, and to suffer other kinds of ingenious barbarisms, in case they should let their Masonic light shine before men; and to promise to abstain from violating all women who belong to Masons.

The fourth toast was "The three precious jewels of a Master Mason: Friendship, Morality and Brotherly Love." This toast was also responded to by a *Reverend* gentleman, who, we should naturally infer, if he were a Christian, would have preferred to consider Faith, Hope and Charity as the three precious jewels; or rather indeed, that he would have considered Christ alone as *the* precious jewel, without whom there is neither Faith, Hope and Charity, nor pure Friendship, Morality, or Brotherly Love.

The fifth toast implies that the liberal arts and sciences are especially taught by Masons; a claim which may do to be put over the main door to Solomon's Temple.

"The whole affair," it was said, "was most successfully carried out, and reflects credit upon those having the matter in charge."

But what struck us most forcibly in the whole affair, was the fact that the music for the occasion "was furnished by the Orchestra of the West Point Government Band." We thus learn that a set of men who shut out negroes from their lodges; who secretly connived in aiding slavery and getting up the rebellion; and who are still engaged in palming off a system of imposition upon a Christian and Republican society, which system would not bear the scrutiny of a thorough West Point education for one day—we are sorry thus to learn that a set of men of this character are deemed worthy to receive so much favor from West Point and the Government, as to have the band of the United States Military Academy for their entertainment, encouragement and support. The cadets, whose education should be of a far higher tone than the low, sly, underhanded, double-faced impositions of Masonry, ought never to have witnessed such a concession towards "the craft" as the loan of a Government band for one of its anniversaries and merry-makings. If the superintendent at West Point lends or hires out the Government band of that station for one purpose, and that not a reputable one, why not lend or hire it out for other purposes—for a Tammany festivity, a Democratic jubilee, or a James Fisk procession to Long Branch, or something of the kind?

This is but one of numerous instances going to shew that the present administration favors Masonry, which is destructive not only of Republican Government, but of Christianity itself, an administration whose short-comings have given scope to the Ku-Kluxes of the South, is found at every step of its progress to be aiding and giving comfort to similar secret associations of the North; and it is high time that the people should be on the alert to examine into the matter. While a commission is being formed to examine into the curious transactions concerning the proposed new State of San Domingo, we would suggest that another should be instituted for the purpose of discovering whether the Superintendent and other officers at West Point are Masons, and whether Masonry is taught or systematically favored there as an "ancient and honorable" institution, suited to the character of a military officer of the Government.

A. L.

A Weak Reformer.

The *New York Times* which advocates the claims of Daniel E. Sickles at Washington, as the best possible character for representing the United States at a foreign court, is now trying to reform David Dudley Field for managing the law business of James Fisk Jr.

We are therefore inclined to suspect that Daniel E. Sickles is a Mason, while James Fisk Jr. and David Dudley Field are not.

At all events the *Times* does not appear to have principle enough, or weight of character enough to censure all three of these clever operators; and hence probably sides with one against the two others; sides with the Mason against those who are not Masons. We know nothing more pitiable than a would-be-reformer who has not power enough to be consistent. He falls back under, and is crushed by the weight that he would fain lift, but has not the force to remove.

THE Chinese at North Adams, Mass, have a Sabbath-school. They are very eager to learn and the classes are always full.

Anti-Secret Convention at Clifford, Pa.

On the 29th of November 1870, pursuant to a call of the friends of equal rights as opposed to secret oath-bound organizations, a convention met at Clifford, Susquehanna Co., Pa., for the purpose of organizing a permanent association auxiliary to the National Christian Association opposed to Secret Societies.

The convention organized by appointing Elder S. E. Miller, of Clifford, President, and Deacon Joseph Powers, of Harford, Secretary.

A committee of arrangements for the session was appointed, after which a free conference was decided upon, during which interesting and telling remarks were made by Pres. Blanchard, of Wheaton College, Ill., and his son, C. A. Blanchard, and others. On motion, adjourned to half-past 2 P. M. Prayer by Eld. A. O. Stearns.

The early part of the evening session was spent in prayer, after which we listened to a most interesting and powerful address from President Blanchard, founded on Rev. xii: 15 and 16. "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." The speaker showed most conclusively that the dragon's flood was the efforts of the arch enemy to drown Christianity, and not least among these efforts is the false religion and ritualism of Freemasonry. What a strange incongruity to call that religion, which when attacked, has no arguments in defense, but persecution and assassination.

On Wednesday morning, the committee on Constitution reported a Constitution which, with some amendments, was finally adopted as follows:

ARTICLE 1st. This Association shall be called the Association of North Eastern Pennsylvania opposed to Secret Societies.

2d. The officers of this Association shall be a President, ten or more Vice Presidents, a Secretary and Treasurer, who shall be elected annually, and shall constitute the Executive committee of the Association.

3. The object of this Association shall be to disseminate truth in regard to secret societies, and to endeavor by all lawful means which are expedient, to banish them from the Church of Christ which they disparage and surplant, and from civil society which they demoralize and corrupt.

4. Any person may become a member of this Association by signing this constitution and aiding the Association in its work.

5. The annual and all other meetings of this Association shall meet at the call of the Chairman of the Executive Committee.

The following officers were elected:

President—Elder S. E. Miller, Clifford, Pa.

Recording Secretary—Elder James L. Andrus, Wilkesbarre, Pa.

Corresponding Secretary—Elder Nathan Callender, Green Grove, Pa.

Assistant Corresponding Secretary—M. L. Miller, Green Grove, Pa.

Treasurer—Elder Newell Callender, Bailey Hollow, Pa.

Vice Presidents—Elder John Tillinghast, Factoryville, Dr. Miles, Bailey Hollow, Elder Newell Callender, Bailey Hollow, Elder A. L. Post, Mont Rose, Elder Nathan Callender, Greene Grove, Elder A. O. Stearns, Deacon Joseph Powers, Harford, Deacon Elias Stevens, Clifford, Edward Dolph, Esq., Scranton, A. H. Fish, W. D. Bwick, Bailey Hollow.

At 2 P. M., Brother C. A. Blanchard gave us an address illustrating vividly the ridiculous and profane ceremonies of the first three degrees of Masonry, "showing how a man is made a Mason." The Committee on Resolutions reported the following, which were unanimously adopted.

The first, as presented by President Blanchard, is the case of the Scott Valley Church. WHEREAS, the difficulties of the Scott Valley Church have sprung from and are connected with the organization of a Good Templars Lodge in that Valley, it is in our judgment due to the cause of truth that this Convention, meeting in the near vicinity and more or less acquainted with the affair in question, should make the following statement to the Christian public, confining ourselves to such facts as are known to members of this Convention and as are in proof before us. Our statement is as follows:

1st. Some two years ago, Rev. Nathan Callender, pastor of the Scott Valley Baptist Church, was appointed to present an essay on secret societies, which service he did to the acceptance of his Conference, his essay being warmly commended by Elders T. J. Cole, A. M. Calkins, G. M. Spratt and others.

2. At the time of his writing, this essay we know of no charges or insinuations against Elder Callender, or of any difficulties in the Scott church.

3d. After or near the time of the writing and reading of this essay, two events happened bearing on the case, to wit: a tavern-house was built in the valley and liquor sold in it, and a Good Templars' Lodge was founded and met in said house. The two owners of the tavern-house also were originally members of the Baptist Church, and both belonged to and were influential members of the Good Templars' Lodge—meeting in the upper, while they rented the lower, part of the building to a liquor seller and aided him in getting his liquor license.

4th. This Good Templars Lodge drew in many of our young people by its demoralizing might, literature, grips and tokens between the sexes, &c.

5. The pastor, deacons, and a majority of the members of the church opposed this Good Templar's Lodge, and the difficulties commenced.

6th. A Methodist minister who is a Freemason, (Rev. Eckman) has been invited by the disaffected,—has established a preaching service, organized a Methodist class out of Baptist members in part, and has appointed a protracted meeting to be held in the church.

7th. Meantime, the church has adopted and published a series of resolutions in the "American Baptist," which this Committee have read with care, and which, so far as they bear on the church difficulties and issues involved in these troubles, seem to us eminently wise, temperate and Christian resolutions. And further an *ex parte* Council has been held.

The other event is the laying of the corner-stone of the Keystone Academy at Factoryville, Pa., by Freemasons, and putting the Masonic date on that stone. Now therefore in view of the above facts,

Resolved 1st., That a committee be appointed to represent to the authorities of this convention, that Rev. Mr. Eckman is in our judgment guilty of the sin of schism and is reflecting discredit upon the denomination to which he belongs.

2d. That from all the facts within our knowledge, Elder Nathan Callender has demeaned himself throughout these matters in a way which should increase and confirm his standing with all good men as an able minister of the New Testament, and a Christian man and gentleman.

3d. We advise and hope that the disaffected members of the Scott Church will return to their duty and keep the "unity of the spirit in the bond of peace."

4th. *Resolved*, That a Committee be appointed by this Association to request the Trustees of the Keystone Academy to strike out that Masonic date, A. L., 5870, which our judgment is designed to ignore the A. D. of our Christian Era, and substitute the fabulous Masonic era in its stead.

The following resolutions were offered by Elder John Tillinghast, of Factoryville.

Resolved, That the frivolous ceremonies and unmeaning signs and pass-words, and long ritual of childish nonsense connected with and practiced by secret societies, is unbecoming sound Christian piety.

2d. *Resolved*, That the large amount of time and money that is spent in rich regalia, in parading the streets, in decorating halls and the like, is worse than thrown away.

3d. *Resolved*, That the favoritism practiced by secret societies cannot be done without great injustice to others.

4th. *Resolved*, That secret orders really lessen piety in individuals and in the church generally, and for these reasons they should be opposed.

5th. *Resolved*, That the letter received and read by the Chairman of this body from Rev. A. L. Post, calls for our sympathy and prayers for his recovery to health.

Resolutions as offered by Elder James L. Andrus of Wilkesbarre.

WHEREAS, In view of the fearful aggressions of the various secret orders which by their corrupting anti-Christian influence, are sapping the foundation of the Christian religion and destroying the unity and peace of the church therefore,

Resolved, That in the judgment of this Convention, it is the duty of all Christians to use all lawful means to enlighten the people by public lectures and the circulation of light and information on this important subject.

WHEREAS, It is the settled judgment of this Convention, that all oath-bound secretism is manifestly opposed to free government—founded in falsehood and carried on by deception in the interest of the few to the detriment of the many, often defeating the administration of justice and making our laws a nullity, therefore

Resolved, That it is the bounden duty of all to labor assiduously with all God-appointed means to thwart their influence and effect their final overthrow.

The proceedings of this Convention were ordered to be published in the CHRISTIAN CYNOSURE, "American Baptist," "American Wesleyan," and "Free Methodist."

ELD. J. L. ANDRUS,
Rec. Sec'y.

Church Action in Connecticut.

A complaint has been brought against a member of the Congregational Church in this place for becoming a Freemason in violation of the spirit of a resolution of the church.

A meeting of the church was called by the pastor who read the complaint and remarked that the brother complained of had done nothing to militate against Christian character, and called upon the church for action. Immediately one of the deacons moved that the complainant have liberty to withdraw his complaint. The latter had from a sense of duty made the complaint and could not withdraw it. He gave many reasons why it should be received, as, that Masonry is a direct violation of Christ's command, that it encourages the commission of crime and its concealment; and he urged the importance of hearing the case, agreeing to prove all that was set forth in the complaint. Although there were no arguments in favor of the motion it was carried by considerable majority.

This motion and vote to sustain Masonry was a disgrace to the church, and has been condemned by ministers and others. According to the usage of the Congregational Church it should have been received and heard.

A Congregational Church not a thousand miles from Hartford was without a pastor and was seeking to settle one with them. A candidate supplied the pulpit for several sabbaths quite acceptably, and it was thought best by some to call a meeting of the church preliminary to giving him a call. An objection to the meeting was made by one of the committee who had learned that the candidate had taken ten degrees in Masonry, and had, as he admitted, discovered nothing wrong in it.

The church meeting was held however, and a motion made to give the D. D. a call to become pastor of the church. Opposition was made to it from the fact that the candidate was a Mason, while several urged the importance of his services. The vote resulted in fourteen for and fifteen against. Had he been settled what an argument it would have been in favor of Masonry. Masons would say with a good grace, "That good D. D. is a Mason," and what could an opposer say. H.

Drunken Masons.

Some of the hard drinking Masons in our quarter are reforming through the influence of the Good Samaritans. Now as these Good Samaritans are an open, honest, fair-dealing society, what are we to infer from this course of proceeding by drinking Masons—that they find more virtue, morality, and power for good in an open society than they do in a secret one? Or are they accepting the labors of the Good Samaritans because they are *popular*, and wish to make it appear that Masons are in favor of all good works?—especially those of a popular character,—fearing to be left behind.

Masonry is so sly, crafty, and politic, while some of its followers are so simple, foolish, and unthinking, that it is not always easy to tell when they are in earnest. Such absurd jokers, as Masons are in many things, may well be suspected of joking, even while striving hardest to appear sober.

At all events, some of our Masons as members of a secret society, were hard drinkers; but as members of the Good Samaritans, an open, fair-dealing organization, they became cold water men. Which is best in this case, Masonry or no-Masonry? If no-Masonry is the best in this case, then why not in all others?

York, Pa.

Editor Cynosure:

I herewith send you an editorial from the New York Semi-Weekly *Times*, which will be very interesting to the readers of the CYNOSURE.

"The Ring" so often mentioned in this editorial is only a gang of men who are carrying out in practice what they have learned in the lodges, chapters, encampments, etc., which abound in this miserable city.

Let it be remembered that every Court in the land is corrupted by the same sly and cunning fraternity, which can only keep in existence by intimidating the few honest men who belong to it, and by deceiving outsiders by feigned morality.

It is quite refreshing to hear that even New York lawyers are getting the stomach-ache from swallowing so many doses of Freemasonry. And it is very amusing to know that they have been *helping* to play a game which does not pay. After all, is not honesty the best policy for Freemasons everywhere, and at all times and under all circumstances?

Yours truly,

E. J. CHALFANT.

BENCH AND BAR.

If report speaks truly, the lawyers of New York are at last beginning to appreciate the necessity of a thorough reform in the present corrupt condition of the Judiciary, and to be contemplating a movement to free the administration of justice from the control of the Ring. Why such an attempt has been postponed until this late day has been a mystery to intelligent men outside the profession. Having seen the apathy with which eminent lawyers have looked upon the proceedings in Room Thirteen, the appointment of General Term Judges, and the thousand other instances in which the most elementary principles of justice were entirely ignored by certain of the Judiciary for the benefit of the Ring politicians the public had generally come to the conclusion that the latter part of POPE's remark, about Lord BACON having been the "wisest, brightest, meanest of mankind," was, in these degenerate days, applicable to all who belonged to his profession, at least in this judicial district.

It has appeared as though the traditions of the Bar—the love of the right because it is right, the hatred of wrong because it is wrong, and the outspoken denunciations of oppression or corruption as offenses against the majesty of justice—had become as things of the past. Whenever any member of the Bar has shown himself possessed of enough talent and determination to assume a position of leadership, and his voice has begun to sound ominously in the ears of the Ring, he has been "gagged" by the position of counsel to some board, with a good round salary and nothing to do. To one "eminent lawyer" has been awarded some lucrative cases, or still more lucrative smiles of the Court; while another, equally "eminent," has been secured by the valuable assistance of Room Thirteen in suppressing some scandalous case in which he would have been brought unpleasantly before the public eye. The leaders being thus disposed of, the herd of the "ignoble vulgar" were easily attended to. It is only the young who will fight for a sentiment—and for a young lawyer the frown of the Ring is death. Dependent upon his profession for a living, the rising lawyer knows perfectly well that to quarrel with those who control the Courts is to quarrel with his bread and butter, and so he perforce submits, and eats his leek with the best grace possible. And he is very apt to ask himself why he should be wiser in his generation than Mr. DAVID DUDLEY FIELD or Mr. STOUGHTON?

Now, however, the same elements that have given strength to the attempts of the Ring to shape our Courts to suit their own purposes, are beginning to work against them. The belief in the corruption of the Judiciary is so wide-spread that our citizens decline to commit their fortunes to the tender mercies of the Ring Judges, unless they can procure a guardian angel in the shape of a Ring lawyer. As a consequence, law business is declining, clients are unfrequent, and the Bar is losing money. The matter has got to such a pass that the losses by keeping quiet are about as great as they would be by speaking out, and therefore the lawyers are getting ready to speak. * * Those who possess sufficient courage to face the power of the Ring will earn the applause and encouragement, not only of their profession, but of the public, and whatever pecuniary damage may be inflicted upon them at the outset by such Judges as BARNARD and CARDOZO, will be more than made up, not only by the approval of their own consciences, but by the support of the lovers of an honest administration of justice. Besides all this, the present anomalous condition of matters can only continue for a short time, and when the crash does come, the judges and lawyers who are opposing the present corruption, and are now apparently neglected and unappreciated, will be honored and respected.

A convent for Catholic women has recently been built at Cincinnati; and the lady patroness has been to Rome and procured the bones of a saint, (as she believes) buried as they informed her, many centuries ago; and so much decayed that portions of the bones had to be made of wax to perfect the skeleton. These decayed bones have been transferred to the Catholic Convent, and the Bishop has been engaged in receiving them and burying them for the nuns, with great ceremony.

Now is it possible that a man of Bishop Purcell's intelligence believes there is religious virtue in these crumbling bones? If he does, then papal superstition can do in the nineteenth century what it did in the the ninth—put out the light of reason in the human soul.—*Benzonia Citizen.*

THE TRAP CARRIED WITH THEM.—Some wild animals are caught in a steel trap and go off, but carry the trap, biting and tormenting them all the while. So with some who commit sin. They deny it, attempt to cover it up or run away, but the trap—guilt and pain—is carried with them. Their agony is terrible. Would that they would repent and surrender to God.

Savages Connected with Masonic Lodges.

Some interest has been created in Sussex County, New Jersey, during the excavation for the Midland Railroad, by the discovery of some relics of former times in the form of two silver Masonic badges, ornamented with square and compass, moon and sun, in accordance with the Masonic emblems of the present day, which were found five feet below the hard earth excavations of the Midland Railroad. How the badges ever got there is a mystery, as no human remains were connected with them, and the soil is in a compact state. Victor M. Drake, of the *Newton Herald*, says that it is well known that Masonic emblems were worn both by pioneers and by the Indians of the country as a means of self-preservation against the incursion of the Tories and robbers, who in the early settlement of the country held almost undisputed sway on both sides of the state line. The fact is well established, that as early as 1776, Major Wood, of Goshen, who was in command of of the Minsink battle, fought opposite the Lackawaxen, when being overpowered by the Indians and taken prisoner, saved his life by signaling Brandt with the grand Masonic hailing sign of distress; and Masonic badges were in general use at that time, both in the Delaware and Susquehanna valley, as one of the measures for protection against the bloody Indian incursions to which the frontier settlements were at all times liable.—*Newark Advertiser.*

And the third angel followed them, saying with a loud voice, "If any man worship the Beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv, 9, 10.

Correspondence.

FAIRFIELD, Mich., Dec. 30, 1870.

Editor Cynosure:

I have recently subscribed for the CHRISTIAN CYNOSURE, and wish to say, I am more than pleased with it. Its manly stand in regard to secret societies is worthy of all praise. Go on, and may God bless you in your work. The adulterous connection of the church with Masonry, needs to be broken up, and who will do it if not Christians, who have the good of the cause of Christ at heart. I am a Baptist, and believe that the words of Christ are the law of His church and of its members, and He has said, "Ye cannot serve God and Mammon." "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." Now if professing Christ and adhering to Masonry is not serving two masters, what is?

Public attention is being aroused in this part of the country to the great pretensions and secret workings of the order.

Some of the fraternity themselves appear to be getting sick of the follies and profanities of its rituals and ceremonies.

Mr. H. C. Pratt, a seceding Mason, lectured at the village of Fairfield, about six miles south of Adrian, on the evening of Dec. 28th, to a large audience, showing up the ridiculousness of its ceremonies and the evil tendencies of its horrid oaths and imprecations. He was listened to with profound attention. He, of course will be subjected to all the indignities and petty slanders which the malice of this *benevolent* institution dare inflict or heap upon him.

This is but the beginning of a movement in this direction about which you may hear more in due time. Yours in the cause,

C. QUICK.

—:o:—

Incidents and Personal Reminiscences.

PHILADELPHIA, PA.
Nov. 29, 1870.

A friend lately put into my hands a copy of your paper, the CYNOSURE. I am much pleased with it, and commend your boldness in facing so great an evil.

Some years ago I was solicited to join the order of "Good Fellows." I yielded and in due time was initiated into their mysteries. Now it so happened on the same evening that a supper was given, in honor of an officer of the Grand Lodge who was present. The most prominent thing on the table was spirituous liquors, of which several partook freely. The result was partial intoxication, smutty jokes and songs. I at once saw that as a Christian, it was no place for me. After some weeks deliberation I resigned, never again to join any thing of the kind. C. S. O.

—:o:—

ARCOLA, ILL.

I was this day notified by a strong adherent of Masonry, that I am placing myself in a very dangerous position. As I fully understand Masonry to the 7th degree, he said they would not allow me to expose the order any more. I acknowledge the correctness of your publications. They call me a traitor; but am I a traitor if I confess the truth and shame the father of lies? I may soon fall a victim to the vengeance of an oath-bound, death-penalty party; nothing short of that will stop my tongue. Heaven grants me the liberty of speech and also of conscience. My Bible says "Come out from among them and be ye separate." "No man can serve God and Mammon." W.

—:o:—

WESTFIELD IND.,
Dec. 12, 1870.

I was an adhering Master Mason for twelve years, but when I sought earnestly for holiness of heart, I had to renounce Freemasonry. I found that Christ would not dwell in the same heart where a heathen god dwelt during lodge service; and now my rule of life is, never to go where I cannot take Christ with me. Oh, how thankful I am, that my Lord and Saviour did not cast me off forever for leaving Him so often, while I would enter the lodge and mingle with His enemies! But, God be praised, a brighter day is dawning for those who are groping their way in Masonic darkness. The good work of reform is going on. The past year I have succeeded by the grace of God, in bringing some half dozen "from darkness to light;" not by removing an old dirty handkerchief from their eyes, but by so presenting the truth, as it is in Christ Jesus, that the Divine rays of the Gospel penetrated their hearts, dispelling the mystic fog of Masonic error and superstition. Although Masonic vengeance follows me, by the grace of God, I will fight secrecy while I live, for I have realized but too plainly, its blighting, chilling, deadening influence over my own life, and usefulness as a Christian. I hail with joy the rising of the CYNOSURE to guide benighted wanderers to a place of safety and repose.

Yours very respectfully,

REV J. W. HIATT.

—:o:—

From Brother Reed.

GIRARD, O.

Editor of the Cynosure:

A few days ago I sent you a brief report of President Blanchard's lectures in this place; and now, a little of my own observation, before and since these lectures. Previous to the lectures, it was asserted by Odd Fellows that all such efforts would help them. Since the lectures I have heard two reports from the Masons, who turned out liberally to hear, some of them saying that "Blanchard had been a Mason sometime;" while others say, "you cannot get a man who has been a Mason to state what President Blanchard did, and say it is true." This last statement I construe to be, both a confession and a threat. It is believed by some, that if President Blanchard had continued his lectures to the third evening, there would have been a serious disturbance. This fiendish spirit is not confined to Masons and Odd Fellows, Good Templars seem to become possessed of the same devilish spirit, though perhaps not to the same extent. B. REED.

Receipts for the Christian Cynosure from Dec. 1st, to Dec. 24, 1870.

J. L. Darlow 25c.; J. Pardee, C. B. Trumbull, Thos. Hodge, 50 cts.; M. A. Messinger, Rev. C. E. Eggleston, T. J. McCall, P. J. Martin, Rev. B. G. Jennings, 60c. each.

John Taggart, John W. Snedgrass, Allen Moon, Henry Sheldon, Warren Parker, A. C. Ball, John Hinman, J. H. Hunting, C. Chestnut, Wm. Woodbridge, Geo. Avery, J. A. Bent, J. McNab, Joseph Pixley, J. Pardee, B. C. Oreso, W. L. Jaycox, C. H Gillett, Clark Harris, J. P. Richards, R. B. Nichols Rev. S. L. Mead, J. A. Fitch, A. C. Staples, Rev. E. Thomas, T. Harrison, Geo. Andrews, C. Denham, C. F. Shute, A. Crooks, J. F. Hunting, P. W. Tickham, D. Pomeroy, Wm. Jackson, J. P. Shaw, Lewis Hailey, Henry Sheldon, W. Burr, D. Edwards, Isaac Bancroft, J. W. Hibbs, L. C. Markham, H. M. Wilcox, M. Chapman, E. T. Smith, A. C. Frick, J. Levington D. Williams, Rev. G. W. Ellis, W. A. VanDoren, J. Kennedy, T. C. Speer, Rev. J. W. Hiatt, Samuel Heath, J. Fairhurst, George Harvey, E. P. Chittenden, W. C. Bunsted, H. W. Fowler, E. Whiting, J. W. Elliott, Oren Cravath, T. B. Kellogg, T. J. Bissell, J. P. Evans, B. K. Buff, Miss S. Reynolds, L. S. Bingham, Thomas Ulmer, Wm. Ducker, J. A. Parks, Luther Cook, $1.00 each.

George Halstead, $1.35.; W. C. Benning, Mrs. A. McPherson, Rev. F. M. Warner, Newell Callender, J. B. Nessel, Rev. G. Norton, Robert Stockwell, Calvin Hatch, J. Blanchard, W. Follett, W. Pinkney, Peter Wood, Chester Williams, $2.00 each.

J. R. Baird, $2.60; Rufus Day, $2.75; Alex. Helton, $2.80; Wm. Davis, $3.00; Jas. Pauty, $4.00; John Allen, John McLean, John Hubbard, John Pike, H. E. Oaks, $5.00 each; Philo Carpenter, $6.00; Isaac Colegrove, $7.00; Andrew Beatty, $7.20; C. F. A. Gantzchow, $29.00. Extra papers $1.75; arrearages $1.01.

DONATIONS—A. N. Allen, 50c.; Warren Parker, L. Prindle, C. H. Keonaston, J. O. Bartholomew, Peter Howe, $1.00 each; Rufus Day, $2.25.

CONVENTION PLEDGE—T. H. Kenaston $15; M. S. Drury, $25.

PUBLISHERS' DEP'T.

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NOTICE
To Publishers of Anti-Secret BOOKS.

We have frequent inquiries by letter, which an editor has little time to answer, for such works as "Bernard's Light," "Adams' Letters," etc. We advise all persons having such books for sale, or any works on the side of openness and godly sincerity, in opposition to the craftiness and guilefulness, inseparable from all permanent social secrecy, to advertise in the CYNOSURE. They will find it to their interest in so doing.

Anti-Masonic Tracts.

We now have a series of 7 tracts and many of them have already had a very wide Circulation and done a great deal of good.

These tracts are sold at the low rate of $1.00 per 1000 pages, and there are 2 tracts of 2 pages each, 4 tracts of 4 pages each, and one of 12 pages.

We ask Contributions to A Tract Fund,

FOR THE

Free Distribution of Tracts,

that we may respond to the many calls for tracts to distribute.

Many of our most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of anti-Masonic Literature if they could have them free.

WHO WILL RESPOND?

Clubbing Offer.

We will send the CYNOSURE and WESTERN RURAL, one of the best of our agricultural papers, one year for $2 50. The CYNOSURE and LITTLE CORPORAL, the leading children's paper, one year for $2.00. And the CYNOSURE and the BRIGHT SIDE, a new, illustrated weekly for children, one year for $1.60. And the CYNOSURE and YOUNG FOLKS' RURAL one year for $1.50.

THE YOUNG FOLKS' RURAL, one of the largest of the young folks' papers has lately started, is handsomely illustrated and printed. Terms, $1.00 per year; single copies ten cents. Published by H. N. F. Lewis, publisher of the WESTERN RURAL, Chicago.

As a premium we will send the WESTERN RURAL for ten subscribers to the CYNOSURE and $10 00; the LITTLE CORPORAL for seven subscribers and $7.00; the BRIGHT SIDE for five subscribers and $5.00; the YOUNG FOLKS' RURAL and four subscribers and $4.00.

A cash premium of 20 per cent. will be given for clubs of five or more if desired.

THE FAMILY.

He Leads Us On.

He leads us on,
By paths we did not know,
Upward he leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure
the day
Yet when the clouds are gone,
We know he leads us on.

He leads us on,
Through all the unquiet years;
Past all our dreamland hopes, and doubts,
and fears
He guides our steps. Through all the tangled
maze
We know his will his done;
And still He leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in
vain—
After our toils are past,
Will give us rest at last.

Home Conversation.

Children hunger perpetually for new ideas and the most pleasant way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural, the other artificial. Who would not rather listen than read? We not unfrequently pass by in the papers a full report of a lecture, and then go and pay our money to hear the self same words uttered. An audience will listen closely from the beginning to the end of the address which not one in twenty of those present would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips of parents what they deem it drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent, if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people. Let parents, then, talk much and talk well at home. A father who is habitually silent in his own house, may be, in many respects, a wise man; but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use them for their own household. Ireland exports beef and wheat; and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children, and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Light it up with cheerful, instructive conversation. Father, mother, talk your best at home.—*Exchange.*

Hints for Young Christians.

1. Never neglect daily private prayer; and remember that God hears your prayers.

2. Never neglect daily private Bible reading; and remember that God is speaking to you, and you are to believe and act upon what he says.

3. Never let a day pass without aiming to do something for Jesus; every morning reflecting on what Jesus has done for you.

4. If you are ever in doubt as to a thing being right or wrong, consider whether you can do it in the name of Jesus, and ask God's blessing upon it.

5. Never take your Christianity from Christians, but ask yourself, "How would the Lord have me act?" and follow him.

6. Never trust your feelings, or the opinions of men, if they contradict God's word.

7. In deciding questions of truth and duty remember that the wrong side has a crafty and powerful advocate in your own heart.

Faith.

Luther in his commentary on the Galatians remarks: "Popish divines do dream that faith is a clearing in the heart without Christ," "this is a devilish error, but Christ should be so set forth that thou shouldst see nothing beside Him, and shouldst think that nothing can be more near unto thee, or more present within thine heart than He is, for He sitteth not idly in the heavens, but is present in us. Gal. ii, 20. I live, yet not I, but Christ liveth in me; and here, likewise, you have put on Christ. *Faith*, therefore, is a *certain steadfast beholding*, which looketh upon nothing else but Christ, the conqueror of sin and death, and the giver of righteousness, and eternal life; this is the cause that Paul nameth Jesus Christ so oft in his epistles, almost in every verse: but he setteth Him forth by the Word, for otherwise He cannot be comprehended but by the Word. This was lively and notably set forth by the brazen serpent, for Moses commanded them that were stung, to do nothing but steadfastly behold the brazen serpent; they that did so were healed only by the steadfast beholding and looking upon the serpent."

John Wesley says of simple friendship with the world: "It is a sin in itself; and, indeed, a sin of no common dye. According to the oracles of God, friendship with the world is no less than spiritual adultery. It is a sin of the most heinous nature, as not only implying ignorance of God, and forgetfulness of Him, or inattention to Him, but positive enmity against God. It is openly palpably such. 'Know ye not, says the Apostle, 'can ye possibly be ignorant of this—so plain, so undeniable a truth, that the friendship of the world is enmity against God?' Nay, and how terrible is the inference which he draws from hence! Therefore, whosoever will be a friend of the world (the words properly rendered are, *whosoever desireth to be a friend of the world*) of the man who know not God, whether he attain it or not, is *ipso facto* constituted an enemy of God."

Rooms, American Missionary Association,
38 Lombard Block,
Chicago, Dec. 17, 1870.

Editors Christian Cynosure:

The following letter from one who has been for several years one of our teachers in Mississippi, illustrates the ignorance that still clings to the freedmen in matters of religion, and the necessity of continuing to send among them intelligent missionaries from the North.
C. H. H.

Mission Home, Aberdeen Miss

As you probably know, September is the sickly month of the year at the South; and although we could *taste* the malaria in the atmosphere and many made our town their temporary home while flying from the yellow fever which was quite prevalent at Mobile and other places yet the colored people held a protracted meeting during this month and always continued their services until a late hour, though they knew the night air was most unwholesome. When a teacher remonstrated a little with them for holding meetings and tiring their already weary bodies so much after the work of the day, one and another said "Well so many sinners is interested for their souls, peers like when people's dyin so, the rest ought to be gettin ready to die, and guess we could'nt do nothing better 'n to keep on prayin."

Meetings have continued for six successive weeks, some of them prayer-meetings, and some of them "preaching meetings." Old Aunt Creey, who is one of the strong pillars of the Baptist Church, and who has but one eye left, the other one having been put out by her striking her head against a chair when she was shouting, declared that she was ready to pray for sinners if there was only one to occupy the mourner's bench, but night after night the people would flock to the church, and "long time" mourners, and scholars from the schools would take the seat in front of the others, while loud above the groans of the mourners and the noise of the ministers urging those on the back seat to come and seek the Lord, might be heard the voice of Aunt Creey, asking in pleading tones, "Great Captain, mount the speediest beast in Zion and ride dis way, and wake up sleepy Christians and convert sinners and turn em round fore it is eternally too late."

The interest in the scholar's weekly prayer-meeting has been considerable. On one or two occasions nearly every scholar rose for prayers. We hope some have found the "pearl of great price," although some who seem to possess true faith, doubt whether they are accepted because they have had no dreadful dreams or visions, and can relate no wonderful experience. During the seven months of school over seventy have united with the Baptist Church. Many of these are from the country and come to the church here for examination and immersion. I give the experience of one or two *verbatim* as I heard it given by the candidates. A young man said "I started traveling and went on till I come to *old hell.* I asked the devil if I might *plough there*! He said 'Yes.' I ploughed two furrows on the fiery marl of hell. Then I saw an old woman with her hair all burned off. Then I saw a pair of balances and they come right down and took me on em, and I was weighed in em, and I was as light as a feather." A woman said, "I begun to pray and den I stopped, and I had a sick hoo, and she grew worse and was struck with death, and when I seed her seringin ie death I said, Lord ef a poor dumb brute seringes so in death what 'll become of poor me. Den my baby gin to play with me, and I heard a voice, 'No time, no time, no time for dat—better pray.' Den peers like I traveled and I got to hell and I seed a little old man stirrin up a pot o' soap, and he stirred up little babies in it, and told me dem was old souls dat had been biled down over hell; and it did'nt fly up yet and I prayed on and said, 'Lord have mercy on me Lord have mercy on me's, and my heart flew up and I felt light, and peers like I loved everybody, and things I once loved I hated now, and I love sinners too, but love Christians all best." A young man said: "I started prayin, and peers like I had weights hung to my feet, and I had to tote 'em, and I grew so tired totin 'em, I sweat great drops of blood. Den I prayed and fell into a gentle slumber, and I hung over hell by a slender *cotton thread*. I thought I had prayed before, but I prayed *den* like I *never did before*. Den I was in bed and seed a light come right down through the roof, and I heard a voice: 'Your sins are all forgiven!'" One man had no dreams or visions to relate but simply said, "he felt a great burden of sin and afterwards felt that his sins were all forgiven. He loved God's people and he hated his sins, etc." He was about to be rejected by the officiating minister, because as he expressed it, "he was not able to deliver himself." But Col. H. came to the rescue and the poor timid believer was accepted and immersed with the others.

Amid the shouts of the multitude, and the noise of the ministers, which to us made the meetings seem like very Babel, one and another seem to find their way to Jesus, or rather He seeks His own lost sheep, and brings these ignorant ones to a knowledge of the truth.

Yours in the work,
(Signed,) M. WATERBURY,
(of Polo, Ill.)

Arnold a Mason.

Masonic orators claim not only Washington but all the generals of the American army during the Revolution, Arnold only excepted, as members of the order. For their benefit we publish the following from Giddin's Almanac for 1832:

"The editor of the Ohio *Star* says, that he has recently conversed with a revolutionary veteran residing in Ohio, who was an officer of the guard stationed at West Point at the time of Arnold's escape, and certifies not only that Arnold was a Mason, but that he was fully convinced at the *time* that the traitor *made use of Masonry to favor his escape.*

Gen. William Hull, who surrendered the American army to the British at Detroit, is known to have been a zealous Mason. Aaron Burr, who plotted the dismemberment of the Union, was a Mason, and made use of the Royal Arch cypher to carry on his treasonable correspondence in secrecy and safety. Hence if it be an argument in favor of Masonry that Washington, Warren and Franklin were Masons, and there were no other efficient mode of meeting it, it would be sufficient that Arnold, Hull, and Burr, *were Masons* likewise."

Short Sermons—No. 8.

Our hearers must keep in mind our standpoint, which is this, viz., that ancient Pharisaism was essentially one and the same with modern Masonry. Both are covert attempts to make use of sacred things for illicit purposes. With this fact fully understood, we proceed to our text for to-day which may be found in the opening verses of the twelfth chapter of St. Luke, from which we draw these words:

He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered which shall not be revealed, neither hid, that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

We all know what is meant by the word leaven. It is fermented matter which is added to flour in order to render bread or cakes palatable, light, and healthful. Without its use, we should find our bread heavy and indigestible: and in order that our bread should be good and nourishing, the leaven with which it is made must be good. If instead of good and pure leaven, we should use some corrupt fermenting matter, our bread, instead of being a source of physical life to us, might become the cause of our death.

Thus it was with the leaven used by the Pharisees, and which they insinuated into all the affairs of life; it was impure, corrupt fermenting matter; it was selfish interest of the basest kind, which is destructive of all that is pure, holy, sacred, divine. It takes immortal life from men, and infuses into every recess of his nature the subtle poison of degeneracy, degradation, and death.

The Pharisees were called hypocrites by the Savior; and this word *hypocrite* comes from the Greek word *hupokrites*, which means *one who pretends or feigns.* That is, the Pharisees were men who *pretended or feigned* to be very holy, while they were in fact engaged in circumventing the law, and other such arts of wickedness. By their subtle arts they fancied that they could teach a youth how to dishonor his father and mother, and still comply with the law that commands him to honor them. They wore long sanctimonious faces, precisely as Masons do when they get up one of their funerals, or corner stone layings, or dedications of monuments, for the purpose of extolling themselves and "their order," more than for honoring the dead.

The absolute meaning of the word hypocrisy, as used in our text, is the *action of a player, personating another.* That is, hypocrisy is the pretending one thing and doing another. Now this is not only done by Masonry, but it appears to be its very distinguishing characteristic. It is an institution peculiarly well calculated to enable a man while pretending to represent the part of a saint, to be actually engaged in carrying out the schemes of a villain. Its acts are sly and covert, so that the law cannot reach them, and therefore Masons consider themselves safe in the commission of such acts. But Masons are very much mistaken in this opinion, because the text says—"There is nothing covered that shall not be revealed, neither hid that shall not be known." When Masons fancy that their works are so covert that no man can see them, so hid that they cannot be discovered, they are greatly mistaken; for Christianity holds up such a light to the world that wickedness can be seen and detected by it as surely as it is committed. In fact the knowledge that is derived from Christ is a power so great that it enables its possessor to detect whatsoever is spoken in darkness or breathed into the ear in closets, as easily as if it were proclaimed upon the housetops. It cannot discover the precise words spoken in the darkness or secrecy of the lodge, but it can enable us to see very plainly the full scope of the wickedness which is plotted there, however secretly it may have been devised and set in motion. The light of Christ daguerreotypes in clear black outlines every act of unrighteousness whether done in secrecy or not, and true Christians can see it. A man cannot habituate the dram-shop, the gambling den, the brothel, or the Masonic lodge without its soon being discovered in his manners by every one who possesses Christian light. "Evil communications corrupt good manners," so that if a pretended Christian links himself in—is yoked together—with Jews, Infidels, Mahometans, Masons, harlots, gamblers, and drunkards, the fact will soon be very apparent to every one who is a true, sincere, single-minded Christian. A youth cannot accustom himself to the low, covert, arts practiced and taught by Masonry, and at the same time pass among refined Christian men and women for a young man of frank, generous and upright character. That which has been whispered into his ear in the closet, will appear written on his very brow; shows itself in his bearing, and distorts him from the outline, figure, and lineaments of true manhood in every way. He who does not know this, has not yet been initiated into the first degree of Christian knowledge. The would-be Christian will often be startled at hearing his own faults announced, as it were from the housetops; and such a man would not be likely to seek the miserable concealments offered by Masonry to hide his faults. He would not, like the ostrich, attempt to shut out knowledge by hiding his eyes in the sand.

That the ancient Pharisees were precisely like our modern Masons, in one respect at least, will appear from the concluding portion of our text. "Be not afraid of them that kill the body," said our Savior. From this it is evident that Christians, good and true men were to fear persecution and death from the Pharisees, just as those persons have to do now who point out and expose the wicked arts of Masonry. The "ancient and honorable" institution of Masonry resorts to terrorism in order to enforce its abominable practices, just as the Pharisees did; but the Savior charged his friends not to be afraid of such enemies; for they do not hold the keys of heaven as they pretend they do.

Before concluding our discourse, we must point out a difference of version which is given of our text. We have three versions before us, two Greek, and one English. Of the two Greek versions, one is Elzevir's, and the other is Tischendorf's Sinaitic code. The two latter differ from each other in the passage which says "Beware ye of the leaven of the Pharisees." The former, Elzevir's version, reads—"First of all beware ye of the leaven of the Pharisees," that is, it is made *the very first duty* of the Christian to shun that hypocrisy which was taught of old by the Pharisees, and which is now practiced by the Masons.

Masonry Rescues from the Clutches of the Law an Illinois Horse-thief.

The writer recently while on an eastern tour, took a seat in the cars beside an intelligent looking man of grey hairs. Conversation sprung up on various topics and without my consciously using any signs to secure his confidence, before we parted he made the following statements.

The son of a widow, a neighbor of his in Philadelphia a number of years ago, had wandered off to Illinois and stolen a span of horses, been taken up and was in prison.

My informant undertook his defense came to Illinois, ascertained that the young man's keepers were Masons, made himself known as one also, and by that means prevailed upon them to admit the prisoner to bail in the trifling sum of one hundred dollars, which he himself paid knowing that the young man's mother would give much more than that to get him out of the clutches of the law. He hired a carriage, professedly to take him riding for his health, as he pretended to be sick, and in his round stopped at the railroad depot, having instructed the invalid just as the cars were starting to step aboard, and that they were thenceforth to be entire strangers. Thus justice was cheated of its victim and the law trampled under the unhallowed foot of Masonry.
L.

The Moral and Political Effect.

The demoralizing effects of the Sickle's, Cole's, and McFarland cases are being felt, and thus the evil growing out of Masonry is likely to corrupt and destroy the only safeguards to life and property. When is it too late to remedy these evils, the people will get their eyes open, only to see Mexico re-enacted on a little larger scale. There is no doubt in my mind, that Masonry is trying to force a Republican form of government on both Cuba and France, that it may the better fatten upon the spoils of the same. All over the land, almost, Methodist ministers are howling about Popery as if they would fix the attention of the people on an object far away, while devils grin from closet-doors, to see the hypocrisy that desecrates the sacred desk.

I believe it pretty generally conceded that this question must sooner or later go into politics. The Republican party is probably in its last days. On its ruins, some other party or parties will rise. The Prohibition party is urging its claims. We are also told that a "Revenue Reform" party is also in the field, and will sweep the West. These will attract attention more or less, according to the merit and the amount of blowing done by them. But we need not expect these parties to be free from the corruption that has killed the Republican party. Masonry will be there; the Grand Army will be there; Oddfellowship will be there. Meanwhile, the Masonry-ridden Democracy chuckle over their growing prospects. If it is God's will, let not the friends of pure government, fail to raise their standard at the proper time.
B. REED.

Some of the Benefits.

Masonry, of which it may be said, it is the best religion the Devil ever had, is becoming immensely powerful, and is no doubt some improvement on paganism. It has, according to its votaries, one of the attributes of Deity,—it never changes. It has also one attribute of the *Pope*—infallibility; for that which cannot change must be infallible. The claim which Masonry lays to antiquity can best be established by the following from the Book of Job, which is supposed to be about the oldest writing in the Bible.

"Behold, I know your thoughts and secret lies,
Which wrongfully against me ye devise,
Ye say where is the Master's house? Come, tell
The habitation where the wicked dwell,
Have you not asked of them that thither go,
And do ye not their secret password know?"*

What can be plainer than that Job was hitting at Freemasonry, and that his three friends were as good Masons as King Solomon, Hiram of Tyre, or the unfortunate Hiram Abiff. When religion fails to build up a community of interest, Freemasonry narrowing the circle forms a ring. The ring takes all who are willing to "go it blind," in order that they may get more light, and who are sufficiently moral to belong to such an ancient organization. The king of the Cannibal Islands can be a Mason and, at the same time dine on missionaries—in the Masonic point of view there is nothing immoral in such an act—it is only perverted taste. The missionary, however, has a remedy—he can become a Mason, and Masons, unlike members of a church, are forbidden to worry and *devour* each other.—*Reform Investigator.*

*[The verses of which this is an imperfect paraphrase are Job xxi · 29.]

We Must be Persistent and Consistent.

It must appear more and more evident every succeeding month to those of us who are opposed to the unmanly tricks of Masonry, that we have something to do in order to prevent the ill consequences from them to our American religion and our American institutions. We must resort to every open, fair, manly means to oppose them; and we must be both persistent and consistent in our action. We must decide never to vote for any man, of any party, to fill any office, whom we know, or have reason to believe, is an adhering member of a secret society. The great mistake made by the anti-Masons when they set up Mr. Wirt as their candidate for the Presidency, was that they did not stick to him, and to him alone, no matter what the consequences might have been. Some of the anti-Masons of that day voted for Jackson, while others voted for Clay, of which candidate one was a Masonic High Priest, and the other a Royal Arch Mason.

If we who are opposed to the vile practices of secret societies insist that the candidate for office who is presented for our suffrage shall be a free man—free from all alliance with all kinds of secret societies, we could in the course of time, drive these detestable rings from our land, and thus save the country from utter demoralization.
R. A.

Masonic Audacity Again

Whenever the lodges gather enough of men, so that they feel their power, they begin to show the cloven foot. We learn that a minister of this Conference [Grand Traverse] who had said nothing publicly on the subject of Masonry, was spoken to by a Mason who owned the tenement where he preached as a missionary. In conversation, the Mason suggested some thing disparaging Mr. Finney's motives in revealing and renouncing Masonry. The minister, we are informed, acted like a true man, and would not assent to the statement of the Mason. He said he knew Mr. Finney, and had confidence in the man and his motives. Other thing were said, but this was the burden of the conversation. Upon this expression of opinion the Mason refused to let the minister preach again in the tenement he had used. Another house was opened, and the services are continued. Shall such an order be tolerated.'
—*Benzonian Citizen.*

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VOLUME 3. CHICAGO, TUESDAY, JANUARY 24, 1871. WHOLE NUMBER 64

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No Jesus There.

BY REV. JOSEPH TRAVIS.

I saw a neat well furnished room,
And many gathered there;
'Midst rites and forms of various kinds,
They had a form of prayer.
God they addressed, as he who built
This universe so fair:
But did not own his blessed Son;
They had no Jesus there.

Yet in that room a master sat,
They homage to him paid;
As "Noble Grand," or "Worshipful,"
They recognized their head.
And titles which belong to God,
They with a mortal share;
But they ignore the Savior's blood,
And have no Jesus there.

A simple Christian man was asked
To join this pompous throng;
To learn their art, their secrets gain,
To join their prayer and song.
No, no, said he. 'tis Christ I love,
His honors none can share
With my consent. No! never, sirs,
You have no Jesus there.

A weary stranger halted near,
Wayworn was he and sad;
For him no fellowship had they,
No word of comfort had:
He did not have their grip, their word,
Their bounty might not share,
A Christ-bought soul! they knew him not;
They had no Jesus there.

O! hour sublime, when God's great trump
The universe shall shake,
When stars shall fall and suns die out,
And all the dead awake.
Thousands who learned the mystic art,
And had a standing fair,
Will hear the word, Depart! depart!
You had no Jesus there.—*Free Methodist.*

The Witnesses at the New York Convention.

We had read books on "Freemasonry and Oddfellowship," but the things revealed in them seemed so incredible to our simple faith, that we concluded the statements were a little overdrawn, and the scenes a little too highly colored, and that the whole must be taken at a discount. But now we are prepared to say that nothing we have ever read on the subject comes up to the *naked, unvarnished truth.* We have heard the living witnesses testify in the case, and every shadow of doubt has vanished. We have seen with our own eyes the dark drama enacted, and conviction has gone to the depths of our soul. In Shakespeare Hall, Syracuse, before large and intelligent audiences, the wicked and revolting mysteries of Freemasonry and Oddfellowship were revealed by men who know, by sad experience, what they are. The young and the old testified to the same thing. Gray-headed men who were Masons before the day of the murdered Morgan, and youthful men who were Masons but yesterday, told the same story, showing that Masonry of to-day is the same dark, iniquitous institution it has ever been.

The convention reached its climax on the third and last evening. The first half hour was employed in clinching the nails that had already been driven home, lest some one should doubt the truthfulness of statements made concerning the character and ceremonies of Masonry during the previous meetings of the convention. The whole was confirmed by five or six competent and notable witnesses. Rev. F. Soper, a Methodist clergyman, testified that he was made a Mason about forty years ago, and remained a Mason some ten years, and knew all about it, and all that had been stated as to its character and ceremonies was true. Mr. Nessel, a Christian gentleman, who had taken three degrees in Masonry, bore the same testimony concerning it. Rev. D. P. Rathbun has been a Mason, and on June last was brutally outraged by a mob of Masons, and nearly lost his life by their murderous cruelty, and afterwards they threatened to kill him, if he did not leave the place in less than thirty days, and all this because he had left their order and spoken against it. He testified that the statements which had been made concerning its character, and the recital of its ceremonies, were all true. Hon. Samuel D. Greene, of Massachusetts, a venerable man of eighty-three years, testified that he was a Mason before the abduction of Miller, and the murder of Morgan, that he then resided at Batavia, New York, and the ill-fated Morgan boarded in his house at the time of his arrest, and that all that had been stated in the convention about Masonry was true, and just as he remembered it so long ago, and remembered it with shame and horror. Rev. Mr. Dunbar, a saintly man, just on the verge of the eternal world, arose and stated, that he had not taken the time of the convention, only prayed and voted thus far, and now he only asked five minutes,—two-and-a-half to tell how he was made a Mason, and two-and-a-half how he was unmade. It was a pointed and pithy speech. It was an overwhelming testimony against Masonry. It confirmed the statements of those who had spoken before him. But to our mind the most solemn witness of all was the aged and venerable Baptist clergyman, Elder David Bernard, the author of "Light on Masonry." He is now more than eighty. He was a Mason in the days of Morgan, and of course knew the certainty of that dark transaction,—that foul murder. He took eighteen degrees, and there was but one person in this country that had gone higher. He had studied Masonry, and knew all about it. And as he stood there on that platform, his head white with age, and his face radiant with light and truth, his verdict against Masonry, seemed to be as solemn and weighty as that of the judgment-day. Every soul in the assembly was filled with awe. Such was the overwhelming testimony against secret societies, and especially against Masonry. Would that all young men of our country had heard!—*J. L. C., in the Christian Instructor.*

Extract from an Address by Rev. J. G. B. Findley.

[The following is from the outline of an address before the First Presbytery of New York at its late session at Newburgh as published in the *Newburgh Daily Journal.*]

Masonry has risen into power and influence again, and it is believed to be still the duty of the church to testify against it and similar institutions, as "*inconsistent with the genius and spirit of Christianity.*"

In discussing this proposition, the speaker proposed to argue with Masons on their own grounds, making quotations, not from their oaths and secrets revealed forty years ago, but now denied by Masons; but from their own authorized publications, mainly from *The Freemason's Monitor*, edited by Daniel Sickles, Past High Priest, &c., and published by the Masonic Publishing Company, 1869, New York.

Argument First. Drawn from their *principles of association.* By express provision of constitution, Christians are united together "in an indissoluble bond of affection" (page 10) with "men of the most opposite tenets," with Jews, Mohammedans, deists, &c. "Mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the craft." "The distant Chinese, the wild Arab and the American savage will embrace a brother Briton." Now this is toleration not merely in reference to worldly business and fellowship, but in *religious worship.* They have their authorized, hymns, prayers, funeral services, &c., which are so prepared as to be adapted to the Jew, Mohammedan, and deist, as well as to the Christian. They omit everything which distinguishes the Christian from this false religion. How can it be consistent with the genius and spirit of Christianity, for one who loves Jesus, to enter into this "indissoluble bond of affection" with men who hate that blessed name? "What fellowship hath righteousness with unrighteousness?" "What part hath he that believeth with an infidel?" Come out from among them, and be ye separate, saith the Lord," (2 Cor., 6, 14, 17,) (2 John, 9.)

Second. *The Christless character of the religion and morality which they inculcate.* From their published authorized liturgy—religious ceremonies, moral instruction, hymns and forms of prayer—the name of the Lord Jesus Christ is purposely excluded. It is found on some of the closing pages of this Monitor, devoted to the degrees of Knighthood, but it is not found on the three hundred and fifty pages devoted to the various degrees of the lodge, chapter and council.

In all the years a man is going through the many degrees of these three grand divisions of Masonry, he must give his sanction to this Christless creed and liturgy. We can not tell what is done in the secret lodges. We do know what they profess to the world in their Monitors. In all these three hundred and fifty pages, with many prayers, hymns, exhortations to virtue, and benevolence, and quotations from the Bible, the name Jesus or Christ nowhere appears. Further, they have taken away from the words of this book, the name of Jesus Christ, wherever it occurs in the verses quoted. For instance, part 2, page 50, quote 2 Thess. 3, 6, 16, as opening charge of Royal Arch degree, but omit the words, "in the name of our Lord Jesus Christ" verse 6, and "by our Lord Jesus Christ." Now, why? To make this charge consistent with the rest of their Christless creed, and do nothing in the name of Jesus.

Again, Christians believe that Jesus Christ is the only Mediator between God and man. It is only when prayer is offered in his name that it is accepted and petition granted. Jesus has said (John 14: 6) "No man cometh unto the Father but by me." But in all these authorized prayers, Masonry comes to God without a Mediator, offering prayer, but not in the name of Christ. These are not the Christian's prayers, but the prayers of Jew, Mohammedan and deist. They concede to these false religions, the one great point, in which the Christian differs from them, that we must draw near by the blood of Christ and ask the Father in his name.

Further, many who deny the divinity and reject the mediation of Christ, profess great reverence for him as a man, because of the excellence of his teaching, purity of character, and benevolence of life. But Masonry does not even do him this honor. In this Monitor, with its many exhortations to virtue and charity, I never find them pointing to Jesus as the world's great teacher and example of love, benevolence and purity. In the *Newburgh Journal* of December 30, 1869, a minister of the gospel is reported as responding to a toast in honor of St. John, and saying that "they *could have no nobler example* to follow than that of St. John." This is true. Whatever they might do as men, or as Christians, as Masons they *could have* no nobler example than John, for Jesus Christ is not in all this work. His example is repudiated, his name cast out, even when they quote the words of his book. Yet they tell us this is the "Handmaid of Christianity," and Christians think it strange that we testify against this system which dishonors the name of Christ, despises his grace, rejects his mediation, repudiates his example and mutilates his holy word, as inconsistent with the genius and spirit of Christianity.

3d. *Their profane use of the ceremonies and emblems which God has made sacred.* In Part II, page 67, we find a representation of the ark of the covenant, the candlestick, altar of incense, &c. On page 48 we are informed that the Most Excellent High Priest "is dressed in a robe of blue, purple, scarlet and white, and is decorated with the ephod, breast-plate, and mitre—the garments and decorations of the ancient High Priest and of the Jews." Now how are these things used? Do they say that they are not profaned, or used for a purpose different from that which God appointed,—that they are still used as religious emblems in the worship of God? Then this *is* simply the old Jewish worship for which alone they were consecrated. Do they say that they are not used as emblems in religious worship. Then they are profaned. They were once hallowed by the Almighty for the most sacred uses, and they still have a sacred place in the history of the true religion, marking its progress and development. He who uses them in any mere temporal, or secular ceremony is profaning what God has made forever sacred.

4th. Their *religion and morality is a self-righteous system.* The Monitor claims that it is "a beautiful system of morality" (?) The whole of its moral instruction is the external practice of morality. Its religion is the religion of the law. As we have seen there is nothing of Christ in it. The whole tendency of the system is to lead men to seek admittance into the Grand Lodge above, not through their faith in Christ, but through their practice of Masonic virtues; and the great saving virtue—faith in Jesus is not in the list of these virtues—not by depending upon the atonement of Jesus, but by so discharging all their duties, that the trestle board of their whole lives may pass *such inspection* that it may be given them to eat of the hidden manna (page 201.) Nothing in the Masonic creed intimates the necessity of believing in Jesus Christ for a hope of future happiness. A man may be a good and true Mason, who professedly tramples the Son of God under foot, and despises the righteousness that is by the faith of Christ.

For these and other reasons that might be given, we will testify against this (Christless, self-righteous system as "inconsistent with the genius and spirit of Christianity."—*Newburgh Daily Journal.*

For the Cynosure.

One Hundred Thousand who Will not Bow to Baal.

There is a denomination of Christians in the United States that hold the view that secret societies are so far a league with hell or covenant with darkness as to make it a test of church fellowship, and have always so regarded it. We have allusion to the sect calling themselves "Brethren," sometimes known in history as "German Baptists" and commonly called "Tunkers."

The first of these religionists that emigrated to this country settled near Philadelphia over one hundred and fifty years ago. At first their progress in numerical strength was slow, but now they are numerous in Pennsylvania, Maryland, Virginia and many of the western states over which they seem to be spreading gradually. They are strict conformists to the doctrine of the New Testament, having no other creed or discipline; hence their aversion to all secret societies, because the Savior said "In secret have I said nothing," and openly he spake to the world that the world might know the good he taught. Their numerical strength is not known, but they in all probability number over one hundred thousand in the United States. No one will be admitted to church privileges with them who is known to be a member of any secret order, until such membership is given up. How any one claiming to have been brought through the instrumentality of God's grace from nature's darkness to the true and marvelous light of the gospel, which "is the power of God unto salvation," and yet cling to an order of darkness is something marvelous in our eyes. "What concord has Christ with Belial, or light with darkness?" None whatever. Then "Come ye out of her, my people" and exhibit to the world the true Christian character. Then, and not till then will it be manifest to the world that the adopting principles of the gospel separate us Christians from the world and from all the unfruitful works of darkness. O that the line of demarkation between the so-called body of Christians of the nineteenth century was as plainly discernable as it was in the days of the Apostles! If the same spirit that controlled them, and Christians of the stamp of Christ in those days, would now rule and predominate in every professed disciple of Jesus, what a glorious state of "pure and undefiled religion" would the world behold! Think of it ye that claim to belong to Christ and at the same time have their names enrolled on the books of some order of secrecy, where sin and infamy are not strangers. Enlist as true soldiers of the cross, and as our blessed Master did, fight in *open day* all the legions of darkness that you may win the victory and secure the crown of life reserved for the faithful.

Y. Z.

Do College Secret Societies Lead to Dissipation and Extravagance?

Let fathers who have sons to educate, and do not want sots and spendthrifts and secret conspirators made of them in the process, read and ponder and inwardly digest statements like this, taken from a commendatory account in the *College Courant* of the annual convention of the *Psi Upsilon* college secret society, recently held with the New Haven chapter. After stating among other things that "the fraternity consists of fifteen chapters, (at Union, New York University, Yale, Brown, Amherst, Dartmouth, Columbia, Bowdoin, Hamilton, Wesleyan, Harvard, Rochester, Kenyon, Michigan and Chicago) all of which save Dartmouth were duly represented," gives the following account of the fraternity supper given by the Yale members of the brotherhood.

"The supper was one that a few years ago could not have been obtained in New Haven for love or money; the wines were excellent, and free to all; and though the banquet was prolonged from half-past nine in the evening till half-past two in the morning, none of the sixty revelers became eproarious, or incapacitated for joining in with the final song and cheer which marked the end of this most agreeable gathering."

All the expense of this carousal, we gather from the article was borne by ten Yale members.

L.

The Postal Telegraph.

The subject of taking the telegraph under the control of the government has been discussed for some time, and the advantages and disadvantages have been weighed; but in no instance have we seen a very important objection touched upon. It is this; if the telegraph system of the country should be taken under the control of the government, the clerks selected for conducting the service would probably be very largely, if not entirely, made up of Masons and other secret society men; and these would make use of the information which they must gain from the telegraphic intercourse of the country to greatly increase the power and influence of the lodges, which are only too powerful already for the safety of liberty.

The party use that would be made of the telegraph, were it once taken under government management, would be very bad, worse even than that of the post office, which has been perverted to the use of strengthening party power; but it would be infinitely worse when once under the control of secret society men. Let us suppose that all the telegraphic operators of the country are Masons, and that all the intelligence which they acquire in transmitting messages is conveyed by them to the lodges, there to be collated, arranged, and studied into for the purpose of increasing the power and influence of Masonry, as they might naturally be expected to do, and doubtless would do, what a fund of information they would thus acquire by which the interests of individuals and of the country could be injured and destroyed! With Masons at the head of our government; with a congress that is elected by the wire-pulling of the lodges; with a judiciary appointed by a Masonic majority of the Senate, and with a great majority of our post-masters and telegraphic operators, all Masons, what chance would an honest, upright, open, fair-dealing man have for justice? Or what would become of the liberties of the country?

We have all seen the dangers to a country from becoming priest-ridden, as witness Spain and her former colonies; but the ill consequences of being priest-ridden are nothing in comparison with those that would follow from being thus Mason-ridden. There is no despotism so degrading, stultifying, and demoralizing as that of Masonry, where it has full sway. It strives to make saints of villains, and to villify honest, truthful men. It seeks to make virtue a crime, and to extol crime as the brightest of virtues. It pretends to extend the area of liberty by nurturing, fostering, and spreading slavery. It claims the open generosity of chivalry while playing the secret knave under the mark of the Ku-Klux clan, the robes of the Mormon Prophet, Seer and Revelator, and the pompous high sounding titles and glittering toggery of leading Oddfellows and Masons. It effects angelic blandness, propriety and meekness before the world, while covertly conniving at villainy in the lodge. It black-balls characters of men without giving them a chance for reply or self-defense. It circumvents the laws, perverts justice, debauches the public conscience, and degrades religion to a level with the arts of jugglery and imposition.

Such is Masonry when in the full and perfect exercise of its natural functions; and the idea of giving over to such an institution the post office, the telegraph, the political offices of the country, and the pulpit, would be utterly preposterous. But we must arouse and be on the alert if we would prevent it. The great mass of the people are unsuspecting, and entirely unconscious of the stealthy, cat-footed approaches which secret organizations are making upon the liberties of the country. But let their attention once be turned to the subject, and their observations will confirm all the warnings that the CYNOSURE has given them.

Fellow countrymen! Do you not feel that your taxes are twice too great? Have you not observed that the failure to punish rebel ring-leaders has been followed by a frightful increase of violence and crime throughout the country; and do you not known that all this has been occasioned by the workings of Masonry? Look and examine for yourselves is all we ask.

The writer of this article owns telegraphic stock; and it would be to the interest of his purse to dispose of it to the government at an advanced price; but we would caution the people against putting so much power into the hands of Masonic manipulators, who have so fatally influenced the party in power. F. E.

Jan, 4, 1871.

A Christian Traveler Among the Scorners.

STEAMSHIP "PENNSYLVANIA," Nov. 29th, 1870.—We are now off Ireland, which, but for its being so horribly cursed with Finneganism, and so dreadfully priest-ridden, would have some right to the praise given it long, long ago, as

"First flower of the earth, and first gem of the sea.";

We have had a pretty good passage, with very strong, fair winds for the last nine days; the steamer is however very slow and will take by the time we arrive in Liverpool (to-morrow) about fourteen days and a half.

The fare (I mean feeding) has been excellent both in quality and quantity, while those patient drudges, the ship-stewards, have been very attentive all the time. As to the passengers of whom we have but few in the saloon—most of them ridicule Christianity—not openly now however, for what has been called my impudence has shut them up. One who says he hails from Wisconsin, swore one evening against gospel missionaries, and said they did harm everywhere. I held up his profanity as an evidence of the beam in his eye, and of his total unfitness to judge of such matters. He has been (on the subject of missions) as mute as a mummy ever since.

Another, a Cockney dandy, fashionably dressed, but I fear poor in pocket, is a great brag. He professes to have lived in India, China and Japan, says he has eaten rats and even monkies with quite a relish. He too bates the Bible, because he has seen the ourang-outang in its wild state and is persuaded that all mankind originated in that animal. He discarded the idea of immortality with great boldness, while your humble servant quite as impudently, spoke of the creature's personal degradation and unfitness in consequence, to associate with decent people, if according to his own confession *his father was a monkey, and his long home only a dirty pit or grave.* Since that time we hear nothing of his origin from his own lips.

We have quite an oddity among us in the person of a German. He has doubtless been a traveler, boasts of having been a soldier in the French army—says he has killed men; for he saw them fall. This fellow has a hateful spirit—hates negroes because, as he says, they are black, and inferior to white men. He hates Christianity, but most curiously believes in religion; declares all religions to be alike, and that all people should be left quietly alone to their own way. He is a great glutton and is the target for the ridicule of nearly all in the saloon, while worse than all, the creature boasts of being a Master Mason! This may account for his hatred to Christianity, and holding all religions equal.

I spoke to him of the error of his negro-inferiority-doctrine, and at the same time admitted that some were doubtless inferior to many whites; but scarcely any whom I had ever known were inferior to him who may be looked upon as a white negro externally, but a Hottentot, all except the skin. This negro-hating Master Mason has shown great timidity on the passage. One day when the ship rolled considerably, while others were playing cards he came to me, and said, "dat ish too bad in such veddor, you should havo prayers now." I said "do your praying in fine weather, it would be mockery to change the programme from gambling to prayer, simply, because the sea is rough."

A terrible calamity befell a young sailor this morning. He dropped from the fore-mast head to the deck. His skull is fractured, and all his left side seems paralyzed. He is quite unconscious, while his moans are dreadful in my hearing as I write. The sailor's life is a hard one indeed, hardly ever do they receive a kind word from an officer; but are bullied around and threatened while doing their duty.

One poor fellow with whom I was conversing on Sabbath last, said he know he was a miserable sinner; he had tried more than once to be religious, but the ill usage he received at sea drove him back again until he thought it no use to try. I urged him to look to Jesus and try again. For,

"In the midnight of their grief,
Jesus doth his mourners cheer;
Lo! he brings you sure relief;
Believe, and feel him near."

8. P. M.—The poor sailor has lingered till now, but his soul has just loosed from its moorings—what manner of man he was the day of judgment will show. Our skeptical passengers are taken aback and seem quite solemn. God grant their solemnity of soul may continue till they seek a Savior.

Nov. 30—Wednesday evening, I am safe in Liverpool. God be praised. I will

"Praise him for all that is past,
And trust him for all that's to come."

—*John Miles in the American Wesleyan.*

Agricultural Secrecy.

Correspondence Baraboo Republic.

Dec. 28, 1870.

Friend Hill: I see by the *Republic* that it is proposed to establish "here as elsewhere" something called a "Grange of the Patrons of Husbandry," a secret society to be devoted to the interests of Agriculture.

I suppose that the great developments made in "geometry and almost every branch of polite learning" which have been made under the patronage of secrecy for some thousands of years have induced Dr. Burnham, with other eminent agriculturalists, to try and see if something cannot be done for farmers by the use of the same means.

Indeed, chemistry, which is a valuable handmaid of agriculture, was for a long time considered as a black art, and its votaries were compelled through priestly prejudices to perform their operations in secret places and by the aid of a midnight lamp. It has escaped into open daylight; but it might be well to take it back into the lodge where Prof. Gates and the Doctor might wring from it more of its reluctant secrets to aid in their great enterprise.

Doubtless the establishment of "granges" through the country, where a few sworn men will meet privately to discuss topics relating to good husbandry, will alarm the Farmer's Club of the American Institute, and induce it to get up a system of grips and winks and thus become a formidable rival. It would be policy to manage the thing quietly until it becomes well established, and secures the confidence of the people.

It is proposed to establish secret modes of communicating advices in respect to the crops in different sections of the country. This would very much relieve the Agricultural Department at Washington, and might even be brought to supersede it entirely; thus saving great expense to the government.

The idea of consigning produce to a warehouse managed on secret principles would not suit me so well. A man might forget his "Open Sesame," or get in the wrong wink when he wanted to draw out the proceeds. The secrets of the thing might become altogether too profound to be satisfactory.

The new proposition does not do away with middle men as I see; though it might substitute such as are extremely thin and shadowy. I would much prefer to deal with tangible flesh and blood in the commission business.

The thing will, no doubt be established and set to work; for there are men everywhere who prefer "darkness to light," for some reason or other; and the thing I had on my mind more particularly was this: that the true date of its organization, 1867, must be preserved. This ought to be done in order to secure justice to the moderns. If it is not, it will not be long before the whole credit of the thing will go back to Solomon, and he already has more credit in the establishment of secret orders than he is entitled to. Please do assist in trying to keep the date. *J. W. Wood.*

The Vindictive Spirit of Masonry.

Freemasonry as an institution is extremely selfish, and in accordance with this character, it is continually breathing out hatred and malice towards those who cross its track. It is an old saying that "What is bred in the bone stays long in the flesh." So this vindictiveness of spirit so much and so strongly inculcated, and in so many ways being continually taught, becomes settled in the mind, taking firm hold of it, so that it will be carried out in acts whenever seemingly there shall be anything inducing to it. We see in fact how it is. The institution in all its teachings creating in its members a heart of spite towards whatever is adverse, breathes right out upon that which tends in the least to create it.

Let it suffice that we now bring forward only two specimens of what is commonly witnessed. A while since mention was made in the CYNOSURE of David Marks, who for a series of years was a prominent preacher of the Free-will Baptist denomination. He in his preaching traveled much as I learn from his autobiography which I had the privilege of reading a few months since. It was when the Morgan affair and murder occured. He was then itinerating in western New York, the spot where was the heart of the fire. He tells us his mind had previously been powerfully inclined towards Masonry; and when the murder took place he believed it was the act of a few deluded, fanatical men, which the organization, the collected fraternity would have nothing to do with, but would utterly disapprove and condemn. What was his astonishment to find that in holding out these views frankly and pleasantly he gave offense; that the brotherhood were displeased. It was a Masonic murder—a deed done in behalf of the institution. So the speaking unfavorably of it brought out the bidden serpent in the breast, showing what a spirit the teaching of the organization had generated there; nothing must be uttered having a hearing against it.

The second instance is that of Governor Slade of Vermont. He informs us in some one of his writings that in connection with the excitement consequent upon the abduction and death of Morgan, he was led to inquire into the nature and character of the order that murdered him; and being unfavorably impressed, he wrote and had some of his views published, meaning no unkindness to any one. There were Masons around him whom he respected; he had no wish to displease them, but only to tell his sober, honest thoughts respecting the institution to which they belonged. They had been friendly, but this unveiled them—the Masonic spirit was aroused; now they hated him, and manifested their spite. Thus it is in all cases. The whole teaching of Masonry is such as tends not to extinguish but rather to nourish the malignant nature within us inherited by the fall. In its lessons of instruction we find no love to enemies, no doing good to them but the very reverse. Its language is hate them, and destroy if you can.

What a contrast is there between this and Christianity. That roots up all malice and unkind feelings, forbidding the exercise of them even to the worst. It too, will hear investigation and is not offended with opposition. It says to those who think there are flaws in it "Speak, bring out your hardest things against it; we will hear, and are prepared to meet in all kindness the heaviest charges. We will take no offense at what you say." This is the spirit of the one institution. What is that of the other we all along have been showing? What a contrast! The two in their dispositions are antipodes. Then in their origin they must, have been from different quarters. The birth of one is divine, its spirit being divine; but the other must have come from an infernal source. The one has its parentage of God, having his nature, but who must be the father of the other?

How distressing the thought of the existence of an institution having the temper of which we speak! Should its existence be tolerated, when it can hear with no opposition, is bitter and vindictive when it meets with it, and breathes destruction to all it looks upon as enemies?

A. J.

Bishop Ken and Nell Gwynn.

Once upon a time King Charles II. proposed to spend a season at Winchester; and his favorite paramour, Nell Gwynn, in order to be near him, took possession of the house of Ken, chaplain to the King, and subsequently Bishop of Bath and Wells. She presumed upon the favor of her guilty lover in so doing, and thought that the chaplain would not dare to object. But she mistook the character, the uncompromising integrity of the man. He was advised to allow her to remain, as it would be well pleasing to the King, but he indignantly replied—"No, not for the King's three kingdoms," and instantly sent a stern message to warn the bold intruder "that no woman living in open defiance of God's law should abide under the shadow of his roof."

How much nobler was this course of the Rev. Mr. Ken than that which is practiced by clergymen of the present day with respect to Masonry! The society of Nell Gwynn was hardly less demoralising to the sovereign of Great Britain than Masonry is. to the community of the United States. It was not morally worse that Nell Gwynn should be sheltered by a clergyman's roof than that Masonry should be admitted into the house of God; and yet, how few clergymen there are, who, like the noble Ken, dare to raise their voice against such infamy?

P.

Knights of Pythias in the Courts.

Chief Justice Scott, of the Circuit Court of Baltimore, has given a decision in the case of the Grand Lodge of the Maryland Knights of Pythias against other parties that had taken steps to form other Grand Lodges. The case concerns secret societies in general. Plaintiffs asked for an injunction to restrain defendants from carrying out their purpose. Judge Scott thus summed up his decision:

"It is true that the Supreme Lodge claims a sort of quasi spiritual jurisdiction over the Maryland lodge, and that such jurisdiction is not denied by complainant, but it is not protended by defendants that the supreme body has any physical force at its command to compel compliance with its decrees, nor does complainant charge any attempt to use physical force. This spiritual jurisdiction is not subject to civil power in Maryland, unless under color of law, good morals are set aside, and action taken in violation of the peace and good order of the State. The infirmity of complainant's case appears upon the face of its bill, and being of the opinion that I have fully stated the matter as it now stands, it is ordered that the bill filed in this case be, and it is hereby, dismissed with costs."

Plaintiffs have taken an appeal.—*Chicago Journal.*

With respect to their oaths, Masons must all in every place, be under the same obligation to each other, or it would introduce endless confusion and uncertainty. Every Mason, of every place, must know that every other Mason, having taken the same degrees, has taken the same oaths that he himself has taken; that he owes the same duties, and can claim the same privileges of any other Mason of the same degree. If this were not so, Masonry would be of no value among strangers. Furthermore, if their obligations were not exactly alike, they would necessarily be betrayed into violating them. If they found that they claimed duties of each other which were not necessarily imposed by the obligations of both, or claimed privileges of each other not conferred by the obligations of both, they would in this way make each other acquainted with their respective obligations which were not alike. Thus each would reveal to the other, secrets which he was sworn to keep.—*President Finney.*

The Christian Cynosure.

CHICAGO, TUESDAY, JANUARY 24, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 68 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

PLYMOUTH MONUMENT AND DR. DEXTER.

OFFICE OF THE PILGRIM MONUMENT,
No. 3, Tremont Row,
BOSTON, Mass., Jan. 4, 1871.

It will be remembered that, last April in the Memorial meeting at Farwell Hall, H. M. Dexter said of the "Pilgrim Monument," "IT IS DEAD AS JULIUS CAESAR," and that on his declaration that the monument was dead, and the Masonic plate was buried in it, or words to that effect, many who were no enemies to the monument, but were unwilling the Masonic date "A. L." with the Masonic insignia, should be in the cavity of the corner-stone of it, voted to table Roy's resolution which asked the Pilgrim Society to "*remove* that obnoxious tablet."

Now I am writing this letter in the office of *Rev. W. H. Harding*, general and financial agent of said monument. He informs me that he yesterday received $100 toward completing said monument; and that he is in constant receipt of funds for that purpose. He moreover says, that on seeing the statement of Dr. Dexter in print, he asked him if he stated that the "Monument was dead as Julius Cæsar," and assured him that if he did make that statement, *he said as true, what he must have known to be false.*

Also, Rev. Mr. Harding further states, that Dr. Dexter sat near the speaker at the late Pilgrims Celebration at Plymouth, while the honorable speaker said—"There are monumental acts as well as monumental edifices, and even when the memorial on yonder hill shall be completely finished, and its finger of faith ever point upward to the skies" etc., etc., he pointed at the site of the monument *right over Dr. Dexter's head.*

But though Dr. Dexter was thus lending the influence of his silent presence to the purpose of completing this monument; and though advised by the agent that the enterprise is not abandoned, and funds are being received all the time to carry it forward, he (Dexter) still leaves his statement standing good at the West, that the monument enterprise is "dead as Julius Cæsar."

I ought to say that the same authority, Rev Mr. Harding, informs me that Dr. Dexter did not object to Freemasons laying the corner-stone of the monument; nor has he ever objected to the Masonic tablet. Mr. Harding assures me that they expect to complete the monument, and have good and rational ground to expect its completion.

Another fact is worth stating here. Dr. Joseph E. Roy presented, and W. W. Patton as chairman of the Committee, reported the resolution asking for a removal of the "obnoxious tablet;" and I never saw or heard of the resolution until thus reported. Yet Mr. Harding assures me that the friends of the monument here were told that I, J Blanchard, offered the said resolution; and he and others were led to suppose that I was hostile to the monument itself, and not solely to the Masonic tablet in its corner-stone.

Dr. Dexter is editor of the *Congregationalist*, and could at any time since April, have informed his western readers that he was mistaken, if he was so, and did not intend for personal reasons, to injure the monument by making public statements which were not true, and using his editorial position to cover up his falsehood!

The readers of the CYNOSURE are requested to read the above with care, and compare it with his attempt to destroy Wheaton College by voting for its rejection by the College Society and compare it also with the attempt of his "Ring" to destroy my Christian standing by their simple bold assertions, while to this day, they dare not, and have not, told the public of one act or word of mine which they say is wrong or untrue. Yours in Christ,

J. BLANCHARD.

GOLD BECOME DIM.

HOCKINUM VILLAGE,
NEAR NORTHAMPTON, Mass.,
January 12, 1871.

To the Rev. R. Ayers, Moderator of the Council at South Hadley, Mass., met Jan. 11th, 1871.

RESPECTED BROTHER:

A Council of Congregational Churches in the heart of New England is always an interesting object. Permit me to give, through the CHRISTIAN CYNOSURE, to Congregationalists East and West, my thoughts and impressions of the one over which you yesterday presided. I take leave to address this letter to you, because I sincerely respect you, and wish to call the attention of yourself and of the brethren of the Council to what I write.

The council itself was interesting and the addresses able; the pastor elect apparently a pious and intellectual man; and, over and above all, the presence of a full house of earnest, intellectual faces, exactly such as one sees at such week-day services nowhere but in New England, made up a whole at which one born among these hills, as I was, might rejoice at beholding.

But the Scribe of your Council, Rev. Geo. E. Fisher, is a Freemason; and is said by a correspondent of the *Northampton Gazette*, to be Master of a lodge. I myself, a few weeks since, heard him lecture above an hour in behalf of Freemasonry, with an unction and earnestness fully equal to what he manifested in his "right-hand of fellowship speech to the new pastor; and he certainly quoted the spurious history of lodge-writers with the same tones and earnestness which I heard in his quotations of the word of God.

This, my dear Brother, simply astounds me. As Rev. Mr. Fisher's Masonic speech was in the same township with your Council; as the *Gazette* only week before last published him as "*Master of Mount Holyoke Lodge*," in which he is administering oaths which your Legislature once forbade by law as "extra-judicial," and so blasphemous—swearing our best young men for life, to "obey the signs, summons and tokens" of Freemasons, no matter how vile, whenever he meets them; and as you all must have been aware of all these facts, I was pained and astonished to see you give a *quasi* endorsement of Freemasonry in his person, by assigning to him one of the most prominent offices in the Council; while he is engaged in practices which, a few years since, would have expelled him from communion in some of the oldest and soundest churches of Massachusetts.

Nor is New England opposition to Freemasonry limited to the time of the Morgan anti-Masonic discussions. I lately asked the venerable Dr. Storrs of Braintree, what were the sentiments of the New England clergy on the subject of the lodge in his youth, which was thirty to forty years before the abduction and murder of Morgan.

Dr. Storrs replied: "*My grandfather Williston used to say, that he considered a Freemason to be hand in-hand with the devil.*"

He gave me no paraphrase of his grandfather's views. I suppose the divine considered the worships of the lodge to be pagan, because Christ is excluded from its creed and its ceremonies, and therefore, like all Gentile rites, it is the worship of evil spirits.

But, whatever the explanation, the *fact* is sufficient. He regarded Masons as "*hand-in-hand with the devil*;" and he further said to me in reply to my question, that such were the common opinions of the clergy of New England in his (*Dr. Storrs'*) youth. The first lodge in New England dates back I think, to 1733; and as Dr. Storrs was born about the year 1780, when Freemasonry must have been slowly struggling up amid Puritan institutions, the clergy of New England were then giving it careful study and attention. In the West, at a latter day, the venerable and learned "Synod of Cincinnati" resolved,

"That membership in a Masonic lodge is inconsistent with a credible profession of the Christian religion." And there is now a "*National Association of Christians opposed to Secret Societies*," representing some half million of Christian people, who believe that Rev. Dr. Quint, chairman of your National Congregational Committee, Grand Chaplain of Masons in Massachusetts and Clerk of your State Association; and, with him, your Scribe of Council, and all their Masonic brethren should be required to cease propagating Freemasonry or to be expelled from the churches of Christ.

This state of things, my dear Brother, surely foretokens trouble for the New England churches. It cannot be that this discussion shall go on in the land and your churches escape it.

A multitude of venerable members of your churches still remember that Morgan was murdered by Masons, and his murderers shielded, caressed, and supported by the lodges. But the present movement is not made in the name of Morgan, but in the name of Christ; and your principles and your very origin commit you to discuss and settle this question.

In 1550, Hooper "scrupled" vestments, which were Quaker simplicity itself compared with Masonic toggery. The Puritans followed Hooper; a "Puritan" party was formed, and New England was the result. They hated "*lordly titles*," and all solemn rites "*not expressly* warranted in the sacred Scriptures;" in short "all commandments of men" such as are the whole staple of the lodge; and every idea, element and principle which composes and makes up the mysteries, and solemn fooleries, and real despotism, taxation, selfishness, swindling and intimidation of the Masonic order.

Allow me, as one who venerates the very ground and graves where your free churches stand, to beg of you to give this great theme your earliest and profoundest attention. Do not repeat the mistake of an age now passed or passing; when the New England ministers shunned a discussion which concerned the masses and left men not professing godliness to dispose of the question of slavery. The lodge is absorbing our young men by thousands, their money by millions, and their time by life-times! If our pulpits fail to teach the people in this great crisis what belongs to "life and godliness," they will surely but gradually sink into popular contempt.

Yours respectfully in Christ, J. B.

SEE SOME that you are not indebted to the CYNOSURE for papers you have not paid for.

A LETTER OF ONE BROTHER TO ANOTHER—ONE BEING A SECEDING AND THE OTHER AN ADHERING MASON.

The latter of these brothers had paid a heavy and unjust demand, rather than risk a case in the civil courts. Whereupon the first demanded, "Why did you fear a judgment against you in a just cause? Were there no Masons in that court? Or was your opponent a mystic brother?" To this the second replied, "I hardly know what to make of your questions. Could you possibly think me so degraded and corrupt as that I would make use of Masonic favors to influence a legal decision? If I thought you in earnest in this I should say what you would not like and I might be sorry for. But I think you must be only bantering and so let it pass."

To this the first brother rejoins as follows:

DEAR BROTHER:

As to my bantering you about Masonry, I was as you seem to guess, partly in fun, and yet at bottom serious. I hesitated after I had written about sending it; but I am glad I did, since now your answer proves you to be not much of a Mason after all, not indeed what I call a "Simon pure" one at all.

You spurn with just indignation the thought of influencing the course of justice by stealthily applied Masonic favoritism. This is well, and so do I. But my wonder is that you do not spurn with the same loathing the whole institution of Freemasonry itself; inasmuch as the securing of a kind of universal monopoly of selfish advantages by the same sly and mean favoritism is precisely what the institution is adapted to, is what it was gotten up and is mainly used for. And if you thus scorn one of the most common applications of Masonry why don't you spew out the whole thing?

Our brother E—— H—— many years ago pursued a poor man who fled from imprisonment for debt into Canada, and there by the aid of Masonic signs and tokens secured the assistance of a Masonic Judge, and a Masonic sheriff, and arrested and imprisoned the poor man; and by legal forms but without color of law, brought him back into the States and cast him into prison, in derogation of the laws and dignity both of the British and of the American governments. He was a "Simon pure" Mason. Masonry with him was "e'en divine."

And this exploit was boasted of as practical proof positive of its superlative value and excellence. You would feel yourself insulted to be thought capable of thus employing Masonry to gain your private ends by evasion or prostitution of law. I am glad you would, but this only proves that you are not fit to be a Mason; that in strict truth you are not one. Can any one doubt that Sickles used Masonry as a means of escaping the legal penalty of the murder of Key? That Cole was acquitted of the murder of Hiscock by the same secret favoritism? And McFarland of the murder of Richardson, and Bailey of the murder of Laird by the same? By these and other like precedents a sort of common law is established to the effect that love and jealousy may seek redress by murder, with impunity! Can any one doubt that Jeff Davis and his compeers were left unwhipped of justice for a million murders by the same use of Masonry? or that they used Masonry in the form of the Golden Circle to compass the murders, or that it is still used under the name of Ku-Klux, to keep up the flow of innocent blood, and to bring on our unpurged land the swift justice of heaven?

Who can wonder that the constant occurence of such strange derelictions and perversions of justice have produced a deep and wide-spread belief that it is hardly possible in the present prevalence of secret orders, that their members can be punished legally for any crime whatever, or that outsiders can have any assurance of legal protection in any of their rights which conflict with these fraternities. You may insist that Masonry as you understand it, and as you practice it, does nothing of all this. I admit your sincerity in this assertion, and at the same time am perfectly confident that Masonry is better adapted to these vile uses than to any other organization, was originally intended for them, and having that adaptation, as human nature is, will be put to such uses, and cannot be rescued from them, and held to those commendable objects for which you value it and which are the only ones openly professed.

The fact is brother, one of us is dreadfully deceived about this institution. It makes a show of goodness, seems an angel of light; you accept the profession and appearance, I scrutinize closely and apply the gospel light to it and discover as I think beyond all peradventure that it is false as false can be; that it is absolutely Satan transformed to an angel of light and nothing else. Its claim of antiquity is acknowledged by the most intelligent Masonic writers to be false. That neither Solomon or St. John ever had anything to do with Freemasonry or anything like it, is absolutely certain. These pretenses are therefore simply lies; and no lie is of the truth. When we find an institution deliberately and persistently putting forth false pretenses we know who is the father of it; and I can show any number of Masonic pretensions just as false as this of antiquity. Its pretense of being honorable, is just as false as that of being ancient; for he that claims anything *falsely* is not *honorable*. Masonic writers are continually urging young Masons to study the profound meaning of their symbols, holding out the idea that herein is wisdom and truth unequaled. False again utterly. A mallet or a square or a compass may be studied till doomsday and no moral truth be evolved, and no spiritual or moral benefit be secured. "Masonry teaches geometry too"—teaches Hebrew as much! It teaches nothing but how to go through a set of senseless and really indecent and degrading mummeries, and to display unmeaning symbols and pomps to the astonishment of the ignorant and the disgust of the wise.

I want nothing but the initiatory performances of the first three degrees to satisfy me that this institution is of base origin, and that its authors had base and sordid aims in its invention. Think of stripping a grave and refined gentleman, hoodwinking and haltering and leading him into an assembly in this indecent plight, as if to the gallows. Think of the effort to frighten him by suggestions of undefined terrors, and while he is pale and trembling, and the brothers merry and tittering, come the solemn words of prayer to God for his protection in his awful perils; or while they affect to be overwhelmed with sorrow on account of his murder, hear them solemnly implore consolation from the stricken mourner's God. Is not this whole scene degrading and insulting to a man of sense and religious refinement? Worse than that, is it not a profane mockery? Is it not even blasphemous? Could such mixing up of solemnity and fun, of indecency and piety, of religion and buffoonery have been devised by any other than low, ruffianly and infidel minds? Are such initiations fit for any but such minds? In my judgment they are not; and to pretend that such initiations are gotten up in the interest of true religion or true virtue is to me a most transparent absurdity.

The obligation or oath, which is the central object of these institutions, throws a still stronger light on their character. The first thing the oath aims to secure is, the profoundest secrecy. This is the first thing in all criminal associations, and is always in itself a suspicious fact. Every one that doeth the truth "cometh to the light, that his deeds may be manifest," and thereby vindicated. Masonry having put upon its dupe a most degrading and vulgar insult, swears him, like any ravisher or highway robber, not to tell what it has done, upon pain of a most barbarous death. Has that a virtuous look? Moreover it swears him to keep the secrets of Masons and Masonry, to obey its laws, usages, summonses and signals, without knowing, or without any possible means of knowing what the character of those secrets, laws, usages etc., may be or imply. Just so tyrants, pirates and thieves bind their associates. Honest freemen never thus supercede conscience, or impose such soul slavery, unless indeed Freemasonry furnishes the exception. But I do not believe Masonry furnishes such exception. For it is clear from the Master's oath, that the secrets he is sworn to keep may relate to a brother's crimes, "murder and treason excepted," or if he has taken the Royal Arch degree, murder and treason *not* excepted. These secrets he swears to keep as inviolate as the criminal himself would keep them. Of course he cannot declare them as a witness in a civil court without violating his Masonic oath, and Masonically forfeiting his life. No criminal association could desire to bind, or could possibly bind its accomplices to co-operate in its crimes more strongly; for Masonry not only seals up the lips of witnesses thus, but binds them to risk their life to rescue an endangered brother when there appears a stronger probability of saving the brother's life than of losing their own. Any criminal Mason may demand this risk of your life and you cannot refuse without forfeiting your life according to your Masonic oath; for there is no exception in your oath on the ground of the character of the brother in danger, or the cause of his danger. And if he gives you the grand hailing sign of distress, and appears to be in distress, you must risk your life for him if there appears more hope of rescuing him than of losing your own life, let his danger arise from whatever cause it may—battle, burglary, rape or what not; you must rescue him even from the hang-man unless your risk would be too great. Is such a covenant with whole classes of men consistent with your freedom and your duty of true allegiance to your country and your God? Is it an obligation fit for any virtuous institution?

That *death* penalty too, repeated over and over in every degree and in every horrid and fiendish form—is that a proper and virtuous thing to be imposed on Christian men whose Master said, "Neither shalt thou swear by thy thy head?" Is it fit for any body but ruffians? Is it not a threat of murder by one party, and and an assent which carries with it the guilt of suicide by the other? Do you say nobody is sworn to execute the threat and it means nothing? But somebody in the higher degrees *is* sworn to execute it. More than that when I heard that William Morgen was abducted and probably murdered, I had not the least doubt that he had been murdered; and I saw nothing in the fact but the natural consequence of Masonic *principles* and Masonic *obligations*, as illustrated in the six lower degrees which I had taken. This compelled me to look into the nature of Freemasonry, and I came to the deliberate, conclusion from which to this day I can I can find no escape, that Freemasonry is an infernal engine of murder, and I could see no possible way of wiping the blood of that murder from my skirts but by forsaking and denouncing the institution. And I firmly believe that every man who intelligently approves and sustains that institution will find that blood on his garments in the day of judgment; and not Morgan's only, but the blood of all the hapless victims which this Moloch has devoured. For Morgan was not the first nor the last victim of Masonic vengeance by many a score—aye, many a thousand. God only knows how many. I feel just as sure that I live myself in constant exposure to such a death, as that I am in danger of suffering by steamboat or rail road accident, when I employ those means of journeying. True I have no painful fear in one case more than in the other. For I feel that I am in God's hand and am "until my work is done, immortal." *You* would not execute that penalty on me, nor would you knowingly give the grip of brotherly recognition to the hand that had been stained with my blood. You, and I hope a great majority of the Masons of to-day, would shudder at the most distant idea of executing the penalty of those oaths. Herein is my safety that so many Masons are so much better than their institution. The lodge has not been able to destroy the character their mothers, who never entered a lodge, gave them Besides Masons have been obliged to disclaim the common-sense and true interpretation of the manifestly bad parts of their obligations; to gloss them over, and explain them away and interpret the evil to mean good, or to mean nothing. They have done this until many of the fraternity really accept these whitewashing glosses as the true interpretations, while the "Simon pures" who hold them as they naturally and properly mean, and use the glossing only to deceive the world and honest Masons as well, are restrained by the fact that Morgan's murder well nigh ruined Masonry; and they shrewdly judge that, in the present state of affairs, there is a greater probability of destroying their own lives and Freemasonry itself by attempting to execute those penalties than of putting out the fire of anti-Masonry with blood. By this bridle in their mouth God protects his witnesses.

And now my brother, why not judge Masonry as you judge other things—by its fruits. It is a convicted liar. It is a convicted murderer. Why will you talk of its good deeds? How many lies must a man tell, how many murders must he commit, to stamp upon him indelibly the character of liar and murderer? I tell you the good works which are done in connection with crime, slyly committed, and adroitly concealed, are bogus. They are not the vestments of the righteous, but the marks of the hypocrite. And I tell you the virtues of Freemasonry are counterfeit; its charity is selfishness; its broad liberality is indifference to truth; its hatred of it is the essence of infidelity; its tender mercy is cruelty; its piety is a mockery; its prayers are an especial abomination. Why look at those prayers. The God that is worshipped in them is not the God of Christianity. How am I justified in saying this? First by the fact that the distinctive names by which the true God has taught us to worship him, are studiously avoided, and names as foreign as those applied to any pagan god are used. Next we are told in their standard works, such as Webb's Monitor for example, that they are framed on the supposition that Masons who may be Jews, Buddhists, deists or worshipers of God under any and every name may be present; and the prayer must contain nothing that would displease any of them (Webb's Monitor, p. 286–7, Morris edition). So you see that theoretically and practically men who reject and spit upon the God of Christianity do worship harmoniously the god of Freemasonry. Of course they are not the same; and do not the scriptures abundantly teach that the God of Christianity is the only true God, and all others are vanity and a lie—are devils? I know that professedly Christian Masons say they worship the same God in the lodge that they do in the church. Might they not with as much reason and consistency go into a mosque or pagoda and unite with the worshipers there and say the same? The Israelites when they worshiped the golden calf said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Those who worshiped in the groves and high places of old, no doubt thought that they worshiped the same God there as was worshiped at Shiloh or Jerusalem. They knew not that they worshiped devils. But *they did*, the Holy Ghost being witness. Take your concordance and trace out the texts under the word "devil," and you will be astonished at the number of confirmation of this assertion. Masonry does not acknowledge that God has come in the flesh, and therefore is not of God. It deigns not to notice the only Mediator between God and man, the only name by which we must be saved, the only door by which we have access to God or heaven.

Leading its members to attempt to come to the Father without Christ, to find some other door, it proves itself to be a thief and a robber. It insults both the Son and the Father that sent Him, and exposes its votaries to the fate of those who of old offered "strange fire." If I did not assuredly believe that the fellowship of such worship is perilous to your soul I would say nothing. But I do believe that the very basis of Masonic worship, that of framing a worship in which all the false religionists on the earth can harmonise, is one of the most subtle and dangerously befuddling schemes that ever were devised. It enthrones every god but Jesus. Oh, how pious and liberal and wisely philosophical it is to be thus fellowship of all that are called God's, scorning all bigotry and honoring all worships impartially. But mind you in so doing it pours scorn and contempt on Christ and his religion for the only claim that gives any value to the gospel is that it is true and every other religion is false.

In meeting all false religionists as on a level with Christians, and making its worship acceptable to all, Masonry attempts to drag down Christianity to a level with all false religions and that is to deny its truth. Do you not see the devil in this? Is there not a leaven of infidelity in this boasted liberality, so concentrated as to be death to the pure, saving faith of Christ in the soul? Masonry mixes the wine of the fornication of all the spiritual harlotry of the world that lieth in wickedness in her chalice, and calls it the most generous liberality; the very soul of peace on earth and good will among men. But it is the treacherous union of all devils harmoniously united to dishonor Christ. Beware, "Ye cannot take the cup of the Lord and the cup of devils." My brother would you lean your head on Jesus bosom and enjoy a settled peace that near approaching death shall not for one moment annoy? Turn then from this undiscriminating fellowship of men that know not God and worship all strange gods, from all earth's delusive substitutes for the Christ of God and his salvation, and from all earth's vanities, and let the language of your heart and of your lips be, "none but Jesus."

Ever and most affectionately,

Your Brother H.

THE ANTI-MASONIC PRESS seems to be continually increasing in strength, both numerically and morally. As will be seen in an advertisement on the third page, Brother Walsh of Newbern, N. C., is about to enter the field editorial again. This will add one more to the number of outspoken anti-Masonic journals. We trust that this new enterprise will meet with the greatest success and will have thousands of patrons. It is a pleasure to learn that the *Bible Banner*, a now religious journal lately noticed in our columns is to be outspoken upon Masonry and the "*worldly-policy religion*" that suffers it to creep into our churches. Read the letter from the editor in the column of correspondence.

We have not recently heard from Bro. J. W. Craft, of Pittsburgh, Pa., whose advertisement of the *United States Artist* may be read in another column, but hope his expectations are being more than realized. Beside the great denominational journals, the *Am. Baptist*, the *Wesleyan*, *Free Methodist*, *Religious Telescope*, *Un. Presbyterian*, *World's Crisis* and others, which will be rewarded of God for their uncompromising opposition to the secret orders, too much praise cannot be given to the few local papers which are outspoken on this subject. Foremost among these is the *Benzonia Citizen*, published in Benzonia, Michigan, under the editorial charge of President J. B. Walker of Grand Traverse College. The readers of the CYNOSURE have frequently read extracts from this ably conducted paper. It deserves and will win a wide circulation. The *Reform Investigator* of Morrison, Ill., a spicy and readable paper, is engaged mainly in opposing the political rings and the various combinations which are hostile to the best interests of our country, and as one of the worst of these deals unsparing blows at Masonry.

Other religious and secular journals publish occasionally, some approving others opposing, but all with an apparent acknowledgement that the subject of organized secrecy is bound to be discussed and is already arraigned before the bar of public opinion.

It will be of interest to the readers of the editorial letter to *Rev. R. Ayers* to learn, that it will probably be published in the *Congregationalist*, of Boston. That a general reading may be secured in Massachusetts a copy has been sent to that journal. Mr. Richardson, the publisher, recently assured President Blanchard of his interest in our work, remarking, "We are in favor of your movement and will aid it. But you must allow us to be judges of when and how much."

CHEAP EDITION of the Broken Seal, a small quantity yet on hand. Price, 50 cts.

SEND FOR BACK NUMBERS OF THE CYNOSURE.

There are two thousand copies of previous issues of the CYNOSURE waiting for some hundred or so friends to send for them. These papers contain some of THE BEST DOCUMENTS EVER WRITTEN ON THE SUBJECT OF SECRECY and should be in circulation. All we ask is the postage. Of the issues since No. 54 some are nearly exhausted and we must charge for these the regular rate of five cents each.

LECTURES.—We have not time to answer personally the many inquiries about lectures, and so must say to all through the columns of the CYNOSURE that until the lecture system is more perfectly organized, it will be far better to apply directly to some of the gentlemen who have already been published in our columns as willing to undertake this work.

For the benefit of the many applicants for lectures, we publish again the names and address of those to whom they can apply.

Rev. J. L. Barlow, Bloomingdale, Ill.; H. A. Fischer, Wheaton College, Wheaton, Ill.; Linus Chittenden Esq., Crystal Lake, Ill. (a seceding Mason); Rev. Lewis Bailey, Winnebago, Ill.; Rev. A. D. Low, Timber Creek, Iowa; Rev. L. N. Stratton, Mexico, N. Y.; Eld. J. R. Baird, Gresoville, Pa. (a seceding Mason).

Rev. W. A. Wallace of Sommerfield, O., has also offered his services to the Executive Committee as an Agent and Lecturer, and may be addressed on the subject.

As mentioned in our last issue, Mr. C. A. Blanchard expects to remain at the East during the winter. His address for the present is Northampton, Mass.

OUR NEW YEAR has been one of hard work, looking after the new subscribers and renewals that have been pouring into the office. Our hearty thanks are due to all, but especially those who in sending their own subscription added a new name or more to our list. The meed of praise is due also to those who looked after their neighbors and attended to their renewals. How many more will respond in the next two weeks?

American Literary Union.

The Secretary of the American Literary Union of Philadelphia, one of the oldest of our literary associations, sends us for publication the following resolutions, adopted at a meeting of that body on Jan. 2, 1871:

Resolved, That the American Literary Union co-operate with other societies in the United States in calling a national convention of literary and scientific associations, to meet in Philadelphia on July 4, 1876, the centennial anniversary of our national independence.

Resolved, That this be a sufficient announcement to all literary and scientific societies in the United States; and those societies desiring to assist and take part in this National Literary Congress are advised to communicate with this organization, through its president, Bushrod W. James, M. D., No. 1821 Green St., Philadelphia, Pa.

The New Year.

The advent of a new year is well calculated to give the CYNOSURE an opportunity for retrospection and forecast to see what it has done in the past, and what it proposes to do in the future.

Can it be possible, some may ask, that a force so feeble as that of a fortnightly paper, should attempt to cope with the great institution of Masonry; to seize its proud and arrogant champions by the throat; to grapple with its lofty, high-titled magnates; to strip its grandeca of their glowing, false colors; to whip its mercenary hucksters in holy things from the temple of liberty, and banish its all-pervading influence from religion and society! What! an institution so "sacred," so "ancient and honorable," so "divine," so "benevolent," so "moral," so "loving and so "charitable,"—so deeply rooted in the hearts and affections of the people, so devoted to peace and brotherly kindness—an institution like this to be upset by a Chicago newspaper!

This is undertaking a great deal certainly, and more perhaps, than the little CYNOSURE can accomplish. But we remember that one single smooth stone out of five (one being quite enough) taken from a clear, pellucid brook, like an apt word from the arsenal of truth, and hurled by a shepherd boy's arm, hit boastful, gigantic pretension right between the eyes, and laid it out straight, while all its adherents took the alarm and ran for dear life.

We expect to meet with *opposition*; we expect to see those who are with us, even our own relatives, rebuke us for the folly of noticing the awful power of the giant evil that we propose to array ourselves against; but so long as there is a reward offered us greater than a king's daughter, the reward of purified religion and liberty, we shall undertake it. We shall dare, in the name of a living God, to encounter an adversary, though of overshadowing magnitude and power, whose deity is made up of gew-gaws, sheepskins, and the dead works of imposition, Pharisaism, and sham.

Let us look into the pretensions of this boastful giant, for a moment. It claims to be very "ancient and honorable;" but did not slavery do the same? In fact, slavery claimed to be much older than Masonry; for while Masonry seldom traces its origin beyond Solomon, slavery, on the other hand, went all the way back to Abraham who, as far as is known, was the first slave-holder. And as to the "honorable"—was there ever such stickling and begging for honor as there was among the lofty, high-toned, chivalry of the slave States? Did not the loftiness of their claims to honor rise the higher in proportion as their slave practices became the lower and more degrading? And was not slavery too, claimed to be a "divine institution," just as Masonry is, by its followers? Did not slavery hold supreme control of the government for half a century, appointing our officers, corrupting our politics, defiling our pulpits, debasing our morals, just as Masonry is doing now? Is not all this so? Has not slavery, the "ancient," the "honorable," the "divine" fallen and utterly perished from amidst its worshipers, and may not Masonry do so too?

There is indeed great reason why we should take heart, and buckle on our armor for renewing the contest. We have upon our side some of the older warriors who were among the first to throw stones at slavery; and they are now leading us on, and pointing out Masonry as slavery's great and chiefest ally. We do not seek the king's armor for the fight; we ask no aid of the government; for alas, the government itself is tied and bound, and its armor blunted and ruined by the adversary against whom we strive. All that we ask, or shall use for weapons shall be the plain simple truth, as smooth and round, yet as hard and penetrating, as the water-worn stone from the brook. God granting, the brazen front of defiant falsehood, shall feel the withering stroke of its unerring force.

Let us remember that Masonry is the champion of hosts of lesser evils, chief among which is Mormonism; and that the stone which hits

the front of the former, will mortally jar through the whole frame of the latter. The slave-power sought to preserve Mormonism; and the tendency of Masonry is to do the same; for of all the Masonic sects, Mormonism is its chiefest as it is its first. Slavery has been crushed and defeated, it is true; but its allies —secret societies such as Masonry, Mormonism, Ku-Kluxism, Knights of the Golden Circle, etc., etc., still remain in threatening array, covering the defeat and preventing a full, complete success for the cause of liberty. The slave-holding, Masonic-rebel chiefs are beginning to take heart; the forces of liberty are scattered over the field, and these allies must be attacked and defeated before their ranks are formed, or the fight of liberty and truth will have proved in vain. If any of our readers doubt this, let them mark well what a correspondent says, writing from Savannah on the 28th day of the last month of the old year. It runs as follows, word for word.

A SIGNIFICANT DISPLAY.

That the memory of the "Confederacy" is still green in the hearts of the people was indicated by some of the proceedings yesterday, St. John's Day, in a Masonic display and the laying of the corner-stone of a new market-house. Under the stone were placed many things that will interest Macauley's New-Zealander as he gropes through the ruins of Savannah, most conspicuous of which were Confederate bonds and notes, and a precious likeness of Jefferson Davis, the idol of traitors.

Rev. S. S. Kennedy vs. Mr. Charles A. Blanchard.

HYPOCRISY UNVEILED.

Jan. 6, 1871.

Editors Cynosure:

I have just received from a friend, through the post office, a copy of a newspaper called the *Tunkhannock Republican*, published in Tunkhannock, Wyoming county, Pennsylvania, and in said paper, dated January 4th, 1871, we find the following, written by the Rev. S. S. KENNEDY, in reference to our noble and self-sacrificing young friend, Mr. CHARLES A. BLANCHARD:

LETTER FROM WAVERLY.

WAVERLY, Pa., Dec. 24, 1870.

MR. EDITOR: "A Sojourner" has misrepresented Waverly in the *Tunkhannock Republican*; please allow a resident a reply.

We are not an illiterate, intemperate inhospitable, and unchristian people, as "Sojourner" would have the public believe us to be. We have a flourishing Lodge of Good Templars, and a large portion of our people signed an open Temperance Pledge a few years ago. Our churches have not been closed against temperance lecturers who come to us accredited as such, as Detwiller, Roberts, Rogers, Chase and others, who have lectured for us can testify; and some of the most effectual blows which the rum power has received among us were dealt by our resident ministers.

The "able and eloquent young temperance lecturer" who spoke from a wagon in our streets on the evening of the 13th instant, could have spoken in the old Presbyterian Church, where he had delivered two lectures against Masonry a few evenings before; but on the above mentioned occasion he and his abettors refused to occupy the house.

The following preamble and resolution, adopted by the Trustees of the Waverly M E Church, Dec. 12, 1870, will give additional light on the subject.

WHEREAS, A certain Mr. Blanchard, anti-Masonic lecturer was expected to lecture on the subject of temperance, in the Waverly Baptist Church, on Saturday evening, Dec. 10, 1870; and

WHEREAS, The authorities of said church in view of the antecedents of said Mr. Blanchard, and for the purpose of avoiding discord among themselves, closed the doors of their church and excluded said lecturer on the above mentioned occasion; and

WHEREAS, We are credibly informed that through the agency of said Blanchard, at an anti-Secret Society Association, recently held at Clifford, resolutions denunciatory of our pastor, Rev. J. C. Eckman, were adopted; and

WHEREAS, An effort is being made to bring said Blanchard into the M. E. Church of Waverly on Tuesday evening, December 13, 1870, for the avowed purpose of lecturing on the subject of temperance; and

WHEREAS, We have reason to believe from the antecedents of said Blanchard that his object is not simply to lecture on the subject of temperance, but to create strife and division among us, as he has done elsewhere; therefore,

Resolved, That we the Trustees of the Waverly M. E. Church deem it inexpedient to allow the said Blanchard to lecture in said Waverly M. E. Church, and that we do hereby order the sexton to securely close the house against him. S. S. K.

Now, we happen to know the itinerant writer of this smart "letter from Waverly." Be is the Rev. S. S. Kennedy, of Waverly, Luzerne county, Pennsylvania.

This Mr. Kennedy is the correspondent, too, who wrote to a Wilkesbarre paper a few days since, that Mr. Charles A. Blanchard "hung around the beach woods like a pigeon."

Kennedy is a worn out preacher an obscure and irregular exhorter, a Bible agent now, and hardly capable of earning a good living at anything. He is little thought of where known. Mr. Charles A. Blanchard is a scholar, a gentleman and a Christian.

Mr. Blanchard never "denounced" the Rev. J. G. Eckman; but mentioned *some facts* about Kennedy, and that's "just where the shoe pinches."

In justice to Mr. Blanchard, please insert once more in the CYNOSURE these few testimonials, so we can order extra copies, and we will mail them to everybody we know in Luzerne county.

CHAS. A. BLANCHARD.

[The following interesting testimony to the labors of our agent, is from the pen of Rev. A. S. Wightman, in the *American Wesleyan*, Aug. 24.—ED]

"Soon after our arrival here, we learned that a young man, son of President Blanchard of Wheaton College, was favoring the people with a series of lectures on the subject of Masonry; and like many others, went to hear. The members of the sworn fraternity of course were considerably nettled; so much so that a certain doctor, resident physician, accused the lecturer of stating falsehoods concerning the age of speculative Masonry, and pledged himself to bring a book the next evening to prove the truth of his accusations. The next evening came and the lecturer repeatedly called for the doctor and his book; but only obtained an assurance that it would be produced.

Next evening came the closing lecture, in which was shown, in a masterly way, that Masonry is a false religion, dangerous to both civil and religious relations. During the lecture the brotherhood swayed and rocked with rage as does the tempest-swept ocean in a hurricane. A certain minister who was counted skillful in insult, and that kind of brainless twaddle in which men of small parts are always accompanied, came from an adjoining village, backed by others of similar stripe, and commenced, in a way more indicative of the boor than of a man of common decency, to interrupt the speaker. Finding young Blanchard coolly intrepid, receiving his vituperous assaults with a moral heroism which won the admiration of all right-minded people, he roared with rage, reminding one of some poor old toothless canine, mad at the thought that his biting days were over.

Seeing that matters were approaching a crisis not desirable in civilized communities, we ventured, although a stranger to both the people and speaker, to advise the quietly bearing the young man through, and then if need be, review his arguments, suggesting that what would not bear sifting must from the nature of things be questionable; after which the speaker, undisturbed, was allowed to proceed to the close.

One thing is certain, Masonry in these parts is being subjected to the ordeal of honest, persevering and able scrutiny, and the people are already appalled at its revolting features. May God bless and protect young Blanchard."

The following is from the *Washington* (*Iowa*) *Press*, whose editor is a Freemason.

BLANCHARD'S EXPOSE OF MASONRY.

On Tuesday evening of last week Charles A. Blanchard, son of Rev. J. Blanchard, President of Wheaton College, Ill., began a series of four lectures on the history, principles, obligations or oaths, and anti-Christian character of Freemasonry. He is the only speaker of sufficient charm to fill so large a hall as Everson's four consecutive nights, who has visited us. Perhaps the curiosity awakened by the promise of exposing certain secrets helped draw the crowd But he is a capital talker, and a reasoner so clear and cogent that if you admit his premises you must generally accept his conclusions, whether you like to or not. He is but twenty-two years old, not yet college-fledged, and is certainly a young man of rare promise. We intended to give a synopsis of his lectures, but have no room this week, at least.

Mr. Chas. A. Blanchard of Ill., has given during the past week, three lectures against Freemasonry. This gentleman is a son of President Blanchard of Wheaton College, Ill., whose discussions of Masonry through the press, and from the platform, have given him a cosmopolitan notoriety. Mr. Blanchard spoke to good audiences and had a very considerate attention. Not all will agree with his propositions, but a few will say that he is not a ready, forcible, and often eloquent debater. He spoke without manuscript, and during the part of one lecture, which we were permitted to hear, he marshalled his points with a logical precision and power which it would try the metal of a valiant opponent to withstand.

—*Ripon* (*Wis.*) *Free Press, Sept.* 29*th.*

Friends in Luzerne county, do you not think that the Rev. S. B. Kennedy is fully answered? More soon. Your friend and new subscriber,

JUBELUM.

C. A Blanchard in Pennsylvania.

The following letter to the Wilkesbarre (Pa.,) *Record of the Times*, relative to the work of our agent, will be read with interest in connection with the preceding article.

WAVERLY, Pa., Dec. 29, 1870.

MR. EDITOR:

Dear Sir—In your issue of December 28th I find an article over the initials S. S. K., which I think should have a passing notice. He says there has been an anti-Masonic raid at this place by a man by the name of Blanchard said to be from Chicago, which has driven a separating wedge through our churches, causing much hard feeling and angry disputes, and goes on to say that before he, Blanchard, left, two of our churches were closed against him. Now, Mr. Editor, in order to disabuse the minds of your numerous readers, the above needs explanation.

Mr. Blanchard came to our town to deliver a series of lectures against secret societies in general, but principally against Masonry. A great majority of those who came out to hear him, came out of curiosity to hear what he could say on the subject. He treated the subject with so much candor and Christian feeling that those who heard him first were anxious to hear him through, his audience becoming larger every evening. Two of the lectures were delivered in the Baptist Church and two in the building formerly the Presbyterian Church. Not a word was uttered that should wound the feelings of any one, be they a member of secret society or not. Most of those who heard him acknowledge him to be one of finest lecturers ever heard in this section of the country. At the close of his series of lectures a few friends, zealous in the cause of temperance, invited him to deliver a lecture on that subject. Mr. Blanchard reluctantly consented. Now, here is the point I wish to explain. I wish your readers to understand that the churches were closed against a *temperance lecture*. *Equal Rights.*

Seword on Secret Societies.

[The following article was published in the CYNOSURE about a year ago. We reprint it by request.]

Wm. H. Seward, as many of our readers will remember, was once the leading Statesman of America in advocacy of the principles of liberty and enlightened national policy. None in those days were abler or sounder in their public utterances. We give an extract from a manly speech of his, delivered in the United States Senate in the year 1855. It was provoked by the Know Nothing folly. It is worthy of being placed among the imperishable records of our nation:

"I belong to one voluntary association of men, which has to do with spiritual affairs It is the Christian Church—that branch of it, all imperfect though I think it is, which, according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder, to come in and partake of the privileges with which He invested it, and of the blessings which He promises I belong to one temporal society of men, and that is the political party which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad daylight, and it invites all citizens and all men who become subjects of the power of this Government, of whatever clime or race or color they may be, to enter into its ranks, to participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature. These two associations, the one spiritual and the other temporal, are the only voluntary associations to which, I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong. Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, sir. I knew quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

Letter from Pennsylvania--Elder Baird at Work.

PHOENIXVILLE, Pa., Dec. 19, 1870.

Rev. J. R. Baird delivered a course of lectures on Freemasonry in this place on the 21st, 23d, and 24th of December, with powerful effect. He was to speak on the 22d, but owing to some misunderstanding, the hall was engaged to other parties. We think this had the effect of helping rather than injuring our meetings. Mr. Baird dealt heavy blows on the fraternity, and completely bore down all opposition. The Masons stared on him with astonishment It was all new to them, at least in so public a place. The lecturer stood square to his work, and applied blow after blow with irresistible force. His first lecture was on the (so-called) antiquity of Freemasonry; the second on the claims of being a twin-sister to Christianity; the third proved Freemasonry to be the head of all subordinate lodges of secrecy of other names.

At the close of the last lecture the Masons, filled with indignation, tried to form themselves into an opposition, by organizing a meeting. They thought the tide was all flowing one way, and something must be done to counteract it. They called for one John Roberts, to take the chair, when Mr. Baird helped them to be quiet by saying, "I should like to know what all this means. We are not through yet with our meeting. We have rented the building, and would like to finish and then go home; but if the Masons will appoint an evening, I will be in town and discuss the subject with them, if they will tell me what part of Masonry can bear discussion. They then cooled down, and watched him move across the room with as much astonishment as if he had been one of the Pyramids of Egypt. They did not appoint any evening to discuss the subject with him; but dispersed contradicting and blaspheming.

Those lectures have created an inquiry on the subject, I assure you. A young man came down to my house soon after to borrow some reading matter on this topic, and I lent him Mr. Stearns' book. During Monday, I called in at the watchmaker's, and a man whom I did not know, assailed me furiously about Mr. Baird and his lectures. He denied that Mr. Baird had ever been a Mason, and snapped his knuckles with great force on the edge of the show case. I said I supposed about the only way for him was, to deny the testimony given. I, walking up street, met Mr. Baird, and invited him to the shop where this man was, talk a little to him. I introduced Mr. Baird and you would have smiled to have heard the dialogue which took place. I must try and sketch it.

Mr. R—Are you a Freemason?

Mr. B—Try me.

Mr. R—Are you a Freemason?

Mr. B—Try me.

Mr. R—Take him to Ike Clagg's store (he being a Mason, R. wished to test him there.)

I objected to that and said, "I wish the conversation to proceed here.

Mr. R—Where was you made a Mason?

Mr. B—In a well constituted lodge of such, I answer in Masonic language.

Mr. R—(In a loud shrill tone) Yes; but where?

Mr. B—In a well constituted lodge of such.

Mr. R—You never was made a Mason.

Mr. B—That is your opinion. What is your name?

Mr. R—None of your business

Mr. Baird—What is your name?

My name is Royer. I am editor of a paper, and a Mason, and I shall expose you to the public. You are a liar and a perjured man, what you are doing will increase the number of the lodge.

Mr. B—This is strange treatment then to bestow upon a revivalist, to call him a bad man, liar, and I know not what. What must we think of a church who can receive the labors of a brother in the ministry, and he be the instrument of numbers being added to that church, and then turn round and call him hard names.

Mr. R., getting angry to all appearance, used profane language.

Mr. B—Now come, you must not swear. You are becoming angry. I cannot talk to you now. I see the flash in your eye. Born the dialogue ended. Mr. Baird would not say to him "In Canada," but he said, "I have answered you Masonically," and away he went. Mr. Baird knocks the props completely from under Freemasonry. On Sunday evening, Rev. Mr. Porter gave up his pulpit to Mr. Baird who peached an excellent discourse from St. John I: 14. A Committee waited upon the pastor of the church to caution him about admitting such a man into his pulpit. However, all went well, I hope, and good was done. Mr. Baird kindly consented before preaching, not to say any thing touching upon secret societies. Some of our intelligent men contributed liberally to defray the expenses of the lectures, and we shall live in hope that Brother Baird may live to visit us again. WM. BANKS.

Sacred Influences.

Editor of the Cynosure:

Happening into a hotel the other day, my attention was arrested by a remarkable picture. It was Masonic; and as my eye has become thoroughly educated to the beauties of Masonic fine art, I gave the picture a moment's admiration.

It was a picture of Washington, the father of his country, arrayed, as I venture to say he himself was never arrayed, in all the toggery of modern craft, and seeming to look as proud of his finery as Schuyler Colfax, Vice President of the United States, is of that Oddfellows epaulette which nearly covers his coat.

Of course, thought I, they do things in this hotel "on the square," that is, on the sly; and accordingly, in the room below liquor was sold, in opposition to the laws of the State.

This reminds me of the use that is made in some countries of the supposed image of the Virgin Mary. It is to throw a sacred influence over the precincts of a female secret society, or in other words, over the rooms of the pious inmates of a bawdy house.

Masonry is thought to be a great deal better than religion by some of its disciples; for whoever gives a cup of grog to a Mason, in the name of Masonry, is sure to receive a Mason's reward, in spite of the laws, or of suffering widows and orphans. S. A. C.

Peace Petition.

The following petition is being circulated for signatures:

PETITION.

To the Senate and House of Representatives of the United States in Congress assembled:

The undersigned, Citizens of the United States, respectfully petition your Honorable Bodies.

1st. To discourage all measures tending to involve our nation with a war with England on account of questions pending.

2d. To encourage by every suitable method, and especially by example, the reduction of standing armies, which so greatly increase the burden of taxation and the danger of war.

3d. To favor a provision in all treaties for arbitration, in case of any question which the contracting parties can not amicably adjust.

4th. To take measures for securing an early proposition from our Government to others, to unite in the establishment of some general system, such as a *Congress or Court of Nations*, for the settlement of international disputes without a resort to the sword. 1871.

Names | Post offices | States.

Much surprise and criticism in England has resulted from a note by Premier Gladstone announcing that the government has taken care to make provision necessary for the protection of the Pope, the adequate support of his dignity and personal freedom, and the independence of his spiritual functions. The object of this declaration is thought to be the conciliation of Ireland, where rumors of impending difficulties with this country cause much alarm.

spondence.

From the Editor of the "Bible Banner."

ROCHESTER, N. Y., Dec. 29, 1870.

B. L. KELLOGG:

Dear Brother—I send you the first number of *The Bible Banner* which is designed to be a radical exponent of Bible doctrine, experience, and practice. * * *

I think it will afford you some food for thought, even though you may not endorse every sentiment. I am thoroughly committed against all secret societies. I write, preach, and pray against the whole round of abominations that are so commonly hitched on to a worldly policy religion. May God nerve your arm for the mighty conflict. I shall have the chief responsibility in editing the *Banner*, and design to show my colors ere long on the secret society question. Yours for a heaven-born Christianity, A. A. PHELPS.

Incidents and Personal Reminiscences.

KEOSAUQUA, Iowa.

Editors Cynosure:

I will give you a statement of a warrant which was directed to the undersigned from Kansas, while living in Barton county, Mo., and acting as sheriff of said county.

Said warrant was against a Mr. Baker for stealing horses in Kansas. Judge G. E. Ward was post-master at the time, and before I had opened the envelope containing the warrant, the Judge called me behind his store and remarked that he understood that I had a warrant against Baker, and advised me not to serve it; stating at the same time that he believed Baker was guilty. I remarked to the Judge that I felt bound to perform my duty as an officer of the law, and that I intended starting for Baker's neighborhood the next morning—the distance was seventeen miles. This conversation took place in the evening. I started very early next morning, and on my arrival, found Judge Ward's son at Mr. Baker's, and Baker missing. I was informed that the Judge and Baker were Masons The above transaction took place in 1857 or 1858.

Query, how did the Judge know that I held a warrant? Yours truly,

A. BENRY.

Testimonials.

Editor Cynosure:

Every paper I get seems to grow better To a man almost seventy-eight years old it is an encouragement too, that this cause is committed to those who are able to inform the ignorant of the principles of the wicked secret societies.

But you are only the instrument in the Master's hand of destroying these merciless assemblies, and the Lord being in the hearts of his children and causing them to work for him he will surely accomplish what he has in this way undertaken, for I never knew one of his promises to fail. He tells us when he begins a good work, he will carry it on till the day of Jesus Christ, and I feel just as sure of its accomplishment as if it was already performed.

JAMES ANDRUSS.

The paper first issued after the Syracuse Convention is highly prized and gives fresh courage to the friends of our heaven-born enterprise. A great many have had their fears that we would have to back down and give up the contest. One good old brother some years ago asked me if I really thought it would go, I replied that it would unless we were a doomed people, or that God had abdicated his throne and made it over to satan. In my opinion it never would be done as long as there was such a host "coming up to the help of the Lord against the mighty." Our cause is gaining slowly but surely throughout the country, notwithstanding the sneers and threats from every quarter. It is death or worse to us to recede while it is life and peace to succeed, as we certainly must.

JOS. B. NESSEL.

GOODRICH MICH., Dec., 1870.

I am still receiving the CHRISTIAN CYNOSURE; and if my judgment be correct, it is one of the best religious journals, if not *the best*, that is published in the land. I read its contents with avidity and heartily pray that the great cause it advocates may run and be glorified, in the downfall of all secret combinations of wicked men and demons. Since I espoused the anti-secret cause last spring, I have been trying to do all I can to root out the great evil from the churches of our dear Lord. I have already (in June last) stood up before an able body of ministers and laymen, some of whom were Masons, and denounced the craft as an abomination, not to be tolerated in the churches of Christ; and at the same time, presented the following resolution:

"*Resolved*, That this conference *advise* their brethren everywhere, to abstain from secret societies, and especially from Masonry." After a sharp contest, the vote was put, and thank God, there were *three* of us who had courage to raise the hand for God and the truth. Since that I have had the audacity, or courage, to confront a certain religious editor in Dayton, O. who openly advocated secret societies in his journal. He admitted *one* article from my pen in his journal and then came down upon me; but in my opinion this is not the end of the controversy. I may yet send you the said article for publication in the CYNOSURE. I find the work is accumulating on every hand; but I trust I shall have life and strength to bear some little part in the great work.

Yours respectfully,

A. OLDFIELD.

Receipts for the Cynosure from Dec. 24, 1870 to Jan. 10, 1871.

M. E. Fisk and T. B. McCormick, 25 cts each; M. G. Kite, 80 cts; Noah Foltz, Isaac Stearns, Wm. Atcheson, James Hart, L. Fletcher, R. Butler and J. Pardee 50 cts each; N. Hooker, John McMillen, John Moore, Chas. Wilson, 60 cts. each.

G. N. LeFevre, D. Shuck, C. Bender, A. H. Cady, A. Sawyer, D. Baker, Orin Sholes, Peter Howe, Oliver Katz, Jacob Molts, L. N. Stratton, M. Lipsett, Rev. A Potter, Geo. Abbott, Eli Tapley, Solomon Bigham, S. P. Miller, J. P. Logan, Isaac Jackson, W. W. Richardson, Wm Stephens, Danl. Leggett, J. F. Pinnell, Rev. D. Tefft, S. B. Ervin, Albert Holt, Geo. Cobb, H. George, H O. Howord, D. M. Ettinger, A. C. Rideout, Calvin Croffut, Wm. R. Bancroft, S. E. Darr, C. D. Bradley, Joel Earl, John Gault, Wales S. Porter, James Baird, "Box 207," J. C. Wadleigh, P. G. Norwood, W. T. Moffet, Alvin Acker, Wm. Emmet Kirby, E. H. Boehme, C. Hagerty, Wm. Lewis, Sylvester Sexton, Rev John Glen, C. F. A. Gantzchow, James Haire, Mrs. C. Long. Wm. Farnum, Gerritt D. Young, M. C. Streeter, Thos. Cole. Saml. Love, C. A. Turner, A. Falkner, Saml. Rinehart, J. U. Robinson, B. Sandford, R. Powers, Sylvester White, Hosea Bacon, Biddin Arthurs, John G. West, $1,00 each.

Rufus Stratton and T. G. Whiskard, $1,20 each; C. Quick and J. Young, $1,25 each; Rev. F. Bascom, $1,28; H. J. Franklin, $1,30 John R. Durkee, B Hackney, Calvin Spencer, $1,40 each; Isaac N. Beebe, A. Showalter, $1,50 each.

John Master, C. Brigham, Mrs. P. Bruce, Rev. D. S. Caldwell, A. R. McDonald, H. Hodgens, G Kellogg, John Berry, Edwards Craeston, Jos. McKee, Mrs. T. Baker, Lewis Gilfett, Walter A. Sellew, Jacob Burton, Wm. Banks, Rev. J. M. Poulton, Eliza Bradbery, L. R. McMillan, L. B. Lathrop, E. D. Olmstead, H. G. Calderwood, Rev. A J. Thompson, John Dean, Marquis Woodward, $2,00 each; J. F. Sloound, and "Anti-Secrecy," $2,50 each; A. C. Staples, D. F. Nichols, Ira C. Lynn, Mrs. L. C. Andrews, T. Budson, M. R. Britten, Josiah Divoll, Geo. Frend, $3,00 each.

R. George, J. T. Carson, R. E Adams, S Hale, Nicholas Lowe, C. G. Adams, $4,00 each; Gen. Bronkaw, $4,50; F. French, Harrison Halbort, Alex. Harverfield, R. Donning, $5,00 each; J. M Leighton, A. N. Allen, Chas R. Wilson, $6,00 each; L J. Donaldson, L. Ketebum, $7,00 each.

Arrears, $2,57; extra papers, 40 cts

DONATIONS.—A N. Allen and Mrs. C. Long, 50 cts. each; Calvin Croffut, 75 cts; Newman Campbell, 85 cts; Peter Howe, $1,00; John Berry, 1,30; Wethersfield Cong. Ch., $1,35; M. R. Britten, $2,00; Rev. Mr. Leuty, $10,00.

THE FAMILY.

To Thee.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In thy once opened fount.
I bring them, Savior, all to Thee;
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Savior, now to thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all for me.
O loving Savior, now to thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Savior, all to thee.

My joys to Thee I bring,
The joys Thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them Savior, all to thee,
Who hast procured them all for me.

My life I bring to Thee,
I would not be my own;
O Savior, let me be
Thine ever, thine alone!
My heart, my life, my all I bring
To Thee, my Savior and my King.

—*Selected.*

Anecdote of Family Worship.

A pious tradesman relates the following instructive circumstance respecting himself:

"When I first began business for myself I was determined, through grace, to be strictly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of family worship. Morning and evening every member of my family was ordered to be present, nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and nether springs followed me, health and happiness attended my family, and prosperity my business. At length such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interest prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after it was deemed advisable for the more eager prosecution of our business, to make the prayer with my wife when we arose in the morning suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospects of an increasing family, appeared so imperious and commanding that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family prayer. Not doubting that I continued worship, his letter was chiefly on that subject, it was couched in the most affectionate and respectful terms, but judge of my surprise and confusion when I read these words: 'Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. Oh sir! Eternity will be too short to praise my God for what I learned there. It was there that I first beheld my lost and wretched state as a sinner. It was there I first knew the way of salvation, and there that I first experienced the preciousness of 'Christ in me the hope of glory.' Oh sir! Permit me to say, never, never neglect those precious engagements. You have got a family and more apprentices; May your house be the birthplace of their souls.' I could read no farther, every line flashed condemnation in my face. I trembled. I shuddered. I was alarmed at the blood of my children and apprentices, that I apprehended were soon to be demanded at my soul-murdering hands.

Bathed in tears I fled for refuge in secret. I spread the letter before God. I agonized in prayer. Light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained. I went to my family, presented them before the Lord, and from that day to the present I have been, and am determined, through grace, that whenever business becomes so large as to intrude on family prayers I will give up the superfluous part of my business and retain my devotion. Better to loose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul."—*Free Methodist.*

A Drunkard's Speech.

"Mr. President and friends; [Pause.] You are surprised to see me." [Long pause.] He was not much embarrassed, in fact, he rather felt that he was at home. "I am very sorry that my life has been a career of untrammeled and unrestrained dissipation that my being here should cause you surprise, you would not be so surprised, would you, if you had met with me a little jolly—a little obfusticated, a little under the influence of the ardent.—'Hic—hic—scat hooray, boys.' You laugh—and I made you laugh—but my friends I tell you if ever there was a heavy-hearted man that man has been the one who is now speaking to you, during the past two weeks. I have drank no spirits in that time and my brain was never so clear before, and I have thought and thought until I am almost crazy. I have been a sober man, and in soberness have been taking a retrospective glance at the years I have wasted, the suffering I have caused, the injury I have done myself and others. It makes me feel low down and mean. But the suffering has not all been crowded into the last two weeks. All through my drunkard's life, there were spells when I hated myself—when I abhorred the life I was leading, and was tempted to snap the thread that held me here in this world.

Coming out of a drunk, aching in body and limb, my skin hot, my brain muddled, my money gone, my clothes torn and filthy! Oh, how I have prayed that God would help me to be more of a man, and how I cursed those who had taken advantage of my weakness and presented the cup to my lips."

Now he shouted.

"Beware, my friends, young men and young women! The black devil is in the glass and he wears the disguise of an angel. If he tempt you once, he'll tempt you twice, and he'll destroy you. He wants no small triumph; he is not content with throwing you—he will ruin, he will blast forever and forever. Rise up in your might. Assert your manhood. Meet him—face him—defy him. Grapple with him and the spirit of good will enable you to conquer."

Very low and soft again:

"Girls don't you marry a drinking boy. My wife will tell you the same thing. She knows—she knows. Boys you find out what these girls' habits are before you go a sparkin.' Take a clean wife—a pure wife—have nothing to do with the spurious article. Children come to me to get your sugar-plums, or help yourselves at the sugar bowl. Never dare to look at what is in the bottom of the glass. You fathers and mothers, do you see that they never get at it. It was the liquor steeped in sugar that made me a drunkard, and when your child fingers in the glass for that sweet morsel the devil is throwing his first cord around him, and after that he'll rarely escape his clutches.

Christian Republic.

"Gates Ajar."

This book we suppose has done about as much mischief as it will be likely to do. By aid of some of our Congregational newspapers, the mischief has been wide-spread, and the moral poison of the volume has been commended to the heart and conscience of many readers. We are sure that if the book has been published at the West; or if it had originated somewhere else than at Andover, it would have been looked upon as the visions of some dreaming Swedenborgian. There is a class of people, getting to be numerous among the Literati of New England, who are cultivated into a state of mind out of sympathy with normal humanity and New Testament Christianity. Their minds are brilliant, rapid, and ideal—something like gas in comparison with the substantial atmosphere. Such minds, united with a nervous temperament, naturally produce such views of religion as that contained in this book of Miss Phelps. And perhaps narcotic influences inherited from the depraved habits of cultured ancestors, may have induced the mental proclivity which characterizes this volume.

There are those who think old and richly endowed theological institutions, such as Andover, tend to produce forms without faith—to debilitate both physical and mental stamina, and to produce a degenerate, if not a spurious Christianity. Is "Gates Ajar" an evidence of this?

The young man who is called Roy in this volume was patriotic and respectable; but he was not the religious man delineated in the letter that professes to give his experience. He had never united himself with the evangelical Christian communion, and there is no reason to believe that, had he lived, he ever would have done so.

The author of "Gates Ajar" is the daughter of one of the Andover Professors; and the members and deacons and doctors of the Congregational Churches whom she caricatures, and at whom she sneers, are just such people as were her own ancestors, and who are the material—the honest Christian laborers—of whom the churches around Andover and elsewhere are mostly composed.

The book makes Mr. Thompson, or Roy, the central object of Mary, Miss Phelps' supreme love; and God is loved because he will allow Roy to love her and be near her as her guardian angel.

With regard to heaven, which she looks upon with aversion and dread, as it is preached in New England pulpits, she frankly adopts as her own a passage from a German poet:—

"To be with Thompson, that's my heaven,
Without him, that's my hell."

She speaks of God as dealing bitterly with her in the death of her lover, and is unreconciled to his providence and his character, till her aunt reveals to her a character for God to which she is reconciled, and a heaven to which she would like to go. These are really more unlike the character of God and heaven as taught by Jesus of Nazareth, than are the teachings of the Mormons on the same subject.

There is a vice in the book which the author must have understood. She writes of tall white angels standing and singing perpetually—of harps, and other symbols of the Apocalypse. These she assumes literally as the faith of Christians, and argues an inconsistency in supposing there are not pianos and other earthly physical enjoyments in heaven. If the idea she gives of the teachings of the preachers and the faith of the people about Andover are true, we think the Congregationalists in New England ought to dissolve their churches and unite with some other denomination.

Rev. Dr. Bland is a cold, formal, stiff preacher, that she dissuades her aunt from hearing, because they will hear "nothing new." And the sermon is such an one that she would have been desperate if her aunt had not quieted her asperity by destroying the effects of the sermon. The sermon was on heaven. It was chilling and revolting; but subsequently her aunt sets the Andover doctor right, in a measure, on the subject of heaven.

The deacon in the church of which she is a member is sneered at by this Andover lady, with quite an aristocratic contempt—a contempt that must be rather awakening to some of the good men who contribute to the funds which have raised her to such an envious elevation. The deacon of her church is spoken of as having "big, dingy thumbs," and "great brown fingers," and his working dress, (common to all New England laborers) his position and his words, are ridiculed, as though Jesus of Nazareth was not a carpenter's son, and his associates the working men of Gallilee; whose fingers and hands were, no doubt, such as Miss Phelps speaks of with such contempt. *Away with such New England degeneracy*; and if the ring of the preachers and newspapers which sustain such things is to be widened so as to include the West, then let us pray for deliverance *by a radical reform in Seminaries, preachers, and papers.*

Her aunt is represented as the widow of a deceased Congregational minister, on a visit to her niece. The members of the church in the village call on her. At these she sneers as "Homer aristocracy!"—one of them being designated contemptuously as "the butcher's wife." This daughter of Andover would be received with strange emotions, as a Christian worker among her neighbors! Would the "Homer aristocracy" be edified by her prayers? Will not her very presence inspire devotion in the minds of the "Homer aristocracy?"

But she is reconciled to the God her aunt reveals to her, and although six years a member of a Congregational church, she confesses she had not known truly of God before, and the heaven of her new divinity just suits her. In the new heaven and new earth which she sees through the "Gates Ajar," she is to enjoy herself "hoping, planning, singing, reading, and laughing" with Mr. Thompson just as she did here. She is to have secrets and secret meetings, and Roy is to have a physical body, and she is to "clasp his hand," and feel his kiss on her lips. In this world she hears Roy's voice (not God's) in nature—in the sunshine and in the flowers;—and she loves her god because he permits all this.

The book closes with the decease of her angelic aunt, whose husband, John, had deceased before her. In dying, her mind is engaged with memorials of her husband; and her last words in beatific vision are, "John—why, John!" This is a lenient sketch of some of the irreligious points of this book.—*Benzonia Citizen.*

Sweet Intimacy with Jesus.

It is recorded of Bengel, that he was much given to intercessory prayer, and that he had power with God, and prevailed. One who was anxious to find out his secret, watched him unobserved, in his hours of retirement. "Now," said he, "I shall hear Bengel pray." The aged saint sat long before his open Bible, and while perusing its sacred pages, and while comparing Scripture with Scripture, the hour of midnight sounded. Nature seemed at length exhausted. He folded his arms over the open Word, and looking up, gave utterance to these words—"Lord Jesus, thou knowest me, we are on the same old terms." A few moments more, and Bengel's weary frame was resting in a sweet slumber.

Singing and Success.

A writer in the Cincinnati *Herald and Presbyter* was present at the recent Methodist State Convention. Speaking of the singing of the Convention, he makes the following comments:

"We are very confident, from a long personal observation of the progress and prosperity of the Methodist Episcopal Church in the West, that these have been largely owing to their earnest congregational singing. In most of these meetings, where we have been present, the singing was the service of the whole congregation, and as Mr. Wesley said of one of his meetings, 'The people sang lustily.' When the hymns were not familiar to the people the stanzas were given out by the preacher, and when this was done, the hymns were such as were well known to all.

"Why is it that while the Methodists have become the leading evangelical body in this country, the Friends who have an earlier and better planting, have almost dwindled into non-existence, unless it be that one has made church music a specialty, while the other has eschewed it?

"I'll Take What Father Takes."

"What will you take to drink?" asked a waiter of a young lad, who, for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position fell upon him. And the father shuddered as the history of several young men, once as promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he will not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.—*Exchange.*

What are They After.

What laudable, honest-purpose have Masons before them as the original object of their foundation, as their stimulus to activity and solace in labor? Is it the promotion of temperance, the dispensation, through schools, of the light of science? Do they propose to instruct the ignorant, to reform the erring or console the afflicted; or in any other way do they endeavor to do adequate good, that is good equal to the time and money expended, and the attention given by Masons to their lodges; for evidently these are very great; it costs Masons much in time, money and attention to maintain their institution; and as every man is absolutely dependent for life and all its blessings and means of doing good, a sense of accountability should attend every one in all the affairs of life and have a controlling influence over him in the use of his time and means and any capability to do good entrusted to him; but Freemasons, as is manifest, are influenced by no sense of accountability.

And it is well understood that Masonry is but a machine in the hands of designing men of the order, who control and run it for the accomplishment of their own selfish wicked purpose. Hundreds of Masons who occupy a "bad eminence" in the society live in ease and affluence on the means which they draw from the ignorant and unsuspecting herd over whom they rule.

Such is Freemasonry, an institution without correct principles or any Christian purpose. Opening a sanctuary into which the evil may retire and feel secure from the proscription to which their crimes justly expose them.—*Watt's Tracts on Freemasonry.*

Masonic Audacity Again.

Whenever the lodges gather enough of men, that they feel their power, they begin to show the cloven foot. We learn that another minister of this Conference [Grand Traverse] who had said nothing publicly on the subject of masonry, was spoken to by a Mason who owned the tenement where he preached as a missionary. In the conversation, the Mason suggested some things disparaging Mr. Finney's motives in revealing and renouncing Masonry. The minister, we are informed, acted like a true man, and would not assent to the statement of the Mason. He said he knew Mr. Finney, and had confidence in the man and his motives. Other things were said, but this was the burden of the conversation. Upon this expression of opinion, the Mason refused to let the minister preach again in the tenement he had used. Another house was opened, and the services are continued. Shall such an order be tolerated?—*Benzonia Citizen.*

Short Sermons—No. 9.

Our text is from the Gospel of St. Mark, eighth chapter, eleventh, twelfth and thirteenth verses.

"And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

And he left them, and entering into a ship again, departed to the other side."

Our modern Pharisees, the Masons, have a great and particular regard for signs. Like the Romanists, they attach more importance to signs, than they usually do to the things signified. Thus, they use the square and compass as the sign of their being disposed to do things "on the square," as they say; but far from being fair and square in their dealings, they are, in fact, as a body of men, the greatest prevaricators, equivicators, and double dealers with which society is affected. Their sign amounts to nothing but a bandy means for deception and fraud: it is as likely to be exhibited by the knave, the gambler, the cut-purse, as by any body else. The honest man has no occasion for holding out such a sign; he is in favor of letting his actions speak for themselves.

But what is particularly remarkable in our text is, that the incident which it relates occurred immediately after the Savior had performed the miracle of feeding some four thousand persons in the wilderness on seven loaves of bread. Yet notwithstanding this extraordinary proof of heaven-favored power, and others of similar character, being repeated probably every day, the Pharisees called for a sign from heaven! They were so much addicted to the use of *signs* as the evidence of *things* that they could not conceive of miraculous power, unless manifested by a sign suited to their own narrow comprehension.

The same spirit is displayed by our Masons; they naturally look for a Masonic sign as the evidence of a man's claim to their respect and consideration. If a man's shirt bosom is decorated with the square and compass, or winged hour glass; or if while passing along the street he thrusts his thumb up towards his chin, signifying that he is a Knight Templar, then indeed, he is accepted as a rightful and true member of the lodge here below, and the inheritor of the "Great Celestial Lodge" above; and therefore an inevitable possessor of the kingdom of heaven, an inheritance which the Pharisees were not willing to allow to the Savior, unless he gave them the true Pharisaical grip.

And this spirit permeates Masonry throughout. It is a necessity of its vile, miserable character. No Mason can ever have that regard for a worthy man, however worthy he may be, that he can for the member of the lodge, who is linked to him by bonds of common shame, disgrace and connivance. He feels much safer in giving his vote for a fellow Mason, for a man who has prostituted his manhood by secret oaths, and is not likely therefore to be lifted up by pride and arrogance, than he would for one whose uprightness and integrity are a standing rebuke against the meanness of the lodge. The Mason naturally wants a sign, that the man for whom he votes is one who will not go far beyond the scope and capacities of a lodge of ignorant and vicious men of low and depraved tastes; and unless he has this sign of a candidate's fitness for office, he will hardly be likely to vote for him.

The Pharisees wanted the Savior to give them a sign suited to Pharisaical measurement and comprehension, which was utterly impossible, even to God himself; for there are some things which even God cannot do, but which Pharisees might easily and naturally do, one of which is to lie.

In reply to this request of the Pharisees, who had been made brazen by their own iniquity, the Savior "sighed deeply in his spirit." After all the wonders that he had performed, to be still called on for more wonders, evinced a degree of hardness and obduracy, a simplicity of depraved nature, an unconsciousness of the callous heart, which could only be replied to by an equal simplicity of patience, grief, and long suffering. The Savior simply declined to give the sign called for, and left the questioners to their own moral responsibility. He put a lake of pure water between himself and their own turbid doctrines, so that they might wash themselves clean if they would.

In conclusion let us refer to the fact, how often it is, in our free, Christian country, that men who are not Masons, but who are candidates for office, are called on for a sign—for a sign of subserviency to low, tricky, pharisaical, Masonic cunning and depravity! How often are such men thus tempted, and how often do they give way, and yield the sign that is called for, instead of remaining true to themselves, their country, and their God!

From all such men, tempters and tempted, let us turn away with a deep sigh, and leave them. No true Christian can be found in their lodges.

Jesus.

No one can read any of the Lives of Jesus without seeing that, from the beginning, he had his eye on the future; that no word is spoken for the present alone; that he saw before him in some way wholly marvelous. His step, in all the records, in every part of them, is that of one going straight forward, never turning aside, never mending, never repairing, or taking up what has been done; pure from the least touch of that repentance which to us is God's best gift; never making shy-blow or mistake; never tacking from side to side, as all other men have done who have risen to great attitudes; never progressing into new ideas, but, at the very most, only developing those we find in him from the first; never taken by surprise, but always before and above all that happens to him: Lord of every situation through the most tragic of all lives; never even standing still, but always accomplishing an understood destiny, and finishing a deeply apprehended work.—*Exchange.*

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VOLUME 3. CHICAGO, TUESDAY, FEBRUARY 7, 1871. WHOLE NUMBER 65.

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Conscience and the Oath.

BY REV. J. D. LOGAN.

There are reasons, many times, for things that appear to be strange. Strange as it may appear to adhering Masons, that any one would take the obligation of a Mason, and then be dissatisfied with the same, it is nevertheless true. Dissatisfaction arises from different causes; different men are exercised in different ways, and that from different causes. Conscience is "internal or self knowledge, or judgment of right and wrong; as the faculty, power, or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them." It might be considered the *moral sense* which belongs to our original nature, and without it, there would be no equitable government. In all governmental affairs, there must be an obligation to truth. This virtue does not exist of itself, but is in general the out-growth or legitimate fruit of the good conscience. Truth of itself is a divine attribute. It is correct to say, that men in this Christian country, act conscientiously, and so doing, feel clear before God. The standard obligation to truth is the sacred oath, which oath is only *sacred* as it is Divinely appointed. This Divinely appointed obligation cannot be a common thing, used lightly and made to serve any and every institution; all institutions which are of Divine appointment may use the sacred oath or obligation. Rulers, governors, magistrates etc., who have the administration, or execution of civil law, may, (for this is for the good of men), and are the proper ones to administer the sacred oath or obligation. To accommodate sacred things to mercenary purposes can be only profane. It should not be strange, therefore, to any one who professes to believe in Christianity, that men who are possessors of a conscience, should be dissatisfied with the obligations imposed upon them by the Masonic fraternity, which fraternity is nothing more than an institution of men. Civil governments are of Divine appointment, and it is of consequence that the sacred oath is the same, and for the use of said civil authority. Ecclesiastical government is of Divine appointment, and their obligations also.

The light to the conscience is the Bible. The conscience being a part of man's original nature, and the present condition of men morally being such as it is, the conscience would be in the *dark*, covered up in perfect *secrecy*, and of no real value to man without the Revelation of God to enlighten. Therefore, the light of Revelation enables the conscience to judge, and quickly decide us to the lawfulness or unlawfulness of things: then in the light of the Book of God, I decide for myself conscientiously with reference to oaths or obligations.

Receive the following light and walk in it, friendly reader. See Leviticus 19th, chapter 12th verse; "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God, I am the Lord." In this verse we have the authority to swear by the name of the Lord truthfully, also it is as strongly implied that we are not to swear at all by his name unless so authorized by him. The last clause of the verse, "I am the Lord," is as much as to say, I command thee, and where I command thou mayest, and where I command not, thou shalt not. In the light of this verse well considered, we see that oaths not appointed by God are profane. If men get up an institution which they call virtuous, and incorporate the sacred oath, then and there they profane the name of God, unless the organization is founded upon "Thus saith the Lord." Also at the 33d verse of the 5th chapter of Matthew, instructions are given harmonizing perfectly with the verse just considered, forbidding false swearing, and commanding performance of legal oaths. The conclusion must not be that Jesus contradicts himself, when he commands, "Perform unto the Lord thine oaths," and the next sentence, "Swear not at all." The natural conclusion and only proper one, is, perform all Divinely authorized oaths, and swear no other. The word is positive, the counsel good, we are only commanded to keep the oaths of the Lord, and not commanded to perform oaths to Masons or any other man-made institution. St. James tells us not to take these oaths, lest we fall into temptation. As we said at first, "dissatisfaction arises from different causes, and different men are exercised in different ways, and that from different causes." Now with the light of truth as it comes from God, it is easy to understand the strange things which occur, and this conclusion is a proper one to this article. "They that are spiritually minded do mind spiritual things. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit." (Rom viii: 5). So the cause for dissatisfaction with the Masonic obligation can be accounted for easily, and it is not strange that there is a *cause*, *spiritual discernment*, the light of Revelation upon the *conscience*, which together, decides that the oaths of Masons are profane. Without the enlightenment of conscience, men think strangely of those conscientious ones. Investigation by the word of the Lord, is the only road to this enlightenment. Masonry forbids the freedom of discussion and investigation; "Men love darkness rather than light because their deeds are evil," and so it may be said of every institution of men which will not allow of investigation. Are illegal oaths binding? If so, all oaths are; no matter to what they pertain, a dozen men may swear together to live by stealing, and so most steal—may swear to be moralists and no more. The forty Jews who bound themselves by an illegal oath did wrong in not killing Paul, whose offense was only that he was working against them. So it might be that Masons have taken oaths for which there is no authority in the Bible. Let conscience have its due. If these things are so, what must the minister do—keep his mouth closed? I ask, is it possible that there is an institution gotten up which can bind the conscience, gag the minister, and scare the religious press? If so, it is not the work of the Lord, and must be of the devil. Let all who read awake at once, and look around them. Be circumspect. Speak, servants of God. Let no sin bid you defiance.

Jack Masonry.

There seems to be some confusion in the public mind about the proper significance of the term "Jack Mason." I have often seen it used in a sense which reflects discredit upon a useful class of quadrupeds and do them great injustice. I have never heard of the ass doing but two things which would justify the imputations cast upon him. One was when he dressed himself in a lion's skin, but failed to hide his ears. In the other case he was more successful about the ears, and created great consternation among the beasts, but when he attempted to heighten it by a tremendous roar, the thing was gone up. This seemed to satisfy him that there was but little use in putting on airs. He has kept his place so long and fulfilled his duties so faithfully, that I think he ought to be forgiven, and not have his honest name so mixed up with Masonry.

The true significance of the term I conceive to be this: a "jack" is a common name for any handy little tool for doing dirty work. For instance, we have a boot-jack for drawing boots so as not to touch the dirty things with our fingers. We have a "jack" to lift our dirty wagon wheels when we want to grease the axles. We read of a monkey which used the cat's paw to pull his chestnuts out of the fire, in which case the cat was the monkey's "jack."

Now Masons have a great deal of dirty work to be done which they are ashamed to do themselves, so they employ simple, handy, effectual tools to do it, which are properly called "jacks." They bestow just about as many thanks and feel just as grateful towards their "jacks" as we do towards our boot-jacks after we have used them. The dirtier the job the more we despise the tool we do it with.

I think I know a minister who "is not a Mason and never expects to be one," whose history would perfectly illustrate this subject, both as to the dirty work and the thanks he gets for doing it.

A man may make a "jack" of his calling as well as of himself. I think I know another minister who is a Mason, but who sees nothing in oaths with throat-cutting and bowel-burning penalties inconsistent with Christianity; who is proud to strut along the street with a Bible tied to his neck, just to prove to "cowans, eaves-droppers and women" that John the Baptist and John the Beloved Disciple were "eminent Christian patrons of Freemasonry." In this case he makes a Masonic "jack" of his profession.

I know of professing Christians who would cheerfully destroy a church of Christ, rather than have it exist independently of Masonry. Masons prompt them to do very dirty work, and then laugh at them for being such fools as to do it. These illustrations might be indefinitely extended, but it is unnecessary. Let us try to get the thing right and not be too hard on dumb animals. J. W. WOOD.

Extract from Hammond's Political History of New York.

[A correspondent sends us the following interesting historical statement, hoping it may correct Rev H. W. Beecher's notions of the "sudden lynch-law spirit" and "species of frenzy" which animated the Masons at the time of Morgan's murder.]

The public meetings which were held, were composed indiscriminately of members of both political parties; the committees appointed were constituted in the same way, and the object avowed was the high and praiseworthy one of investigating a crime, which had been perpetrated against the liberty, if not the life, of a fellow American citizen. In many places, the Masons were invited to attend the meetings, and assist in the investigation, and were told, if they wished to avert a blot upon their escutcheon, and protect themselves from suspicion, they should give their personal and official aid, in vindicating the violated majesty of the laws.

The committee met with more obstacles in tracing the route of Morgan than usually attends criminal investigations, efficiently prosecuted. They could trace him as far as Rochester, and it was a long time before the clue was found, by which he was finally traced to Fort Niagara. The very difficulties interposed to the investigation, increased the excitement in the public mind.

There were some who early implicated the whole Masonic fraternity in the guilt of the transaction. This, however, was not at first the general public sentiment; but when, as the investigation proceeded, it was found that all those implicated in the transaction, were Masons; that with scarce an exception, no Mason aided in the investigation; that the whole crime was made a matter of ridicule by the Masons, and even justified by them openly and publicly; that the power of the laws was defied by them, and the committees taunted with their inability to bring the criminals to punishment before tribunals, where judges, sheriffs, jurors and witnesses were Masons; that witnesses were mysteriously spirited away, and the committees themselves personally vilified and abused for acts which deserved commendation, the impression spread rapidly, and seized a strong hold upon the popular judgment, that the Masonic institution was in fact responsible for this daring crime.

Upon this particular point, the public at the West, early began to divide into parties and take sides, not as a political question at first, but upon the fact whether the Masonic institution and Masons generally, were essentially and morally guilty of the crime which had been perpetrated.

A great mass of the people in many of our Western towns, without any regard to their previous political designations, united in the belief that Masonry and Masons had violated the laws; that Masonry and Masons had obstructed the execution of the laws; that Masonry by its very constitution, set itself above the laws; and that Masonry was a dangerous institution and must be put down, being themselves trained by habit and education to respect the laws, they saw no other mode to effect their object, except that which the constitution put into their hands. At many of their town meetings in the spring of 1827, they resolved and acted upon the resolution, that no adhering Freemason was worthy to receive the votes of freemen for any office; and by their votes, they excluded Freemasons from office.

Not Reliable.

There is no dependence to be placed upon secret-society men of the present day as servitors of the government or of the people. They are too much bound to the narrow, selfish, restricted limits of the lodge, to be able to expand to the full requirement of national and social questions. The society which they serve is a secret, close, underhanded society, and not the great society of the world at large.

No man who is forsworn is competent to serve a free government, or a free people, in making laws or adopting directive measures. He who governs freemen must himself be free; and the man who binds himself by a secret oath cannot be free. He is bound to serve the lodge, and he who does that, cannot serve the country; but on the contrary he would injure it. The imposition and sham of the lodge would unfit any one for serving a great free people, whose only hopes of salvation are in clinging to openness, sincerity and truth. The man who takes a secret, prostituted, oath as Masons do, is reliable only for Masonic purposes and those are easily adapted to murder, slavery, and oppression of all kinds.

A double-faced man is always dangerous, both to his friends, and to the legitimate interests which he pretends to serve. For instance, let us suppose the case of a man occupying two offices, one as an honorable member of congress, and the other as a Most Worshipful Grand Master of Masons. Now it must appear evident to any close observer that this man of two offices, one an open and fair one, and the other a secret, underground one, can easily play a double part, and make a merit of opposing in Congress what he would secretly and powerfully favor in the lodge. And it must appear equally clear that a character like this is not only worthless, but is worse than worthless; he is absolutely and poisonously vicious. The character of the lodge is such that it enables men to play a double game; it tempts them to do so; and its members are not so reliable as those less tempted.

Hence we shall never hesitate for whom we are to vote, when one candidate is open, fair, single-purposed, and the other under-handed, secretive, and double-faced. The latter is not reliable. O. J. S.

Effectual Remedies.

[The framework of civil society is being fearfully shattered through the perversion of law and justice in our courts and the monopoly of elections by Masonry. Such fearful evils require prompt and powerful remedies. Here are a few from a practitioner in Iowa, who is engaged in healing the infectious plague which is spreading on all sides by means of the lodge.]

Allow me to prescribe a few remedies, which I hope may be tried until some more potent are recommended.

Remedy No. 1.—Vote for no Mason even for offices of the least importance, to be taken with one grain of allowance in cold water on every morning of election, so long as you live.

Remedy No. 2.—Trust no important case before a Masonic court, where your opponent is a Mason; taken with many grains of precaution in warm water every morning of your life, so long as you may live.

Remedy No. 3.—Trust no case to a Masonic jury, when your opponent is a Mason, no matter how just your case may be; taken morning, noon and night in scalded milk, kept warm for continual use.

The above remedies can be found growing luxuriantly on all of our prairies where the beautiful herb known as *common sense* is found. D. P.

Should Young Men Join the Lodge?

That Masonry is on the increase none can doubt. That its ranks are being swelled and its numbers greatly augmented by recruits from society, appears to be an indisputable fact. Now, what is the cause of this rapid growth? In my opinion it is caused by the belief that has now become almost general, that "Masonry is a great beneficial institution," and that Masons have obtained possession of the reins of government, and have the power to elevate those who coincide with them, to the highest pinnacle of wealth and fame, or sink to oblivion and the lowest depths of degradation, any one who dares to oppose them.

I presume that a majority of those who join the lodge are young men, and that many of them are desirous of making rapid advancement in the path of honor and fame, and not a few wish to become rich by as little self-exertion and at as early a day as possible. Such being the facts, it is easy to understand why so many young men are in such haste to become Masons. They, like a great many others of more mature years, are not over and above scrupulous as regards the means to be employed in bringing about their advancement in the affairs of life. In fact many become Masons who but for this reason would never enter a lodge-room. It now becomes our duty to show that Masonry is not beneficial, and though Masons may have control of the affairs of state, and have it in their power to retard for a while the progress of their opponents, they cannot prevent any one from reaching the summit of his ambition, be that ambition what it may. This has already been done to a certain extent; but enough has not yet been said upon this subject to convince our young men that their fears of persecution are groundless.

Admitting the fact that most of the leading men of the land, are members of the Masonic order, it does not follow that they can by combining prevent any one who is not a Mason from attaining to a position equally eminent.

It is said that most of our offices are held by members of secret societies, and that it is useless for a man who does not belong to some prominent secret order to enter the political arena. Seemingly it is so; but when we look at the matter closely we are enabled to understand that notwithstanding the fact that much is said by secret orders about their ability and disposition to help their members politically, they often fail to do so. The candidate who is a Mason is often slandered and maligned as much by brother Masons as the one who is not a member of their order. Therefore I see, no reason why young men should consent to sacrifice their independence and debase their manhood by entering into unlawful compacts and binding themselves to spurn and trample upon law, order and morality. And even though Masons have all the power to which they lay claim, there is in my opinion nothing to justify an American citizen in striking hands with traitors and entering into a league with murderers and assassins.

Young men of America, scorn to do such a thing. Scorn to give up one particle of your independence or yield your freedom to tyrants. Stand upon your dignity like true men and let no base or sordid motive actuate you to do an act which you know must surely place you under lasting obligations to violate every principle and precept of human liberty and justice. D. M.

The Roman Catholic Press on Secrecy.

The following from the *Pilot*, a Romanist journal, is good and sensible, and indicates the sentiment of that church on this subject. We wish they might go farther, and put away from their churches their idolatrous rites and unscriptural doctrines which have made Rome the mother of abominations.

Having completed our ventilation of the secret order of American Phœnix, we would direct the attention of our readers to the fact that in all our large cities and towns the principle of secret organization is rife and growing. We do not mean that all secret societies are aiming at illegal and evil objects, as is the case of the O. A. F., but we do mean to point out the fallacy of attempting to achieve an open and good result by the utterly unnecessary machinery of a secret organization. That which is good to obtain can always be reached by an honorable road. The pursuit of good is honorable in itself. Men who band secretly therefore to achieve a commendable result simply contract, and thereby weaken, the machinery to accomplish their end, and at the same time loose all the credit that would certainly accrue from a determined and fearless course of proceeding. What possible end is fulfilled by the secret oaths and the ridiculous formalities of Freemasonry or the Grand Army of the Republic? Will any of their sensible members tell us what they would loose, besides some idiotic members, by proclaiming themselves open organizations for fraternal, moral, or political objects? With great pleasure we have read an able article in the *De la Salle Monthly* on secret societies, from which we take the following paragraph:—

"We have come in contact with members of secret societies, but never yet received from them anything approaching an argument why it should exist. Where is the necessity for Freemasonry or any other order of that kind? Upon what grounds can any well-meaning citizen justify them, or much less, identify himself with their objects? If their idea is to make men morally better, to cherish a brotherhood of love, and to do deeds of charity, these are things which God commands and the world respects. Why, then, do they fear the light? Secrecy is not the badge of virtue; it is rather the mask of vice. Honest men make oaths to no one but God. They do not swear away their liberty and conscience into the keeping of irresponsible leaders; such action only befits conspirators against society and law. Good deeds are not to be done with the ostentatiousness of the Pharisee; nor are they to be performed in shamefulness, and with the dark plotting of the thief. No! the secrecy of oath-bound societies is either a cloak for that which they dare not disclose, or it is an unmeaning farce, too childish and ridiculous for sensible men to adopt."

A Smuggler-Mason.

Deposition of Bateman Monro published in the official copy of the Rhode Island Investigation, page 93.

Having made himself known as an adhering Mason—had been a sea captain, and for four years had sailed from this country to Havana with a memorandum of contraband goods, for which he never paid any duty; and had been aided and assisted in smuggling his goods into the Spanish dominions, by the officers of the customs, and also by the Governor himself, and the Bishop. By showing himself as a Mason, he has got information as to what the markets were, and what he could do, and what he could not; and has through the influence of his Masonry, derived great benefit to himself and owners, and has always made use of his Masonry for that purpose.

Christ Rejected.

Editor of the Cynosure:

Twenty-five years ago I preached a sermon in one of the villages of Georgia on the Divinity of Christ. Two Presbyterian ministers were present who were Freemasons, and who in a friendly conversation a few hours afterwards, gave me to understand that my arguments were very well adapted to support and defend the old, exploded doctrine of the Divine nature of Christ, but would not do now. From some other remarks which they made on the subject, I became entirely satisfied they were deists. I could not understand for some time how or why they renounced the doctrine of their church, if they ever believed it, and became deistical in their sentiments. After a little reflection, I came to the conclusion that Freemasonry had poisoned their principles and corrupted their doctrines. Brand in his Encyclopedia, (Art. Freemasonry,) says of Freemasons: "Until recent events their name was synonymous with that of *deists* and *revolutionists*." No words in the English language could better express the true character of the Freemasons of our age and country.

I see by the CHRISTIAN CYNOSURE of Nov. 1, 1870, that Grand Master B. G. Reynolds, a member of a Baptist Church, decided that, "Disbelief in the Divinity of Jesus Christ does not in any sense effect Masonic standing." This decision is true so far as it goes, but it does not go far enough, as will appear presently. I see in the same paper for Nov. 29th, that J. S. Hickman in a conversation with a Methodist minister, stated that a chaplain in a Masonic lodge would not be allowed to pray to God in the name of Christ if a Jew or any other member should object. This, it seems, was stoutly denied by the Methodist minister. Whether this denial was through Masonic ignorance, or Masonic lies, or a mixture of both, I cannot determine. Mr. Hickman, it appears, wishes to have, through the medium of the CYNOSURE, the names of standard Masonic authorities in their own language in support of the position he has assumed.

I have before me a copy of the Minutes of the Grand Lodge of the State of Georgia for the year 1866. Those minutes contain a report made by a committee on foreign correspondence, which, I suppose, was adopted and sanctioned by the Grand Lodge. The following is an extract taken *verbatim et literatim* from the report, page 248.

"We observe that the proceedings of the Grand Communication were closed with a prayer thought sufficiently beautiful and appropriate to be printed with the proceedings. Its closing invocation is as follows:

"Grant this, O Father, for the love of Him, through whom alone we have access to Thee, Jesus Christ thy blessed Son, our Lord. Amen."

How many Jews could say, "So mote it be," Amen, to this invocation? How many Mahomedans, how many Masons are there of other creeds who could not and would not, say Amen to it? And is it not taking the name of the Lord in vain to be thrusting such innovations where we have agreed they should not be made. As Masons we all meet on a level. So we believe in God—a Supreme Being—we are eligible to Masonry. Masonry professes not to interfere with any one's faith in that God. And there is at least a tacit, though well defined understanding in the order, that no Mason will thrust his own particular mode of faith upon another Mason. They all agree to meet at one altar where their vows are pledged to one God, and no further questions asked or issues made.

From this, it appears that no Mason is allowed to pray to God in the name of Christ, or in any way, acknowledge his Divinity or have any thing to do with him any more than Jews and Mahomedans who regard him as an impostor.

According to Grand Master Reynolds, a man *may* reject the doctrines of Christ's Divinity, and yet be a good Mason. In other words, the rejection of Christ's Divinity is tolerated by Masonry. But according to the above decision of the Grand Lodge of Georgia, a man *must* reject the doctrine of Christ's Divine nature to be a good Mason; in other words, no man *can* be a good Mason who will not renounce the doctrine of Christ's Divinity.

But this is not all; the Master Mason in his obligation, as in the obligation of several other degrees, says: "Furthermore, do I promise and swear that I will support the constitution of the Grand Lodge of this State, under which this lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may hereafter become a member. * * * Binding myself under no less penalty than to have my body severed in two in the midst and divided to the North and South, my bowels burned to ashes in the center, and the ashes scattered before the four winds of heaven."

The rejection of Christ as a Mediator with God, is one of the regulations of Freemasonry. The Master Mason swears that he will conform to, or keep, *all* the regulations of the lodge. Therefore, a Mason on his oath rejects the Divinity and intercession of Christ; as the *one* regulation is included in *all* the regulations. A Freemason, then, has either rejected Christ as a Mediator with God, or he is perjured. He may take which horn of the dilemma he chooses. This is true, I suppose, of every Master Mason, but is most assuredly true of all the members of the Grand Lodge of the State of Georgia. Is there a shorter or more certain way than this, for a minister of the gospel to sell himself to the devil? What business has such a minister any longer in the Church of Christ? I have no more sympathy for such ministers than I have for Judas Iscariot; nor do I wish to have any more communion, association, or fellowship, with any of them then with him, who, after betraying his Lord and Master went out and hanged himself, until they make a full public and open confession before men and angels of their shameful apostacy from Christ, and show unequivocal signs of deep and genuine repentance for having at the instigation of the devil, betrayed their Lord and Savior, and exposed him and his cause to open shame. DELTA.

Freemason's Manual.

We have in our possession a curious vestige of Masonic progress, which, coming to light at this day, makes some very interesting and instructive revelations. It is called the "Freemason's Monitor," and appears to have been written by Thomas Smith Webb, Past Grand Master of the Grand Lodge of Rhode Island, about the year 1816. Let us examine some of the teachings of this Monitor. Speaking of Masonry, it says: "Masonry, however, is not only the most ancient, but the most moral" "institution that ever subsisted."

Here then, we have a pretty plain and direct assertion that Masonry is better than the Christian religion; for the most moral institution of the world must be the best institution of the world, and is therefore better than the Church of Christ.

The Monitor also informs us that "Masonry and geometry are sometimes used as synonymous terms."

It is very evident that Masonry and geometry cannot always be used as synonymous terms, for if they were, there could not be many Masons among the brethren of the craft at the present day. Precious little do members of secret societies, as a class, know about geometry. To give an evidence of this fact, let us take what the Monitor, itself, says on the subject. Speaking of the *circle* as a Masonic symbol, the Monitor says: "This circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the evangelist, who were perfect parallels in Christianity, as well as Masonry; and upon the vertex rests the book of Holy Scriptures, which points out the whole duty of man."

Now how can a circle have two parallel perpendicular lines? And what is this "*vertex*" upon which the Holy Scriptures rest; is it the vertex of the circle, or of the two parallel perpendicular lines, or of both? More consummate ignorance of geometry than is shown by the above quotation could not possibly be exhibited by the most ignorant man conceivable; and if our Monitor's ideas of morality are of the same stamp as this, we can form some opinion of what he means by calling Masonry the "most moral institution that ever subsisted." It is the more assertion of mingled ignorance and imposition.

"In going round this circle," he continues, "we necessarily touch on these two lines, as well as upon the Holy scriptures; and whilst a Mason thus keeps himself circumscribed, it is impossible that he should materially err." He is infallible, like the Pope!

Now what is the Mason circumscribed by—by this circle or by the two parallel perpendicular lines and the vetex? Or by St. John the Baptist and St. John the Evangelist? Or by the Holy Scriptures? Or by them all? We suppose that perhaps every Mason may have his choice, especially as he pays his money.

Of brotherly love the Monitor says: "By the exercise of brotherly love, we are taught to regard the whole human species as one family." Who would suppose that under such a declaration as this, we should find that the practice of Masonry has been, in former years, to shut out Africans from the lodges, and to exclude all slaves from its fraternity?

"In the States," continues the Monitor, "you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live."

This is certainly very good doctrine; and who could conceive that a population largely made up of Masons, as is that of the Southern States, could ever have so far deviated from it? And that too, when the Monitor assures the world that Masons are so honest and truthful that "hypocrisy and deceit are unknown among them, sincerity and plain dealing distinguish them, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity."

The "sincerity and plain dealing" which distinguishes Masonry, is exemplified by the Monitor in saying that "Masons universally adopt the method of inculcating the tenets of their order by typical figures and allegorical emblems, and prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due deliberation."

We have given a specimen of their "typical figures" in the circle with its parallel perpendicular lines, touched by the circumscribed Mason while going round to touch St. John the Baptist and St. John the Evangelist, two illustrious Masons, and the Holy Scriptures at the vertex of the two parallel perpendicular lines, the whole forming a jumble which no one could understand, and which is better qualified to serve as the *hocus pocus* of the juggler, than for the purposes of sincerity and plain dealing. Truth and honesty do not usually resort to such stuff as this. Sincerity and plain dealing do not usually resort to unintelligible "typical figures and allegorical emblems" in order to prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices." This is more like the work of "hypocrisy and deceit" than like that of candor, sincerity, and truth.

At the installation of a Master Mason the candidate is to make the following promise among many others—viz: "You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry."

If this is not a cool piece of impudence, we should be at a loss to know what is. For a set of impostors to talk about discountenancing impostors, is like a fugitive thief crying "stop thief!" And what is meant by "dissenters from the original plan of Masonry" we do not know, unless it is all who do not choose to subject themselves to such mingled ignorance, presumption, and knavery as have had a hand in getting up the Freemason's Monitor. SECULUM.

The Wisdom of Anti-Christ.

Another and later anti-Christ wisdom, talking with the dead, etc., is among the spiritists full of pretended wisdom; but they act and talk just like the devil through the first medium. Also in the oath and moving principle of the Freemasons you will see the immortalsonlism idea developed, and the one God and his laws trampled under foot.

For a perfect development of this devilish anti-Christ and murderous spirit, just send to the *Crisis* office, and get one of the books that takes the veil off of Masonry, as Brn. Hamilton's tract does from Shakerism. Prof. Finney's book costs $1.00; and the "Broken Seal," by Samuel D. Greene, who was a member of the same Masonic lodge with Morgan, who was murdered, whose body was recovered and buried from his house, this book can be had for $1.50. Both books contain the death-bed confession of the man who with his own hands pushed Morgan from a board in the center of Niagara River, with a heavy stone tied to him. This man could not die till he had confessed what the anti-Christian fraternity, under the name of Freemasons, have denied for over thirty years, and yet wickedly deny. Either of these books carries its own evidence, the authors having the whole facts, they being Masons at the time. Masonry is an underground, anti-Christian concern, having a form of godliness. Just get one of the books, and read for yourself and be posted, that you may use your influence in the right direction after reading the work.

I am staggered at some of our Advent people, and especially preachers, being connected with this unchristian set of popular usurpers of liberty and foolish honors. They claim great antiquity. I think so, even back to the devil. If any preacher belongs to them after reading either of these books, I must count him with Balaam, who, for popularity or money, joined this unchristian class. More anon.—*Hiram Munger, in The World's Crisis.*

FREQUENT PRAYER.—Bishop Taylor beautifully remarks: "Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower, at certain seasons, did supply the rest; so the customary devotion of prayer, twice a day, is the falling of the early and the latter dew; but if you will increase and flourish in the work of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer; chose out the seasons when peace shall overflow, like Jordan in time of harvest."

The Christian Cynosure.

CHICAGO, TUESDAY, FEBRUARY 7, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

THE NATIONAL COMMITTEE will meet at the CYNOSURE office on Friday, 10 o'clock A. M., February 10th instant, to fix our next anniversary, and for other important business. Let every member of the Committee, and other friends of the cause who are willing to sit with the Committee and give advice attend promptly.

J. BLANCHARD, *Chairman.*

FIRST MEETING IN VERMONT.

BRATTLEBORO, Vt. Jan. 7, 1871.

Dear Cynosure:

I came up here on Saturday with our lecturer. General Phelps had arranged for me to preach in the Congregational Church in the morning, and to give a discourse against secret societies in the Town Hall at eight. The Congregational pastor here, Rev. Mr. Mighil, is a Christian gentleman; and though he had not given much attention to the national movement, is not so "fearful" but that he is willing that the secret orders should be discussed by Christians who have attended to the subject.

Our notice was given in his pulpit as well as in the local papers. The result was, a reasonable attendance in spite of the winter rain and a dark, sloppy night. Mr. Charles Blanchard spoke about thirty minutes, after a very pleasant introduction by General Phelps, who gave the origin and a brief sketch of the "National Association."

I followed with such remarks as seemed to me appropriate, for about fifty minutes; and so our first meeting here has been held in the only State which gave its electional vote in 1831 solid against the rule of Jesuits in the shape of Freemasons, and against changing Vermont society by inaugurating Italian civilization and French morals: both which nationalities have been ruled by secret societies since the open doctrines of Christ were hid under Jesuit "bushels" and "beds"

A gentleman from Randolph, Vermont, has undertaken to get up lectures in his vicinity, and there are hopes of arrangements for lectures here. The people last night gave earnest, polite and solemn attention to the things spoken.

Mr. Greene's book is everywhere sought after and read with avidity. If there be special providences of God, (and there are) the life of Mr. Greene is a special providence.

Lectures are positively arranged for in Southampton, South Hadley, Worcester, (Washburn Hall), Hopkinton, Foxboro, Southbrige, and Andover Theological Seminary, the last by vote of the Porter Rhetorical Society.

J. B.

AT HOME—THE SITUATION AND PROSPECTS. A RESUME OF MY TRAVELS.

'*What ye hear in the ear that preach ye upon the house-tops.*"—Mat. 10. xxvii.

Without paraphrase or comment, I proceed to obey the above words of Christ. I have traveled from Illinois to Newburyport, Mass. on the coast of the Atlantic. I have been through northern Ohio, three times across the State of New York, once across Pennsylvania, and stopped some days about New York and Boston; have conversed extensively and of course have heard much "*in the ear*;" and since the flat "house-tops" of Palestine are out of fashion in this country, I take the first rational substitute and preach from the CYNOSURE.

And first:

Hatred of Freemasonry.

This is nearly universal. A Doctor of Divinity, an old classmate, who was unwilling I should even give notice in his pulpit that I would speak on the subject yet said he had presented resolutions against secret orders in his ecclesiastical body. When I read from Mackey to another Dr. of Divinity that "A Master Mason" is supposed to be a man "*raised from the grave of iniquity to the faith of salvation*," not by the Holy Spirit, or the blood of Christ, but by Masonic ceremonies, he exclaimed "THAT IS SIMPLY HORRIBLE!" A theological professor gave me his hearty "God speed," and wished me to go among the students of his seminary and "get all the sound doctrine I could into them;" that is, that I should do all I could to make them abhor the lodges. Excepting lodge-members, I now recall but one man in my whole journey who expressed any opposition; while a multitude declared their wish for our success This is significant.

The Fear and Dread of the Lodge.

This is as universal as the hatred of it. Two men who are Masons in Canastota N. Y., while they denounced the order and said I could not wish its destruction more truly than they did; yet would do nothing—not even take the CYNOSURE. As was said in our first convention at Aurora, Ill., "brave men stand silent, and timid men quail before it."

Some tell me I am too urgent, that men are repelled because I am not patient, do not give them time, etc., etc.

Now, I preached for a New England Doctor of Divinity six years ago, and again two years ago, and assisted him in his pulpit this year again. The result of this six years prayer and labor has been that he has ventured to buy a copy of Mr. Greene's book, read it secretly, and smuggled it into his town library, without letting the library committee know what it contained! During all this time his young men have been swindled, fifty dollars each, to pay for secrets which are not secrets, oaths which are not oaths, for histories which are false, and promises which are felicitous. And yet I have seen this awful fear of the lodge, like children's dread of ghosts in a cellar, dissipated by a very little light.

The Foes of the Lodge Silent—Its Friends Blatant.

This is the most alarming symptom. If you tie a man's hands, though a giant, and leave his foe's fist free, though a dwarf, the dwarf will whip the giant. Dr. A. H. Quint was boldly consecrated "*Grand Chaplain*" of Masons Dec. 27th, by "stock-jobbers and Jews," deists and infidels, professed sinners and professed saints, in Masonic Hall, Boston. The only Boston publisher who as yet has dared to print for us, is a Swedenborgian. A pastor in Reading Mass., invited Masons and Odd-fellows by name to his thanksgiving meeting. Rev. G. E. Fisher of South Hadley Falls is master of Mt. Holyoke Lodge, and lately invited Christian men and women into the lodge-room, to hear from his lips the praises of Masonry; especially the "*social enjoyments*" it afforded to "*the brothers*," which must have greatly delighted the *sisters* present, who of course are excluded from those "social enjoyments." In his speech of above an hour (which I heard) Mr. Fisher quoted the lying histories of the lodge, just as he quotes the Scriptures from his pulpit. Several hymns were sung at the opening to the god of Masons, omitting the name and person of Christ; and the exercises which were in an ordinary lodge-room, were begun and ended without prayer! The Bible lay open on a little altar in the center of the room, which was alluded to by Mr. Fisher as proof of the goodness of Masonry. He said without limit or qualification, that "The Bible lies open on the altar of every lodge." Is this true in lodges of Mahomedan Arabs, French infidels, and Asiatic pagans? Do these have the Bible?

Rev. Mr. Knight, pastor of the other Congregational Church in South Hadley Falls, is also a Mason, and these brethren assured me that many of the New England clergy had joined or contemplated joining the lodges. They mentioned Dr. Quint, Dr. Manning, Cutler of Athol, Stratton of Worcester, Currier of Lynn, Rev. Mr. Herrick and others as already in the Masonic lodges Rev. Mr. Knight said of one of his parishoners who had entertained a lecturer against Masonry, that "his house ought to be purified with brimstone." In conversation with me he took the ground that we "had no business to discuss Freemasonry," irrespective of *how* we discussed it. "It agitated the churches," and we were minding what was none of our business.

While the lodge-advocates thus boldly claim the right to propagate Masonry, and in words, or by actions worse than words, impose absolute silence on us who are against it, an excellent New England pastor who has read and approved Mr. Greene's book, advised his deacons not to be active in getting up lectures against the orders, unless members of other congregations would unite with them; lest the responsibility of having the lectures should rest on their church! Of course New England pulpits are silent on the subject as graves; and much more silent than New England graves, for they speak against Masonry. Let every New England reader of the above facts pray and ponder; and then say whether without a speedy and complete revolution there, the incoming generation of business men are not to become mere Freemasons, foresworn and Christless ritualists and deists?

The Bold Playing and Terrific Craft of the Lodge,

are seen in its attempts to suppress and squelch all opposition to it. It gives its profound attention to every person and place where opposition to it has arisen, and moves on that person or place, while the civil, silent papers, persons and pulpits, utter no testimony; or if one is wrong out of them atone for it to the lodge by abusing its opposers, and are patronized and praised as model gentlemen and Christians!

The facts illustrating this craft are numerous:—

Soon after Wheaton had spoken against Masonry it was met with attempted bribery and a Masonic prosecution in our Circuit and Supreme Courts. Soon after Dr. Edward Beecher had said in his Ottawa Report, "*By it (Masonry) Christ is dethroned and satan exalted*," twenty-one lodges met in Galesburg to hold an intimidating carousal, and sponged up the Baptist pastor and Church there to squelch Dr. Beecher. He has not yet done suffering from them and their conscious and unconscious tools.

Soon after Farwell Hall was opened to our anniversary, the Grand lodge of Illinois moved on it, and turned it into a temporary lodge-room for the worship of their unknown god; so that as the CYNOSURE said, there were "Two Gods in Farwell Hall Building."

In South Hadley Falls, the brave and good deacons Camp and Gaylord and Judd, and committee-men Ayers and Bardwell and others are open pronounced condemners of the strange secret worships. What follows? Why a lodge furnishes money to bring a hard, cunning, selfish priest of their order from Kansas, to be a pastor of Christians in South Hadley Falls! And this before any human being mistrusts what is going on! The very tools of satan *unwittingly* do his biddling like pawns on his chessboard. Newspapers might be filled with such facts—the rulers of the world's darkness, moving on its spots of light; the abomination that maketh desolate, standing in its holy places.

All New England, but especially Puritan, orthodox New England (which was proposed to be left out of our country reconstructed,) illustrates this state-craft and strategy of Satan.

The old Boston anti-Masonic Committee was made up of men who did not worship Christ. A dumb devil seemed to have chloroformed the orthodox pulpits as in the slavery struggle, until opposing slavery became popular. And yet the real opposition to slavery and superstition is in the Evangelical ministry and churches. But as slavery manned the forts and arsenals of the United States with cowards and traitors in anticipation of that struggle while we were all asleep, so Satan mans the forts and arsenals of Christ, or else divides, and so cripples their garrison. See this illustrated in the seminaries, tract, mission, and publishing boards.

The American Missionary Association,

of which I am among the oldest Vice Presidents, was born and cradled in reform, and by reform God made it great. Of course Satan hates and envies the glorious record of this great body, which helped to pull down our Bastile, and is now nursing its prisoners and leading them into light.

Only last year "The American Missionary Association at Mt. Vernon Ohio, unanimously, or nearly so, resolved that,

"*Whereas*, The Freedmen are at this time especially exposed to be attracted by the secrecy, ceremonies and showy parades of Popery and the secret orders, we affectionately advise the members and MINISTERS of our churches not to unite with them."

I have put the word "ministers" in capitals because the anniversary of our American Missionary Association this year in Lawrence, Mass., was almost run by *ministers* who are Masons and those who are called "Jack-Masons," like *Henry Ward Beecher*, who vindicate, shield, and support the lodge—loving its "*god of this world*."

Rev. J. A. Healy, a Knight Templar Mason who by "grips," "tokens," "oaths," and other influences, drew together a church in Chicago, one half or two thirds of whose voting members were Masons; and who has since I believe been using similar tactics on the Freedmen as the employee of the American Missionary Association, was a committee-man and orator at its late anniversary at Lawrence.

Rev. S. S. N. Greeley of Oswego, N. Y. also a Mason, was one of the chief speakers. Rev. Mr. Stratton of Worcester, Mass., another Mason, took part in the debates; and along with Healy acted on the committee on "*Religious work among the Freedmen!*"

Now what does this mean? It certainly is not an inadvertance, for this subject agitated the association only the year before, when Secretary Strieby deplored and resisted the introduction of it. I had hoped that after the Atlanta (Ga.) Convention hailed and reaffirmed the action of the Association at Mt. Vernon against the lodge, as wise and timely, calculated to save the simple, trusting Freedmen from the harlot wiles of the lodge, that Mr. Strieby would have given up his opposition to it.

But to employ known and boastful Freemasons like Mr. Healy, who has more strange and blasphemous oaths in his conscience than fingers and toes on his person, to form freedmen's churches and speak at anniversaries, is to violate the letter and spirit of our Mt. Vernon resolution *and will not be tolerated by those earnest men and women who voted joyously for that wise and just resolution.*

But the point in hand is, that Satan is sleeing God's forts and arsenals; and the American Missionary Association is one. Another is

"Andover Theological Seminary."

When I was a member of Andover Seminary, Prof. Stuart was wont to hold Freemasonry to us, his classes, with ridicule and contempt, as a system of fraud, falsehood and imposition. Now there are certainly three, perhaps more students in that Seminary fitting for the sacred desk, while they submit in secret to the despotism and practice the idolatries of the lodge, which are every whit as slavish as the confessional and as pagan as the mass.

Only six years ago, *Profs. Edwards A. Park, A. Phelps, E. P. Barrows and Egbert Smith*, petitioned the American Tract Society, Boston, to issue a tract "*tending to dissuade the members of our churches from joining secret societies.*" The character and standing of those brethren, forbid us to suppose they would ask such a thing of the Tract Society without deep personal convictions that membership in the lodge is incompatible with membership in churches of Christ. What then shall we say of their receiving without inquiry or objection, teaching, graduating, and putting into our pulpits, men sworn to "obey all signs, summons, and tokens," given by Andrew Johnson and his compeers who dedicated the Boston Masonic Temple before their eyes?

A note from Mr. Carpenter informs me that in 1834, the Massachusetts Legislature was petitioned by *E. Porter, Leonard Woods, Moses Stuart, Thomas H. Skinner*, Professors of Andover Seminary and others, in all some 1,200 citizens, to investigate the nature, language, ceremonies and forms of Masonic oaths; and if found such as they describe, to prohibit such oaths by law, and to repeal the charter of the Grand Lodge of Massachusetts. This prayer of the Professors was granted, certainly in the prohibition of Masonic oaths, and the law passed.

That law was repealed by a Know-Nothing Legislature with the concurrence and advice of such politicians as *N. P. Banks!* And, curiously enough, it was repealed by a party professing to uphold Protestantism against Popery! A secret society with oaths and rites, got up to overthrow another secret order made of precisely the same stuff! The cunning of the dark movement was surely satanic and superhuman. Let us hope that the present Andover will cast off these "wiles of the devil."

"As Sampson his green withes."

But let us not be deceived. These orders are not human, but devilish. Human cunning dies with the man, or at most, with the generation. But the craft which wields these orders runs through ages. Their seeming foolery, like the feigned folly of David before the king of Moab, covers and conceals a real subtlety and terrible power.

But so neither let us be afraid. The devils who once, cowering, owned Christ as Master, have not subdued him since. Nor will they. He shall bruise their head. The men that do the praying and the paying in New England have no interest in these lying lodges, which promise all and favor a few; which rob God of his worship and men of their salvation. These lodges all stand over a magazine of popular conscience and truth; this ignited by discussion, they will be blown where discussion has blown slavery; which was the body of which secret societies were the soul.

THE NATIONAL CONGREGATIONAL COUNCIL.

THE CYNOSURE has taken no ground against this proposed "National Council," or against the proposed "National Monument" at Plymouth; but against Freemasonry in both. We think that so grave a thing as a National Council, permanent and perpetual, should not be sprung on the churches without full and fair discussion by those who are to pay the expense of it. But it will be time to consider such a council when one is presented to the public, out of the hands of Freemasons.

A. H. Quint is no weakling. He was not "duly" consecrated "Grand" and holy "Chaplain" in a Masonic temple six days after he sat in and controlled the "Committee" on the "National Council," without knowing the utter and absolute contradiction and antagonism of the two systems which he represents. Does any rational man, not abandoned of God and blinded by the "god of this world," suppose Dr. Quint can be sincerely attached to the churches of Christ and the church of Satan at the same time.

I. A. Langworthy too, like Dr. Quint, has been stripped and sworn by Freemasons; and although some thirty odd years ago, he published a renunciation of the lodge, he has ever since stood silent, and seen his younger brethren hood-winked, bewitched and swindled by the lodge, and has given no public note of warning to save them. If he had been swindled by paying fifty dollars for a useless, good-for-nothing churn, or other house-hold implement, and should stand silent by and see the peddler swindling his younger brethren in the church by selling them the same article and say nothing to warn them, before God and man, he would be adjudged guilty of aiding that swindling of his brethren. Freemasonry is such a churn. He has bought it, and has stood silent for a quarter of a century, while his younger brethren are buying the same article. He is now associate editor of a religious Quarterly with A. H. Quint, Masonic Grand Chaplain etc., etc., etc.

Moses H. Sargeant, too, has been "*made naked to his shame*," as Aaron made the worshipers of the calf. Now Freemasonry is no joke; and it is either right or wrong. Let these gentlemen, over their own names, tell us which it is If we are regarded by them as Christian brethren, let them tell us whether they condemn Masonry or approve of it. Nay, if we are their Christian brethren," let them tell us what it is. Let no Baal's oath come between us. We are not their half-brother; we are their whole brother or none! If they do not tell us because of their Mason's oath, then they have a lie upon them superior to the law of Christ, and a "National Council" in the hands of such men, will prove a mere court of fools governed from within the recesses of the lodge!

THE POLITICS OF OUR MOVEMENT.

The mistake of the Morgan anti-Masonic movement was, that it was exclusively political. It mistook too, the nature of the lodge, which is just as much a religion as Buddhism or the Papacy, and a political party cannot extract a religious error. Slavery was a religious error at bottom. It ignored an in-dwelling Christ in "the least" of his human brethren. It sold the "Son of God" in every regenerated slave. It was the religious truth that the pious slave was Christ's brother, and that what we did or did not to him, we did or did not to Christ, which overthrew slavery. This made reproach and suffering easy to us; and politics only completed what the fear of God began.

Now our national movement is both religious and political. For the lodge is both a religious and political error. It drops Christ and his atonement out of religion, and, like all false religions, puts *ceremonies* in the place. And it drops justice out of society, and puts *favoritism* in its place. It thus destroys the Christian Church and the Christian State.

Now our national movement is a voice, crying, "Prepare ye the way of the Lord (Christ), make his paths strait." We are to do this in religion by pushing aside senseless human forms and restoring Christ; and we are to do this in society, by restoring virtue, and putting aside the "grip" which is its Masonic substitute.

But will this movement furnish a permanent political platform? Yes, certainly; till all lodge charters are repealed, and lodges cease to exist. They cannot "possum" to ours as they did to the Morgan movement, because we have discovered, what Morgan did not reveal, that Freemasonry is a false religion, concealed under the tools and terms of a handicraft; and that, hence, like other pagans, their gods are devils. This we declared in substance at Pittsburgh in 1868; and on this ground we, in the words reported by the now sainted Prestley: "*Resolved, To adopt the most effectual means to exclude from the fellowship of the church, all persons who persist in adhering to these secret orders.*" But while we keep to this great work of driving out human inventions from the temple of God, men will see in our light that a lodge despot is unfit to be a republican law-maker, and a foresworn man unfit to sit in a jury-box or on the bench.

If our German people spoke English, we have now a body of voters with us who would not vote for Freemasons, if they had leaders sufficient to make a fair commencement of a political party. We have the names of thirteen papers, printed in German, which are death on the lodge—as decided as the CYNOSURE. To their subscribers, may now be added the anti-dram-shop party of New York and the justly powerful influence of Garritt Smith. And there is real practical truth at the bottom of that movement against simple dram-selling, which will cause it to live; while in Illinois, J. C. Stoughton has harnessed political temperance to Freemasonry. But the special mission of the CYNOSURE is religious; to cry in the ears of Babel-builders in religion without Christ:

"Oh sons of earth, attempt ye still to rise
By mountains piled on mountains to the skies?
Heaven still with laughter the vain toil surveys,
And buries mad men in the heaps they raise."

"WON'T BELIEVE A SECEDING MASON ON HIS OATH."

A friend informed us the other day, that in his neighborhood both the Masons and their sympathisers had settled down upon this position as a moral axiom, and an end of all investigation respecting Freemasonry, viz: That no seceding Mason is fit to be believed even upon his oath, because in testifying against Freemasonry and revealing what his Masonic oath bound him to conceal, he perjures himself.

We commend to those sage casuists and all like them, the following from an editorial in the *Waukegan Gazette* of December 24th, 1870. After detailing the fact of a robbery of one Frank Stewart by three villains, who knocked him down and then held him down and abstracted what ready money he had about him, the editor who is a Freemason, adds: "He was forced to swear, on pain of instant death, not to divulge. Stewart, of course, swore in the presence of thieves, and, no doubt, did some pretty tall swearing after they had taken their leave of him. Not considering these oaths in the least binding, however, he came immediately to town and took an oath of a different character, viz: he swore out a warrant which Justice Colls put into the hands of Sheriff Bartlett, who, with the assistance of officers Hickley and Ferguson, on foot, and late at night, and after a long chase through woods, mire, and slough, finally captured the three worthies, brought them to town and locked them up."

Further, this Masonic editor expresses his expectation that the result of the matter will be a lengthy term in states prison for the robbers So here is one Mason, at least, who can see that there are two kinds of oaths—lawful and unlawful. The first valid, the other null and void. And that the disregard of an unlawful oath by any man is no reason for doubting his testimony under a lawful and valid one.

Now would it sound for one of the jurors to say upon the trial of these bandits, "We cannot believe this Stewart upon his oath; for upon his own showing he perjured himself by testifying here, when he had solemnly sworn, under pain of death, not to disclose. And those men confided in his honor and spared his life as he confesses, when, if they could have imagined such treachery, and meanness, and perjury, they would have put him where he would have betrayed no more secrets. And besides, here are three men against one. They all with one voice affirm their innocence, and with evident scorn, denounce Stewart as a worthless, perjured vagabond. Can we set aside the testimony of three men on the testimony of one witness, and that one a self-convicted perjuror?"

An accomplice of the bandits or an addle-brained, pseudo-philanthropist, might with the gravity of an owl, dissent in this manner. A man of sense and honesty would reply, "That oath was nothing. The bandits deserve hanging for *imposing* it, more than for the robbery; and Stewart himself would deserve states prison if he would keep such an oath, and thereby protect the robbers and frustrate justice and leave community exposed to their depredations. The assertions of innocence by these criminals, are nothing. They that will steal will lie. Do not all the attending circumstances confirm Stewart's testimony? Were not the robbers seen to enter his house? Was not the noise of their struggle heard by others? Did they not flee and skulk away from the officers of justice? and was not Stewart's money found upon them? and did they not cross themselves, and their witnesses disagree one with another? And did not one of them virtually confess the whole on his way to jail? Now if Stewart was actually robbed, his oath of secrecy was actually null and void. Neither his credibility as a witness, nor his duty as a citizen, to do his utmost to bring the robbers to justice, could be diminished one iota by the added outrage of an oath of secrecy. Besides, if you believe the robbers imposed such an oath of secrecy, you cannot doubt that they robbed him; for if they had not robbed him they never would have imposed such an oath. The very fact, therefore, by which you seek to destroy Stewart's testimony, necessarily draws with it, the conviction of the prisoners."

Now *mutatis mutandis* will not all this apply precisely to the question of disparaging the testimony of a confessing Mason on the ground of his violating the Masonic oath of secrecy. The seceding Mason found himself drawn by most consummate art into a dark and hypocritical scheme, which under the fairest pretensions and appearances embraced the sum of all abominations, endangering equal rights, liberty, justice, Christianity and the salvation of mankind; and to protect themselves and their darling idolatry, and to bind him securely as an accomplice in this Satanic conspiracy. The Masons while they had him stripped, hood-winked and haltered, made him swear inviolable secrecy on pain of death. Agitated, trembling, and confused he swore, he hardly knew to what; he could hardly do less Was that oath administered in such ruffianly method to one in shameful plight, in bodily darkness, in mental confusion, by a gang of strangers, with neither the judicial form nor right to administer an oath—was "such an oath binding?" It was an outrage and a crime to impose it. It is an outrage and a crime against society, against souls, against God, to *keep* it. It is null and void *ab initio*. The man on whom it is imposed not only *may* violate it, but *must* violate it, or be answerable to God for all the abominations it is designed to promote and conceal.

Spurning such a devil's oath, thousands and tens of thousands of honest men, for conscience towards God and love towards men, have to their own shame, and at their peril, spoken out and given the world fair warning of a malignant fiend from the bottomless pit abroad, in mien and dress, an angel of light. Men laugh at their earnest warning and sagely remark, "These men are not fit to be believed, for by their own showing this devil made them swear not to disclose." And yet every attending circumstance confirms their testimony. Even the declaration of the Masons that they are perjured villains, who deserve death for their perfidy, confirms it; for that is owning both that they did swear them by their lives, and that they have really disclosed what they were sworn to conceal. And every Morgan murder, of which there have been an unknown number, is an absolute demonstration of the truth of the anti-Masonic disclosures, and of the worst accusations they have alledged against the order.

Under these circumstances, all the denials and protestations of innocence by all the Masons in the world amount to nothing. While they adhere to Masonry, they must for very *shame* deny that they have done what the confessing and renouncing members declare; more than that, while they believe their Masonic oaths to be valid, they must deny this testimony to the truth or *perjure themselves*. Hence this beautiful casuistry. We must lie about these things or commit moral perjury. It is worse to commit perjury than to lie; therefore, it is *right* to lie about them. Hence, without blinking or blushing, some Masons will look you in the eye and coolly declare that the anti-Masonic disclosures are a pack of the veriest lies, made out of whole cloth. Others with Jesuitical and evasive cunning will say, "It would not be exactly correct to say that these disclosures have no truth in them, but to say they have no falsehood in them would be just as incorrect."

Others again fascinated with the magic of Masonry, and scorning lies and lying evasions, say with Duncan in his ritual, (I quote from memory) "true you have torn away the screen which concealed the glorious image of our mystic art, but you have not, and you cannot injure Freemasonry by removing this screen since there is no repulsive feature behind it." Now as to that, we will only say there may be room here for honest difference of opinion. Whether the features are those of a beauty, a hag, or a fiend, every man can judge for himself, one as well as another; since the facts are confessed and *proved* by evidence that no man can resist without parting with common sense, and trampling under foot every valid rule of evidence. The denials of Masons are nothing. Since not one of those who deny can tell a straight story and stand a cross-examination; and the stories of no two are found to agree together.

On the side of the confessing and renouncing Masons, all the thousands of witnesses tell a straight story. No cross-examination can perplex or daunt them, or cause them to vary a hair's breadth. And on every material point, the testimony of the whole multitude, however widely dispersed, is one harmonious unity; besides that, numbers of their adversaries are found continually both willingly and unwillingly confirming their word. Since the world began, was such testimony ever invalidated? It never was and never can be. God is the God of truth, and therefore, truth shall live and prevail.

But if, rather than believe such testimony, any one prefers to make such a perfect fool of himself as to believe those, who by their own showing are under a most solemn oath to deceive him, I know no law against his doing so, except that inexorable law of Heaven, that the simple ones who love simplicity, and the scorners who delight in scorning, and the fools who hate knowledge, "shall eat the fruit of their own way and be filled with their own devices."

R.

WHEATON COLLEGE.

The readers of the CYNOSURE will, by this time, have learned that a cool, calculating, self-serving and money-making "*Ring*," has control of the denominational papers called "*Congregational*," and that I am *excluded*, while Freemasons, like A. H Quint, chaplain of Massachusetts Masons, are *included* in that "*Ring*."

You have learned, also, that I have served the CYNOSURE and its cause at my own charges, that I do not expect or desire to continue editor; but I do desire to see a magnificent College established here, near Chicago, which shall teach an unsectarian gospel, yet a gospel of CHRIST, who was and is the "TRUTH," and no sectary.

We have *paid* above nineteen thousand dollars on our new and noble wing building, and we require twenty thousand more to complete it. Not quite *twelve thousand* of the twenty thousand are subscribed; most of it on condition that we raise the whole sum before they pay.

I want just ($8,137) eight thousand one hundred and thirty-seven dollars more subscribed, to secure the whole twenty thousand needed. We have land here to sell, when our building is finished; which will help as to material, books, apparatus, etc.

The war we wage is not for an hour or a day, and we shall need men.

Three young gentlemen of our last class, *E. L. Kellogg, Herman A. Fischer, and C. A. Blanchard* have lectured more or less; and are, heart and soul, devoted to the work. The latter is now lecturing at the East.

Now I write this to say that I will come and lecture from one to four times, in any place where you will raise ($100) one hundred dollars, above fare, toward our College building. My health is good and you will hear from me promptly if you write. Four notes of twenty-five dollars each, payable as early as convenient—if possible, before September next—or the equivalent in smaller subscriptions, will bring me to your place, and give your people the best and strongest things I can say on secret societies and their relation to Popular Government and the Christian Religion.

I am profoundly grateful to God and the donors for the help thus far received. Please write at once to your brother in Christ,

J. BLANCHARD,
WHEATON, ILL.

P. S.—Instruction here is thorough; the Commercial Department good; soldier's tuition free, and no poor students turned away for want of ability to pay tuition.

TO NEW SUBSCRIBERS.—Our last two editions, numbers 63 and 64 (incorrectly printed 61), are completely exhausted. We shall therefore be obliged, much against our wishes, to commence the year with the first number in February for many of our new readers. This will be a disappointment to many who wish to begin with the first number of January, but as we intend to make every issue better than the previous one, no one will be the loser.

GROWING.—It will be a pleasure to all our friends to learn that the 5,500 (present number) copies of the CYNOSURE heretofore printed, are insufficient to meet the increasing demand. Thank God, brethren, and take courage. Let's have 6000 names on the list in March. We have plenty of room to grow

OFFICIAL STATISTICS.—We wish to obtain the statistics of all town, county, state and government officials who belong to secret orders. Friends will greatly aid the cause by making careful enquiry and sending their reports to Rev. I. A. Hart, Secretary of the National Association, Wheaton, Ill.

—If a dozen or two of our friends at the West can spare a copy of either or both of the January numbers of the CYNOSURE, they will confer a great favor by sending them to this office.

—The *Springfield Republican* published the editorial letter to the Rev. R. Ayers which appeared in the last CYNOSURE, and the Boston *Congregationalist*—didn't.

—Brother Parker Hurles of Polo, Illinois, offers to lecture occasionally if desired. We have heard good reports of his fearless spirit. Keep him busy,

THE CAPITULATION OF PARIS.

After one of the most extraordinary wars, in which it is difficult to say which is most extraordinary, the invariable defeat of the French in every important battle, or the pertinacious obstinacy with which they continued the manifestly hopeless fight; after the entire army with which Napoleon set out to invade Germany, was put *hors du combat* and himself was made prisoner; after the armies of new levies one by one had been routed and dispersed, captured or shut up in their fastnesses; after sortie on sortie in force had been disastrously repulsed; after the redoubled horrors of a mid-winter campaign had poured its devastation and distress over all the northern half of the nation; after the city had been worsted by famine and conflagrations, filled with misery and mutiny, and the storm of iron hail and fire was threatening to overflow every defense and leave but one blackened ruin of all the glory of the proud Capital, Paris on the 28th Jan., 133 days from the commencement of the siege, surrendered.

TERMS OF THE SURRENDER.

1. All the forts to be taken possession of with all their arms and stores by the Germans.
2. The garrison to be surrendered as prisoners of war. The Regulars and Guards Mobile to be at once disarmed, but the Guards Nationale to retain their arms and keep order in the city; but not to go outside the walls. (In other words they are to serve under the Emperor William to aid in the subjugation of their own people.)
3. The investment is to continue, but the city is to be revictualed as soon as the disarmament is completed. The guns on the enceinte to be dismounted.
4. The city is to pay for the expenses of the siege an indemnity of 200,000,000 francs or $40,000,000.
5. A general armistice is agreed on, to except with the army under Bourbaki for three weeks.
6. An election of delegates to the National Chambers to be held Feb. 8th. The Chamber to meet at Bordeaux, Feb. 15th to decide upon the future form of government preliminary to negotiations for peace.

TERMS OF PEACE.

I is rumored that Bismark has declared the following as the ultimatum of Germany:
1. The cession of the province of Alsace and that part of the province of Lorraine known as German Lorraine.
2. A money indemnity of 1,000,000,000 francs, or $200,000,000.
3. Forty war ships from the French fleet.
4. One colony now held by France, which one not learned. The money indemnity must be guaranteed by the municipalities. If this guarantee is refused, the property of rich individuals will be held possession of until acquiescence is obtained.

WHAT BECOMES OF THE TAXES?

We suppose it safe to say that twenty-five per cent. of the money collected from the people of Ohio, for local purposes, is wasted or stolen; and this because an inferior class of men, generally, are elected to fill local offices. By showing the people what they lose by this course the evil may be corrected. No city or town can afford to levy a tax of three or four per cent. Such a tax dwarfs industry by ruining business men and forcing manufacturers to seek a location where they are not thus robbed.—*Cincinnati Gazette.*

These observations, as we believe, are equally applicable to Pennsylvania, and probably might be strengthened in the figures. It is one of the wonders of the times in which we live that tax payers, though they have the remedy in their own hands, submit to be plundered rather than apply it. It is not difficult to discover that there is a distinct, organized and increasing class who live off the public, and busy themselves chiefly in devising ways and means to render their condition secure and more profitable. It may with propriety be termed one of the professions, as distinct as that of the lawyer's or doctor's. They take possession of the taxes, manipulate laws and ordinances and so "fix things" that the public money must to a very great extent pass through their hands.—*Pittsburgh Daily Commercial.*

It is a matter of surprise that such complaints as these are not more frequent, and the alarm blown with a clearer, more fearless tone. While Masonry maintains her boastful position and assumed authority over our civil society, there will be cause enough for more than such half-hearted, dubious notes. It is more than likely that the editors who wrote the above had in mind the secret clans, but the word "Masons" was too big for their throats; and so their endeavor to point out the extravagance of our civil officials amounts only to a sort of doubtful whine at their would-be masters of the lodge.

Letter from Iroquois County, Ill.—Masonry on a Deer Hunt.

Editor Cynosure:

A few days ago I had occasion to make a visit into Indiana, and having quite a lot of *Cynosure Tracts No.* 8, I gave them out on the trains to the passengers, and also handed them out through the windows at the way-stations to the crowds standing on the platforms. At one of the stations some man (I will not say gentleman) swore at a great rate, alleging that the first thing asserted by the tract was a lie.

Arriving at Philo about heavy dusk, a *gentleman*—this time sure—hunted up a team for me, and I had the pleasure of a pleasant ride one mile and a half with a farmer who took me just where I wanted to go.

Mr. Hester, the gentleman with whom I rode, is an anti-Mason, and one who does not believe that everything that Masonry teaches is a Godsend. He stated that on one occasion he and one of his neighbors went out on a deer hunt. They soon had the good fortune to bring down a deer, and did not even think but what they were the sole owners; and had it not been for Masonry perhaps they would have been. But in a short time there came up a party of men on horseback who claimed a part of the deer on the plea that they had been chasing it. A quarrel ensued, when one of the party gave the *mystic sign*, and this man's comrade recognized it, as he was a Mason, and at once sided with the horsemen, although he had sworn before that they should not have a bite of it. The matter was compromised, the deer shipped to Chicago, and this man and his comrade got only six dollars for the deer. Not saying that there was any injustice in the matter done to any one, *what business had Masonry there!* just the same that it has in almost every lawsuit, church matter, or political controversy. Masonry has its own way and must rule; which it undertakes to do in every instance "on the sly!"

I remained over night with a Mr. Pittenger. He and his wife stated that in Ohio, on one occasion they went to the funeral of a lawyer who was buried with Masonic "honors." They stated that some of the Masons were actually drunk, and the one whose duty it was to carry the Bible was also a little tipsy. They all however could say in response "so mote it be" and all marched around the grave and threw in green twigs. But it should be stated to the credit of the mystic craft on this occasion, although they marched around the grave and near the edge, though drunk none of them *fell in.* That night when they left the village they yelled like Indians; and these good folks were of the opinion that one of the number was so very drunk that he had to be helped out of town.

On my way home on the cars I fell in with a doctor (his name I forget,) who by the way is a gentleman, although a strong Mason. The doctor took the tract No. 8, and addressed the passengers on the car by commenting on the same. The doctor was quite lengthy in his remarks and certainly very *windy*. His remarks appeared at first very fine, but were really like bubbles floating upon the water, one *touch* was all that was necessary to burst them. One argument that he used was that churches and families, and the Masonic fraternity among the rest, have secrets which they hold sacred and which he claimed would be a breach of good faith to divulge. The gentleman seemed not to know that this as an argument in support of Masonry had been exploded long since. The reply in substance to this was, if any family church or body of men have secrets so important to keep that they have to enjoin secrecy with death penalties, is it proof of the greatest corruption in those taking such oaths.

The gentleman undertook to throw suspicion on Bernard as authority, and also upon the late N. Y. Convention corroborating Bernard, but it was like throwing chaff against the wind.

One thing we greatly need in this controversy is a cheap pamphlet of the Blue Lodge, compiled up to date, and authenticated by late seceding Masons. We also need the same of the five degrees in Odd-fellowship. They could perhaps be furnished for twenty-five cts. each bound together. Who will furnish them?

Luddenville, Ill., J. S. HICKMAN.
Jan. 18, 1871.

IOWA CORRESPONDENCE.

Mrs. Degeer after Chas. A. Blanchard.

MT. VERNON, IOWA.

Editor Cynosure:

In the last days of November, it was rumored that a Mrs. Degeer, hailing from Chicago, was coming to town to lecture in favor of Masonry. She was represented to be "as smart as a whip," and had somewhere vanquished C. A. Blanchard in debate. Under ordinary circumstances the craft would scarcely permit a "woman" to lecture in defense of their "beloved and ancient institution," but they are just now so hard pressed by the scathing *exposes* of the Blanchards, and others, that help even in petticoats, is welcomed.

The little woman made her advent among us in the role of a temperance lecturer, under the auspices of the Christian churches. At the close of the Sunday evening lecture she announced a Woman's Rights speech for Monday night—admission fee, twenty-five cents.

So far Mrs. Degeer was in excellent temper and spirits, and her discourses were highly flavored with orthodox zeal and devotion. She laid her pretty little hand on the Bible, and solemnly declared she never would vote for a person who did not believe it, nor one who partook of the *ardent.*

Monday evening came freighted with high expectations. Her patrons of the "royal art" were active in trying to sell tickets. The theme "Woman's Work and Mission," was a popular one, the weather was beautiful, and everything bespoke a full house. But on an exact count the expected crowd numbered thirty-five adults and half a dozen children. All these with one or two exceptions were Masons or Pythians with their families. About this time Mrs. Degeer got "more light" on anti-Masonry.

Notwithstanding whisperings in the air, the hopeful insisted that Mrs. Degeer would come out all right; that being such a professed, straight out, up and down temperance and woman's rights woman, she could not consistently enter the lists as an apologist or advocate for Masonry, which is famed for the midnight orgies of its members, and avowed infidelity of its principles, as well as for putting women in the profane "list of minors, dotards, idiots, cripples, scalawags and hermaphrodites, to be turned away from the lodge by the "tyler's sword.

Tuesday evening came, and so did Mrs. Degeer to give a free lecture. The craft were in fine spirits, from a knowledge of the cudgeling in store for the "Antis." Mrs. Degeer mounted the rostrum and said she had "changed her purpose because of the slanderous reports of the "Antis." It was her intention to have spoken about the Good Templar organization, but now she would fulfill the predictions of her "slanderers," by speaking in defense of that most ancient secret society which was the object of their particular hatred. Mrs. Degeer was "angry with the people of Mt. Vernon," for saying she spoke on temperance and woman's rights merely to insinuate herself into the confidence of the people, and then, when their mouths were wide open with admiration at her liberality, piety and eloquence, thrust the Masonic pill down their throats.

At such naughty conduct the little woman shook her curls ominously, and then squared herself for a spread eagle declamation about the ancient, honorable, benevolent and Christian character of Freemasonry.

During her speech she charged the "Antis" with all the sins of the Decalogue. She said they were slanderers, liars, enemies of the temperance cause, unhospitable—never were known, except in one case, to entertain temperance lecturers. Mrs Degeer said they were mean and penurious. Mrs. Degeer said they tried to break up families. Mrs. Degeer said they were murderers, and Mrs. Degeer said they had secret oath-bound societies, the obligation of which she heard administered by a certain Rev. Mr. Barlow in Ill. Mrs. Degeer said the oath was substantially as follows:—

"May my right hand drop from my body, and the last drop of blood leave my heart, if I admit a Mason into church fellowship, or aid or support him in any manner whatever."

It is scarcely necessary to refer to her laudations of Masonry. Her speech was made up of extracts from Grand Lodge orations and Masonic authors like Drs. Mackey and Oliver. Mrs. Degeer began, like other grand orators, with Tubal Cain; referred to the heathen mysteries; found Masonry in its noon-day glory at the building of Solomon's Temple—saw it among the Templars in the middle ages etc, etc. All of which was as conclusive that Masonry is an ancient institution as if she had delivered an oration on the Masonic attributes and excellencies of the man in the moon.

Mrs. Degeer paid her respects to Charley Blanchard, and to use her own words "bless his little heart," she caught him breaking up Temperance Societies in Ill., and gave him particular fits. Mrs. Degeer "was not afraid to meet a thousand Blanchards!" *We believe it.*

ANTI-MASON.

FROM PENNSYLVANIA.

"Truth" in Defense of Mr. Charles A. Blanchard.

The following communication appeared in the last *Tunkhannock Republican*, (Jan. 18th, 1871), and sets at defiance Mr. Charles A. Blanchard's assailant, the Rev. S. S. Kennedy, a *Masonic* "Bible agent" at Waverly, Luzerne Co., Penn.

The leaven is working admirably all through this region of country:

WAVERLY, Jan. 10, 1871.

MR. EDITOR:—I notice in your last issue that a correspondent from Waverly has replied to "Sojourner's" communication published in a former number. My object in writing this is, to set your readers right as to the action of the Baptist Church referred to in the preamble drawn up by S. S. K., and submitted to the Trustees of the M. E. Church, which says: "Whereas, the proper authorities of the Baptist Church have closed their doors against Mr. C. A. Blanchard," &c. Now S. S. K. is entirely mistaken. The "proper authorities" never did any such thing. The trustees were never called together or consulted in the matter and had nothing to do whatever, in closing the door of the Baptist Church against Mr. Blanchard.

The responsibility of that act rests upon an outsider and a member, who by a snap game and sharp practice and a little money procured an extra lock and key and found an elderly man and boy mean enough, for the paltry sum of twenty-five cents each, to lock up the house and carry the keys home in their pockets, thereby compelling a large congregation to return home without hearing any lecture. How S. S. K. could have resided in the borough of Waverly for a day, even, without learning the facts, as above stated is a mystery to me. For the first few days after these occurrences it was in the mouth of almost every one, and I believe it would be an impossibility to find a person in Waverly who believes that the proper authorities of the Baptist Church closed their doors against Mr. Blanchard. * * *

It is very easy to see where the shoe pinches. Mr. B. previous to this, had delivered four very interesting lectures against Freemasonry. These are the "antecedents" that troubled S. S. K. and those who consorted with him. Had Mr. B. come among us simply as a temperance lecturer, the churches would have vied with each other to do him honor; but there was a craft in danger and he must not be allowed to speak on temperance even, lest he gain notoriety. In conclusion we wish it distinctly understood that the Baptist Church have not as yet adopted a gag law as the proper method to put down men or measures, believing that truth suffers nothing by conflict:

Yours truly, *Truth.*

Yours truly, A FRIEND.

Carbondale, Pa., Jan. 23d, 1871.

Further from the work in Pennsylvania.

The Wilkesbarre *Record of the Times* of Jan. 18th, publishes the following letter:

WAVERLY, Dec, 31st. 1870.

Mr. C. A. Blanchard, a young man from Wheaton, Ill, has recently visited this place, invited thither for the purpose of delivering a course of lectures which he has prepared against Masonry. The exposure which he made of the silly, bombastic and evil character of the organization was worthy work for any one whose wish is that the world may be rid of all things which prevent the advancement of the real Kingdom of Christ.

We have seen a man take his Mason's book in his hand, and have heard him say, "This is my Bible, all the one I want." The way to Christ and his kingdom is not found in their book. He did not speak in secret.

One bound to do charitable deeds simply because the object of his benevolence is a Mason, cannot be called charitable. It will in the end profit nothing.

We believe Mr. Blanchard to be an instrument in the hand of God, in this work of enlightening and warning the people concerning this evil. He is an earnest Christian man of no ordinary mental power, and possesses an extraordinary talent for speaking. He is persecuted, as have been all who would work a reform, since the world began. But "Blessed are they who are persecuted for righteousness sake." *L. A. Richardson.*

In his comments upon this letter the editor, who may not be himself a Mason but is a good mouthpiece for them, says that it is evidently from some convert of the lecturer, so "young as not to remember the great anti-Masonic excitement of thirty years and more ago, or so much importance would not be accorded to Mr. Blanchard's mission.

"Instead of winning in any such raid, we rejoice that Masons are charitable to Masons; Oddfellows to Oddfellows, and Sons of Temperance to Sons of Temperance. As a political party anti-Masonry was anything but a blessing, and its effect was only to increase secret societies. The Ancient Order of Free and Accepted Masons has flourished to long and numbers among its members too many high-minded and honorable men of all ages and nations to be annihilated by any efforts of Mr. Blanchard, and we doubt very much whether his attacks will be thought worthy of notice by them. * * *

In this country men have a right to ride a goat in secret if they please; while we by no means see the necessity, or approve of any secret societies connected with politics. Still we have no objection to letting our correspondent be heard."

The Fox-Hunter after the Editors.

YORK, Pa., Jan. 21, 1871.

Editors Cynosure:

The York Daily of 12 inst., says, in an editorial, "It is *he* (the seducer) that should be despised and punished most relentlessly. Hanging is too good for him; he should be hunted down, scorned by all men," etc.

Now, the seducer is a very dangerous character; and our legislators should give us good laws to suit seduction in all its various forms. I here give a portion of the oath of the "Thrice Illustrious Order of the Cross," in order that all may see how delighted all our Thrice Illustrious brethren will be, while helping our illustrious editor of *The York Daily*, to hunt down all who are charged with seduction:

"You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the fraternity and the world, but of our illustrious order more especially, during his whole natural life;" etc.

In his paper of the 19th inst., this editor says, in an editorial: "If in the wide world there exists anything more contemptible than hypocrisy, we have yet to see it. A superabundance of this miserable article is found everywhere, in fact, it seems to increase with the march of civilization. Successful hypocrisy requires a broad foundation of deception, and the two are so nearly similar, that it is somewhat difficult to draw the line of demarcation. There is no more fruitful source of trouble than hypocrisy; characters are ruined and homes destroyed through its agency. No one can estimate the misery this vice causes."

Read this quotation again, substituting the word 'secretism' for 'civilization,' and you will have the truth. But what are we to think of an editor who can overlook the whole list of secret schools, where duplicity, deception, cunning, slyness, hypocrisy, and all else that is villainous, are nightly taught to our people of both sexes and of all ages, and finally conclude that it is civilization that is converting so many into hypocrites? If we must have constitutional amendments, why not have one prohibiting the sale of pens, ink, paper, and editorial chairs, to all whose ears are over ten inches long? "So mote it be."

Yours, for constitutional amendments,

FOX-HUNTER.

Correspondence.

From California.

Secret societies are all the rage here. Some express a secret opposition to them, but say they are not going to make martyrs of themselves; nearly all of the post masters and M. E. ministers are Masons, or belong to some secret society, as far as I am informed. D. R.

From Wisconsin.

Our correspondent sends a new subscriber and writes thus of his interest in the work:

"He has ceased attending the Methodist Church and has asked a letter of dismission from it, because the minister is a high Mason. Freemasonry has been discussed in our weekly prayer meeting, and some Masonic sympathisers are sensative about it, but they cannot stop it. Freemasonry must get out of the way of the chariot wheels.

Yours sincerely, I. C. L.

Ripon, Wis., Jan. 23, 1871.

From Kane County, Ill.

This is a great Masonic stronghold and anti-Masons know better than to fool away their time in trying to secure for themselves any office of importance in town or county. In conversation with one of the county officers not long since, I asked, "You ain't a Mason, are you? Said he, "I'd like to have you show me an officer of Kane county that ain't a Mason."

Yours truly.

ISAAC N. BRESE.

News from the Lecture Field.

GREEN GROVE, Pa.,

Dear Brother Kellogg:

I am firmly pledged to the support of the CYNOSURE: my patronage to it, though slow, is sure. Many think the paper a terrible thing, as it is to the modern Moloch of secretism. It is like the barley cake in the dream, that tumbled into the camp of Midian. (See Judges vii: 13). The secretists are awe-stricken at the sight of this potent little sheet: and "Charley" though "a crazy boy," and many other things complimentary to him when we regard their source, has surely made his impression in Pennsylvania, as elsewhere, as a good and true "*Mark Master.*" We don't want to rob the West of her workmen, but you must cede him to us for a time, or else *multiply* him somehow, till this soil will produce the like. We are waking. The great work of the day is inaugurated. Pray and labor on.

Yours for the campaign, C.

Mr. C. A. Blanchard's lectures here last June were dead shots against Masonry. It is not increasing here. Some of its members are seceding. Finney's and other books are making havock. I expect soon to get other missiles among them. Truth by the assistance of Christ, will accomplish the work. Brother, "Never surrender the flag." Look to our leader, Christ. J. M. P.

Xenia, Ind., Jan. 23, 1871.

Richardson's Monitor Better than the Lodge.

A presiding elder of the M. E. Church, having been degraded to the sublime degree of Master Mason, has become satisfied of his degradation and has quit the lodge forever. He told me I could learn more of Masonry from Richardson's Monitor than I could by joining the lodge and a good deal faster. A. H.

WESTBORO, Mass., Jan. 1871.

Editors of the Cynosure:

I think the article in a late issue of your paper about Nathaniel Colver's refusing to take the Royal Arch oath is worth the paper half the year. My minister was a Royal Arch Mason when Morgan was put out of the way, and as often as I said a word to him on the subject he would show so much temper that it was evident than he felt very much ashamed of it.

As Paul says to the church at Ephesus it is a shame to even speak of the deeds they do in secret. I think there is more evidence that Saul of Tarsus was a Freemason before his conversion than any other Bible character, for the reason that forty of his old associates bound themselves never to eat or drink, until they had killed him. I think he had violated his Masonic oath when he was converted and went to preaching Christ, and stopped persecuting the Church. I have been very well acquainted with Dr. Nathaniel Culver more than thirty years. I have suffered more abuse from Freemasons, than from drunkards and pro-slavery men put together. Yours respectfully, W. C.

FAIRFAX, Iowa.

You may count on me for a life member, if you continue to advocate the truth and shed light on the dark orders of Satan's kingdom. If I should forget to renew at the precise time, send on the light of truth and notify me and the money shall be forth coming, If I have to give up my tea for a time, which is the only intemperate habit that still clings to me; rum and tobacco and myself use to be on friendly terms, but we had a terrible falling out years ago, so that we have had no sociability for the last sixteen or seventeen years. A. H.

—Mr. Cyrus A. Green of Richmond, Ohio, who endeavored to impose upon our readers not long since with a fanciful murder story, is a Mason. This sufficiently accounts for his fabrication, and is another proof of the paternal origin of the fraternity to which he belongs.

Query, are such things for a joke, or are they like the cry of "wolf wolf" in the old story?

Receipts for the Cynosure from Jan. 11 to Jan. 24, 1871.

John F. Garrison, 25c.; Levi Keys, 28c.; Asa Bailey, 40c.; E. C. Warren, 45c.; J. C. McDonald, H. S. Thomas, G. Gulbrandson, Francis Ingersol, Wm. Oburn, 50c. each; F. W. Coe, 52c.; Wm. A. Simms, 60c.

Isaac Price, Samuel C. Reed, J. W. Lewis, Rev. T. Roberts, Rev. E. N. Groves, Ira Meeker, A. M. Hodge, J. C. K. Farls, James Forrence, F. A. Wier, Wm. Leuty, Charles Hibbard, W. H. Johnson, John Munro, Duncan Gap, A. B. Mathewson, D. W. Sherman, F. A. Bates, Rev. W. C. Dinins, James A. Brown, C. R. Williams, J. McNab, Robert Stackwell, Lucian Farnham, J. M. Roued, F. H. Berry, D. B. Hemlin, Willson Milligan, Noah Thomas, L. A. Lyon, Mrs. E. W. Borgess, Dr. S. L. Hazen, John M. Carringer, Wm. J. Sholtz, Wm. C. McCrilline, T. A. Harrison, Eunice B. Platt, J. D. Baker, Mrs. E. Darling, Rev. J. H. Barnum, A. C. Hall, John Martin, John B. Davis, John L. Mathews, Philemon Cromwell, John Hogue, John Gilbrath, T. B. Arnold, John G. English, E. E. Curtis, E. S. Bunce, Jeremiah Cocus, H. W. Cherry, Hezekiah Hutchins, T. B. Abbott, Mr. Thompson, S. W. Clippinger, S. B. Kimball, R. A. Boyd, J. S. Hickman, D. S. Faris, Rev. W. F. Manley, James S. Davis, J. H. Coleman, Isaac Colgrove, P. Carpenter, Rev. A. Renfew, J. Blanchard, Samuel Moody, J. P. R. James, Jesse Hunter, Mrs. A. A. Talcott, C. R. Haggerty, S. R. Overton, John Corbet, J. W. Christy, W. S. Starbuck, R. Cornforth, E. H. Bassott, John Seedy, Mrs M. A. Benderson, Mrs. R. J. Bennett, R. E. Adams, Mrs. M. A. Blanchard, J. V. K. Seely, J. Mead, Thomas Baldwin, Wm. Critchfield, John Pinkney, $1.00 each. J. L. Barlow, George Johnston, J. W. Wherry, D. Little, H. W. Hempe, J. H. Lamb, D. K. Suffy, Jerome Lathrop, Rev. Z. C. Bayles, Mrs. Marion, M. N. Miles, George G. Payne, James Steel, Isaac Bunting, John Riley $2.00 each.

D. McFall, $1.20; W. R. Hutchinson, $1.25; Mrs. R. J. Lindsey, $1.32; Victor Geehwiller, E. VanForsen, T. M. Carnahan, $1.50 each.

C. T. A. Ganizchow, $2.50; I. A. Hart, A. C. Staples, $3.00 each; Jarvis Gage, $3.10; Mrs. L. O. Andrews, $3.30; Hiel Lewis, and H. Siemiller, $3.50 each; C. C. M. Bates, $5.60; R. E. Johnson, Emmons Manley, and John W. Searing, $4 00 each; J. F. Taylor, George Cowley and D. F. Thomas, $5 00 each; D. S. Kennedy, $5.50; J. H. Greene and Thomas J. Lummas, $7.00 each; J. C. Bartholomew, $12.00; A. N. Allen, $13.00. Arrears, $1.00; extra papers, 5c.

DONATIONS—Wilson Milligan, 50c.

CONVENTION PLEDGE—November 23d, 1870, John Levington, $10.00; January 3d, 1871, B. George, $5.00.

Clubbing Offer for New Subscribers.

We will send the CYNOSURE and WESTERN RURAL, one of the best of our agricultural papers, one year for $2.50. The CYNOSURE and LITTLE CORPORAL, the leading children's paper, one year for $2.00. And the CYNOSURE and the BRIGHT SIDE, a new illustrated weekly for children, one year for $1.60. And the CYNOSURE and YOUNG FOLKS' RURAL, one of the largest of the young folk's papers, one year for $1.50.

As a premium we will send the WESTERN RURAL for ten subscribers to the CYNOSURE and $10.00; the LITTLE CORPORAL for seven subscribers and $7.00; the BRIGHT SIDE for five subscribers and $5.00; the YOUNG FOLKS' RURAL for four subscribers and $4.00.

For five subscribers and $5.00, we will send an extra copy of the CYNOSURE or give a cash premium of $1.00 if desired.

THE FAMILY.

A BIT OF A SERMON.

Whatsoe'er you find to do,
Do it boys, with all your might;
Never be a little true,
Or a little in the right,
Trifles even
Lead to heaven.
Trifles make the life of man;
So in all things,
Great or small things,
Be as thorough as you can.

Let no speck their surface dim—
Spotless truth and honor bright!
I'd not give a fig for him
Who says any lie is white!
He who falters,
Twists or alters
Little atoms when we speak,
May deceive me,
But believe me
To himself he is a sneak.

Help the weak if you are strong,
Love the old if you are young;
Own a fault if you are wrong,
If you're angry hold your tongue.
In each duty
Lies a beauty
If your eyes you do not shut;
Just as surely
And securely
As a kernel in a nut.

Love with all your heart and soul,
Love with eye and ear and touch;
That's the moral of the whole,
You can never love too much!
'Tis the glory
Of the story
In our babyhood begun:
Hearts without it,
Never doubt it,
Are as worlds without a sun.

If you think a word will please,
Say it, if it is but true;
Words may give delight with ease,
When no act is asked from you.
Words may often
Soothe and soften,
Gild a joy or heal a pain;
They are treasures
Yielding pleasures
It is wicked to retain.

Whatsoe'er you find to do,
Do it then with all your might:
Let your prayers be strong and true—
Prayer, my lads, will keep you right.
Pray in all things,
Great and small things,
Like a Christian gentleman,
And forever,
Now or never,
Be as thorough as you can.

—Benzonia Citizen.

Save the Little Ones.

The following is an extract from one of the speeches made at the New Jersey State Sunday School Convention:

A few years ago a steamer was coming from California. The cry of "Fire! fire!" suddenly thrilled every heart. Every effort was made to stay the fiery flames, but in vain. It soon became evident that the ship must be lost. The only thought now was self-preservation.

The burning mass was headed for the shore, which was not far off. A passenger was seen buckling his belt of gold around his waist, ready to plunge into the waves. Just then a pleading voice arrested him:

"Please, sir, can you swim?"

A child's blue eyes were piercing into his deepest soul as he looked down upon her.

"Yes, child, I can swim?"

"Well, sir, won't you please save me?"

"I cannot do both," he thought. "I must save the child or the gold. But a moment ago I was anxious for all this ship's company. Now I am doubting whether I shall exchange a human life for paltry gold."

Unbuckling the belt, he cast it from him and said:

"Yes, little girl, I will try to save you."

Stooping down, he bade her clasp her arms around his neck:

"Thus, child, not so tight as to choke me. There, hang on now and I will try to make the land."

The child bowed herself on his broad shoulders and clung to her deliverer. With a heart thrice strengthened and an arm thrice nerved, he struck out for the shore. Wave after wave washed over them, but still the brave man held out, and the dear child held on, until a mountain billow swept the sweet treasure from his embrace, and cast him senseless on the bleak rocks. Kind hands ministered to him. Recovering his consciousness, the form of the dear child met his earliest gaze, bending over with him more than angel ministrations and blessing him with mute but eloquent benedictions. So, dear fellow-teachers and lovers of the little ones, let us bend our hearts to the burden of the precious souls of the children. Let us take them in the strong arms of our faith and our prayers, and bear them up through the storm of life; and though the rude waves of sin may tear them from our grasp, yet who knows but, by and by, when we get on the other shore, we may be welcomed by the little ones we have tried to save?

Pardon for Nothing.

A few days since, when visiting an old man who seemed anxious about salvation, I found great difficulty in making him understand that pardon is free gift of God, through the precious blood of Christ.

At last I said to him. "Now, suppose I were to go to a shop, and buy something for you, and pay for it, and tell you to go and fetch it, need you take any money with you?"

"No," said the old man, brightening up; "it would be paid for."

"Need you make any promise to pay at some future time?" I then asked.

"No," he replied; "I should have it for nothing."

"So," I continued, "it is with forgiveness of sins; the Lord Jesus has paid the full price for it. He has had the groans, the sighs, the tears, the wrath, the pains, the punishment; yea, all that sin deserved. He bore it all. He paid the whole. Yes, bought forgiveness with his precious blood, and now he gives it as a gift to all who bring their sins to him."

"Yes," said the old man, as his eyes filled with tears, "I see it now; it is pardon for nothing! Christ has bought it, and he will give it to me!"

Dear reader, may you also learn that Christ alone can save; that neither your tears, nor groans, nor prayers, nor works, can give you any right to heaven. No; you must come with nothing in your hand, and as a helpless beggar, cast yourself upon his love and grace, and look to him alone to cleanse you from your sins, and make you fit to dwell with him above.

Controversy.

Controversy is very much dreaded by some well-meaning people, who evidently think that contending earnestly for the faith once delivered to the saints betokens a quarrelsome and bitter disposition. It certainly is wrong to engage in controversy about nothing or about a trifle which is not worth contending for. But those very people who object to religious controversies find it natural and rational enough to contend for their real or supposed rights in regard to temporal things, and would consider it a great wrong silently to submit to outrages by which they would be robbed of their property or their good name. Is not the honor of God of more moment to a Christian than the good name of any human being? and is not the priceless treasure of truth, by which the soul is rendered free, a thing to be contended for rather than all temporal possessions? Christians must wage a warfare against Belial; the kingdom of light and the kingdom of darkness can stand to each other in no other than a hostile attitude. Those who would rather yield the truth of God than engage in controversy to maintain it, have certainly never realized its value. There may be sin committed in carrying on controversies, as there may be in any other work in which sinful man engages; but to contend earnestly for the faith once delivered to the saints is a plain duty, though the truth must be spoken in love; and those who will not do this are not faithful to the Lord that bought them. We are commanded to rebuke sharply those who err that they may be sound in the faith (Tit. i. 13.) as well as to instruct in meekness those that oppose themselves (2 Tim. ii. 25.)—*Lutheran Standard.*

When we are Alone.

Sickness takes us aside and sets us alone with God. We are taken into his private chamber, and there he converses with us face to face. This world is afar off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which he then speaks to us. All our former props are struck away, and now we must lean on God alone. The things of earth are felt to be vanity; man's help useless. Man's sympathy deserts us; we are cast wholly upon God, that we may learn that his praise and his sympathy are enough. "If it were not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up in heaven."

"Lay Aside Every Weight."

As applied to Christians, it means they should remove all which would obstruct progress in the Christian course. * * * * It is not the same thing in all persons. In one it may be pride, in another, vanity; in another worldliness; in another, a violent and ungovernable temper; in another, a heavy-laden, insensible heart; in another, some improper and unholy attachment. * * * Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight, that they never will make much progress towards the prize.—*Barnes.*

Power of the Bondage.

In the Yosemite Valley a vast, hollow tree is pointed out, the tree is pointed out to the travelers, as the Hermit Tree. The sad event which gave it the name is as follows: A young man of high connection in Philadelphia, and of a proud spirit, went to California to take his place in a bank. By drinking he acquired an appetite for liquor, that seemed to forbid control. He was a young man of determined will, and so exiled himself for the winter in the Yosemite Valley. So steep are the hills around, and so abundant the snows, that once shut in, only the warmth of spring can liberate the captive. This young man fled among wild beasts, and wastes of snow, to escape his great foe. The Hermit Tree was his home till spring, when he returned to the bank. All went well for a time, but in an evil hour he yielded. In despair he put an end to his miserable life on earth, and went to the doom that awaited him in another world.

Let the young man fear the deceitful, destroying wine, as he would perdition, for it is the gateway thither for tens of thousands.—*Chr. Sec.*

Courage in Every-day Life.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak your minds when it is necessary you should do so, and to hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat even though you are in company with a rich one, and richly attired.

Have the courage to tell a man why you do not lend him your money.

Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," but not his vices.

Have the courage to wear your old clothes until you pay for your new ones.

A Change of Nature Needed.—A vicious horse is none the better tempered because the kicking straps prevent his dashing the carriage to atoms; and so a man is none the better really, because the restraints of custom and Providence may prevent his following that course of life which he would prefer. Poor fallen human nature behind the bars of law, and in the cage of fear of punishment, is none the less a sad creature; should its Master unlock the door we should soon see what it would be and do. A young leopard which had been domesticated, and treated as a pet, licked his master's hand while he slept, and it so happened that it drew blood from a recent wound; the first taste of blood transformed the gentle creature into a raging wild beast; yet it wrought no real change, it only awakened the natural ferocity which had always been there. A change of nature is required for our salvation—mere restraints are of small value. *—Spurgeon.*

Costing God with Delight.—"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so *pleased* to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Savior, and the bountiful Giver of everything we love?—*Christian Treasury.*

Short Sermons—No. 10.

Our text for to-day, my brethren is the 16th verse of the last chapter of the epistle to the Hebrews, which reads as follows:—

But to do good and to communicate forget not; for with such sacrifices God is well pleased.

Human sympathy is a law of nature. It is as necessary as the attraction of gravitation, or of cohesion; and any device of man, therefore, which tends to destroy, misdirect, or pervert it is contrary to law, and an injury to the community.

One of the necessities of human sympathy is to communicate, or to feel in common with others, our joys, our pains, our pleasures, our knowledge, and our deeper interests. For this reason, doubtless, God created a difference of sex, which while it preserves all the essentials of unity, at the same time gives the greatest possible play to to the sympathies. Man and wife, and the family which grows out of this relation, can enjoy the exercise of the sympathies to the fullest extent; they can share without let or hinderance, all the varied sorrows and happinesses which it is their lot to experience. And this is necessary for their health, moral, mental, and physical.

Indeed, some of the greatest miracles that were wrought by our Saviour were those where, through infinite love, tenderness and compassion, he addressed himself to the feelings of those whose diseases and sufferings had been aggravated, prolonged, and perhaps even produced by having had their sympathies oppressed and perverted.

The dead Lazarus to whom the Savior cried from the depth of infinite sympathy and compassion, and who thus inspired came forth to a new life, could never have found before his death any sympathy from the Scribes, Pharisees and hypocrites who then misruled, misgoverned, and perverted the society of Judea.

In perfect accordance with this principle of action on the part of our Savior, in extending his sympathy, his knowledge, his light to all, to the poor and lowly as well as to the rich and powerful, our text charges all Christians not to forget to communicate; that is, to make common what we possess of learning, of natural gift, of fortune, and of wealth. Sir Isaac Walton says of the true gentleman that he must be virtuous and *communicable*; and so it is with the true Christian, he must not neglect to communicate freely whatever he is possessed of. And this must be done to the glory of God and our Lord Jesus Christ, and not for the glory of hierarchies, or for man.

But how does this injunction compare with the teachings and practices of the Masons? Pretending that they are possessed of a light that is of ineffable value, which they have come by without the aid of the Savior, since they claim to have had it long before his birth, they proceed to shut up this light, hide it under a bushel as it were, and never communicate it only to a select few, and to them only at the price of fifteen dollars, more or less.

Nor do they disregard the injunction of the text alone; they pervert a law of nature, seizing upon human sympathy and making use of it for wrong purposes, for the glorification of Masonry, and not for the praise of God and his dear Son our Lord. They play upon the curiosity and tender experience of a young man; they entice him into a lodge, teach the arts of subtlety and dishonesty, and undermine his open, frank, manly nature. They put him in possession of knowledge which he must not communicate, even to his wife and family whom God has made the proper recipients of his sympathies. He may come, and inevitably will come if he remains long a Mason, into the possession of facts every way well qualified to operate powerfully upon the sympathies; he may come to know of murder, robberies, wrongs, and villainies of all kinds, and as an honest man, may be burning to communicate them to his friends; yet he cannot do so unless it is to the very villains themselves who occasion those outrages.

Such practices as these on the part of the Masons, are not in accord with either the spirit or letter of our text.

And why are we to communicate? Is it in order to build up the pompous institution of Masonry, or any other hierarchy? Is it in order to gain an advantage to ourselves as Masons do? Is it because thereby we may gain some sly, illicit favor, or office, or good contract, or distinction, or any other personal benefit? No, but we are to communicate freely to all our fellow men, even to Masons themselves, because "with such sacrifices God is well pleased." It is to please God that we are to do this, and not Masonry, or Masonic masters, priests, or Presidents.

If a man owns one million of dollars, he is to communicate this to his fellow man, under God, according to his own ideas of right, of property, of duty, and charity. It is a piece of presumption for Masonry to undertake to direct him how he shall dispose of it; and to set itself up as a superior guide and enlightener in this respect, to the Christian church. There is nothing in Masonry that gives it any claim to undertake the enlightenment of conscience for the better performance of the duty of charity.

In short the principle communications of Masonry are the secret ones which are made from the higher lodges and higher priests of "the order," to subordinate lodges and inferior men who are under their control. These communications, which are likely to be conspiratorial and wicked, Masons seldom forget.

Make the Lord's day the market for thy soul, let the whole day be spent in prayer, petitions, or meditations; lay aside the affairs of the other parts of the week; let the sermon thou hast heard be converted into prayer; shall God allow thee six days, and wilt thou not afford Him one?

Whither are we Tending?

A few days since while conversing with an aged minister he related the following circumstance: "In passing through the city of B—— in northwestern Ohio, I called upon an old friend, a local preacher in the Methodist Episcopal Church, and also a *Free and Accepted Mason*. I was solicited to leave an appointment to speak to the people, to be filled on my return, which was within a few days; and accordingly did so.

On my return I found my friend in a very unpleasant mood, and knew not the cause until starting for the church; when he informed me that he expected the congregation to be small to-night, 'For,' said he, 'when I asked the minister in charge (who knew that I always opposed secrecy) to make the announcement, he said nothing until the people were moving out of the house, and then spoke in so low a tone that only a few nearest him heard it. To-night he has a party at his house for the young people. Cards have been circulated very extensively by his daughter and others, thinking no doubt to draw many from the church; and now he and his wife find it convenient to spend the night in the country.'

But on our return taking off his hat and throwing it on the lounge, he said, 'Thank God, we had a good congregation to-night, if the scoundrel did do as he did; for we have not had so large a congregation in four years at a private appointment as to-night. Never mind, *I will tell the rascal as well of it*, when I see him again; for he would have been in the State prison to-night, if it had not been for us Masons. We met in the lodge almost every night for two weeks to quash the indictment, and now this is the thanks I get for it.' I replied, 'Why dear brother, this is a hard story to tell of a brother minister.' 'Well,' he said, 'It is true,' and then related a case of *forgery* of which the minister was guilty, and the lodge had saved him from the penalty."

In view of the above facts it is not well for us to ask the question "Whither are we tending?"

A man, called of God to preach the gospel of Christ, aware that a brother minister is guilty of forgery, instead of having his case brought up for trial in the church, he is found using every effort in his power to turn back the hand of justice, and then to send the scoundrel (using his own word) forth to lead the people from nature's darkness into the marvelous light of the gospel. Why did he not have the minister brought before the conference and silenced? No doubt he would, and have cleared his skirts of the blood of the souls led to perdition by this reprobate, if he had not been under bondage to *this man of sin, this child of hell*, Masonry, that walks in darkness because its deeds are evil. Let us as Christian people stop and see whither we are tending, lest we be found following these blind guides, and when it is too late to find that we are fallen together into the ditch.

S. J. DONALDSON.

Is Masonry to Rule Church and State.

I have for some time been silently watching the enemy, Masonry, and have learned many things which if told would be laughed at as delusion, but are I fear too true. "A war of ideas" is surely to come, and the sooner the better. Christians and good loyal citizens can rule America and the churches to day; soon Masonry will rule them, as it is the parent of all secret societies and all are working for it. The day will come, if not prevented, when they will advocate and vote any measure Masonry wishes to adopt. Masonry will combine them. Masons are found in all secret societies and churches, and when they can get the controlling power in them the die will be cast. Catholics are working for it. Spiritualists are working for it. Infidels are working for it. All these have told me the same story. I have it from the lips of a Mason and an Oddfellow that they intend to make one political party and one Christian society in America. Time only is lacking. This is enough.

My Christian readers, what do you think of this? Secretism like satan is gaining foothold in nearly all the churches, and you are allowing it to be so in your own church and say not a word, fearing you may weaken the church.

Oberlin has had a trial of it. While the light has been streaming from this Christian centre Masonry has been stigmatizing and shamefully abusing it; the press at the same time calling them mules for kicking against Freemasonry.

Good Templars are only a cat's paw to Masonry. I said to an Oddfellow the other day, your order is nearly as bad as Masonry. All you lack is age. The principle is there.

He said he did not know how that was, but he did know that Good Templars are doing more good to our cause than any thing else; it enables us to tell who will make good Oddfellows." This I related to a prominent member of Good Templars, who is strongly opposed to Masonry and a deacon of the Baptist Church. He replied "I am as much opposed to Masonry as you are, I am in favor of *good* ones and *bad* ones I am not." "Well, said I do you not see you place yourself in a bad position, you cannot be *for* secretism and *against* it. It is like serving two masters—God and Mammon. And if you try you will be like Æsop's man of old, who fell in with everybody a pleased nobody, and lost all at last. I say Good Templars are only servants to the great ruling power of secretism which is Masonry. And they make use of your lodge as a breastwork which they can hide behind when they are hotly pursued in an argument." "I admit, deacon, that temperance is a good thing, so is religion, and so is education, and it would be just as proper to have secret religion and secret education as secret temperance societies. But in these you would say secrecy is uncalled for, and so I say with all secret societies." It is true I oppose all secret societies as a curse to the world, and can see their evils. I know they are feathers of the same bird, a species of the same serpent. I know they find fault with me for saying things unpalatable to their taste. Ministers of the gospel cannot stand and sustain themselves by the word of God! Make *murder popular* and many of them are ready to fall in and at the same time admit it is not right. I call such men impostors and hypocrites. And as long as such men fill the pulpit, I will not go and hear them nor help support them. If every one would take this course, there would be few professing Christians connected with Masonry.

E. L. GIBBS.

Criminal Statistics.—Here are the facts which all good people should take time to ponder thoroughly:

At the late National Prison Convention, at Cincinnati, a paper was read by Mr. Brockway, of New York, on the statistics of crime. From this it appears that 82 out of every hundred prisoners in the United States are of intemperate habits, 50 per cent. are foreign born, and more than half the remainder are born of foreign parents; 82 per cent. are servants, and 16 per cent only were artisans; 27 per cent. cannot read; 17 per cent. more can read but not write.

The Christian Cynosure.

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VOLUME 3. CHICAGO, TUESDAY, FEBRUARY 21, 1871. WHOLE NUMBER 66.

The Christian Cynosure.

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AN ACROSTIC.

BY MRS. L. O. ANDREWS.

Dear to the Lord are the children of truth,
Ah, dear are the soldiers faithful from youth;
Virtuously standing in front of the van,
In danger proclaiming God's truths unto men.
Dear to the Lord for great Christian worth,
Beloved in heaven, beloved on earth;
Eternity, evermore joyous and bright,
Radiant with glory, is nearing in sight.
Nearer, still nearer, the angel choir sing, (wing;
Approaching still nearer, with light seraph
Rest for the wayfaring, weary, and worn,
Delightful, refreshing, with Jesus the son.

For The Christian Cynosure.

Good and Bad Men in the Secret Societies.

BY REV. F. W. A. SIEBEL, NEW ALBANY, IND.

It is often said, that there are many good men among the Freemasons and in other secret societies. And so, unquestionably, there are; for it is Satan's ablest policy to select or permit the best, or the least objectionable weapons to promote by them the worst of purposes.

Satan is indeed no such great blunderer as to employ none other than bad men to promote the peculiar principles he has at heart. If there were no good men in the secret societies, it would indeed argue that Satan has lapsed into an unusual blunder, instead of pursuing successfully the subtle tactics by which he has always been characterized. If he were to put forward Freemasonry for instance merely by bad instruments, or to promote the principles of secret societies only by men of questionable or blasted reputation, Satan would indeed be a poor and a stupid devil. But he is not so stupid. He always selects *when and wherever he can*, the choicest instruments to accomplish his iniquitous designs.

Reason and Scripture, however, make it not to be wondered at that there have been, and still are, many good men whom we find to be members of secret societies. But in this it is to be observed that these men were good and sometimes, though not very often, were even good Christians, not in consequence of their being members of secret societies, but in spite of it. Thus they are only standing proofs, that there is a brilliancy and a penetrating energy in the truths of the Gospel, which even the overshadowing darkness of Freemasonry and other secret societies has not been able entirely to exclude, and which the corruption of the teachings of the lodges has not succeeded in utterly extirpating.

This fact therefore, that there may be some good men among the Freemasons and the members of other secret societies, is only one of those analogies which characterize the whole marred and dismantled world of which we are members. There is scarce a height on the loftiest mountain summit where there is not some blossom which the winter frosts have not nipped, some floweret which the hurricane has not blasted. We all know there is no desert without an oasis. And so there is perhaps not a secret society in the bosom of which there will not be found some good men; thereby presenting the very ground on which the CHRISTIAN CYNOSURE, and with it all good and faithful ministers of Christ, can and ought to address hundreds throughout our beloved country in the language of the Apocalypse (18: 4.): "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!" and in the language of the Apostle, "Come out from among them, and be ye separate and touch not the unclean thing. Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." (2 Cor. vi: 17. and Eph. v: 11, 12).

That a good many bad men, Infidels, and even murderers, are in those secret societies we can easily prove, not only by the defense of Judge D. H. Whitney and by S. D. Greene's personal reminiscences of the Morgan abduction and murder, and the like, but also from the manner in which generally the members for the different lodges are recruited.

Of this customary recruiting it may be truly said, that it is the secret of the devil. But listen and judge for yourselves:

"The main point in gaining members for our society," wrote one of the chiefs of Freemasonry in a letter to the Grand Lodge of Piedmont, January 18th, 1822, "is, to isolate man from his family, and to make him give up family habits. Man is well inclined, by a natural tendency, to shrink from the cares of the household, to go after easy pleasures and forbidden enjoyments. He likes the long chatting of the coffe-house and the idleness of the theater. Draw him, drag him away. Let him fancy himself of some importance. Teach him discreetly to loathe his daily avocation; and, through that game, after having separated him from wife and children, after having shown him how heavy all family duties are, put into his head the wish for another mode of life. Man was born a rebel. Fan that spirit of natural rebellion to the burning point, but let it not blaze into fire.

This is the preparation for the great work which you must now begin. When you shall have instilled into some souls a dislike of family and religion (one almost always follows the other), drop some words, to bring about a wish to be affiliated to the nearest lodge. Then you have him. The feeling of vanity, urging common and uneducated people to identify themselves with Freemasonry, is something so silly and yet so universal, *that I am always wondering at man's stupidity.* I am surprised not to see all men knocking at the doors of the "venerables," and asking from those gentlemen the honor to be one of the workmen, chosen for the 'rebuilding of Solomon's Temple.' The prestige of the unknown has on most men such a power, that they prepare themselves with fear for the fantastical trials of initiation and of the brotherly banquet. To be member of a lodge, to feel one's self called to keep—wife and children excluded—a secret which is never trusted to you, is for certain human natures a delight and an object of ambition."

What do you say to those nice instructions, my dear reader? Have you yourself perhaps had some experience of them? Is not this wickedness?

But further. Another Mason, "Brother Clavel," in his "Picturesque History of Freemasonry" sets forth, although in a less cynical way, the same honest system of recruiting. I will give you his own words, a true translation of which I take from Mgr. Segur's little book on "the Freemasons," page 11 and 12. God must be blessed that those impious men at times betray the secret of their conspiracy. "Brother Clavel" says: "Freemasonry, *we say to those whom we want to enroll*, is a progressive, philanthropic institution, the members of which live like brothers, under the level of a pleasing equality * * *. A Freemason is a citizen of the Universe. There is not a place where he will not meet brothers eager to welcome him, without need of any other recommendation but his title, without making himself known except by the signs and mysterious words adopted by the initiated. To bring to a decisive step those *led by curiosity, we add*, that our society religiously keep a secret, which belongs and can belong only to Freemasons. To the same end, *we give* to men of pleasure *glowing accounts* of the frequent banquets, in which rich diet and generous wines excite mirth, and tie tighter the bonds of brotherly intimacy. * * *. As to working men and merchants, *we tell them*, that Freemasonry will be very profitable to them, by enlarging the sphere of their transactions and by increasing the number of their customers. * * *. Thus *we have arguments for all inclinations*, for all vocations, for all minds and for all classes of people."

To give a last touch to this picture, we might add: "And as to practical Christians, not to frighten them away, the Masons and the Oddfellows amuse them with fine and pious words. They tell them that Freemasonry and Oddfellowship exclude no religion, *and that even ministers of the Gospel are members of it.*"

Such are the good and the bad men in the secret societies. How long will the good men be unequally yoked together with unbelievers? How long shall righteousness have fellowship with unrighteousness and light communion with darkness? Good reader, think on it and remember the words of the great Apostle, which are written in 2 Cor. vi: 14–18. God will be your God only if you are his people, and your Father only if you are his sons.

Sly Work.

It appears by the reports from Washington that there has been some very sly Mason-like work going on in the land office. The Commissioner, Joseph S. Wilson, has lost the confidence of the government, because of some inexplicable slyness with respect to an important land grant.

We have pointed out in former articles how easy it is for Masonry to burrow in the departments of government at Washington, and from there to control the whole interests of the country.

The farmers who are tired of paying taxes should look into this Masonic business; for, while looking after its own friends and interests, it has made great havoc with the economical savings of former administrations. Where a comparative small body of men, as the Masons are, hold such a large number of the offices of the country, and where coupled with this fact the taxes are so heavy, it is time for the farmers who are peculiarly exposed to being played upon by Masonic rings, to look into Masonry. It is time for them to seriously ask themselves whether they can safely vote for any more secret-society men for any office. Whether such men are not too sly and double-faced for any reliability.

By examining into the matter, our farmers will find the trail of the serpent in very suspicious places. It will be seen at Pilgrim Rock, Bunker Hill monument, on our national currency, on corner-stones of public edifices, and on the doors of the Capitol at Washington—or at least upon one door there, upon a brazen door costing many thousand dollars, the act of putting a Masonic symbol there being as brazen as the door itself. Never ought an open, frank, Christian republic to permit such a mark of servile knavery as that upon its public monuments.

Here then, is a positive work for the farmers of the country to do. It is to wipe out these disgraceful Masonic stains, and especially to unhinge and turn over to the brass founder that door in the Capitol which has been consecrated to the honors of a knavish organization. So long as such a door remains there, Ku-Kluxism may demand national consideration, and bands of speculators, jobbers, and thieves may prey with impunity upon the treasury. And the way to get rid of this fry and their mystic symbols is to vote against all secret-society men on all occasions. We might as well have got rid of slavery by voting for Jefferson Davis and his friend of the same "order," Gen. Butler, as we may rid ourselves of mystic symbols, heavy taxes, and corrupt government by putting secret-society men in office.

Mr. Lincoln is reported to have said that while the country has greatly increased in population, its really great men were scarcer than they used to be. This must inevitably be the case where Masons hold the offices of the country; for no really great or worthy man who feels called on to sustain a Christian republic, could long remain a Mason. The very character of Masonry is to degrade and belittle men, and render them unfit for great and heroic deeds. No great man would ever practice the sly arts taught by Masonry; for by so doing he would cease to be a great man, and become a knave. You would never trust a sly, double-faced man with your own private business; then why should you do so with our public business?

Under the influence of the slave power Masonry has grown until its arrogance and contempt of equal rights and fair dealing is as defiant of public opinion as ever was the slave power itself. The people, while wholly engaged and absorbed in dealing with slavery, have overlooked the aggressions of Masonry. In consequence it has grown, as vermine and wild beasts do, by neglect, until it threatens to destroy our religion, our morals, and our liberties. Proud of its political success in the way of securing office and profit to its followers, it now proceeds to claim religious superiority. By a reverse process from that pursued by the Jesuits who, from spiritual power proceeded to grasp at political power, they proceed from political power to spiritual supremacy. If they are to give up one of the two, either their Masonry or their religion, some of them say, it would be their religion!

An institution which is so very "ancient and honorable," so very holy, sacred, divine, moral, and religious, and which at the same time is so sly, crafty, cunning, shammy, mystical, underhanded, must be a terrible engine for getting office and plundering the treasury. It appeals alike to knaves and fools; and under such a sway it is not to be wondered at that the really great men of the country are becoming less, and that our taxes are crushingly heavy and demoralizing. If Masonry burrows among the departments of the government, and makes itself the ruling power of the country, what must the people become who live under such a power? They must become worse off than the French under Louis Napoleon; for one despot cannot possibly be as bad as thousands.

But does Masonry burrow among the departments of the government? Is it there like an obscure bird upon a foul nest? Look! farmers, for yourselves, and see! Even at West Point, our military academy, which ought to be kept free from all Masonic influences, we see its slimy Ku-Klux trail. Not only does the Superintendent furnish bands, and for aught we know military escorts for Masonic celebrations, but one of the classes has taken upon itself the administration of Ku-Klux justice, thus upsetting military authority and discipline from its very foundations. Are you willing, farmers, to support an administration that labors under the influence of Masonry, and thus gives vindication to Ku-Kluxism; or will you insist that your administration, and your offices, civil as well as religious, shall be free from, above, and independent of such a low, unworthy and corruptive power? It remains with you to decide. It remains for you to say whether you will have open, frank, straight forward men to fill your offices, or a set of oath-bound, sly, double-faced Masons. F. E.

A Scrap from the Rhode Island Investigation.

Let the public bear in mind that after the "Morgan Murder" the Masonic Institution" was subjected to a course of severe investigation, not only by the religious and secular press of the country, but by legislative authority of several States.

Look at one fact, as brought out in the investigation by the Legislature of Rhode Island, found on page 189, as stated under oath by one William Burdick, "April 8th, 1814. Six boats with about 200 men from a British frigate and a brig, lying off Saybrook, Conn., entered the port of Pettipague, and burned and destroyed twenty valuable vessels. One man, who had a vessel on the stocks, saved her by making it known to the commander of the British force, that he was a Freemason."

Such was the working of the "Brotherhood until the murder of William Morgan waked up the public to these investigations. And what was the result on this "Ancient Sublime and Honorable Order?" Lodges were given up, charters surrendered, and honest men by the thousand renounced the fraternity. Freemasonry shrank from the public gaze, feigning death for near a generation, and then came forth under assumed names, Odd-fellowship, Knights of the Golden Circle, &c., to assume her partisan game and continue and complete her work of destroying the free principles of our country.

——"Can such things be,
And overcome us like a summer cloud,"

and no free voice be raised against it?

Another Lucia C. Cook Case.

Bro. Joseph Donaldson was expelled from the M. E. Church of Heller's Corners, Ind., March 3d, 1870. The real cause of his expulsion was his opposition to Sunday-visiting and Freemasonry, but the ostensible one was something else, as will be seen by the charges of which we herewith give a copy in full.

"We hereby charge Bro. Joseph Donaldson, a member of the M. E. Church on Allen circuit, Ft. Wayne district, Northern Ind. Conference, with:

"1st. Immoral conduct. Specification. Falsehood. By saying that he could tell whether a man was a Christian or not by his walk, and afterwards denying saying so.

"2d. Charge. Dissention.

1st. Specification. Unchristianing his brethren by saying that if the way things were conducted there was Christianity, his religion was all a farce.

2d. Specification. Doubting the honesty of official members by refusing to pay them quarterage.

"3d. Charge. Imprudent conduct. Specification, speaking evil of our ministers."

Wesley Chapel, Feb. 26, 1870.

Samuel Watterson, *Class Leader.*
Joseph Johnson, " "
Select Committee:
Daniel Voorhees,
Henry Ditmar,
Samuel Weller,
Peter Rhodenbaugh,
Harden W. Cutshall.

Such were the charges, Falsehood, Dissention, Evil-speaking, very serious charges indeed, and such as should debar any one from church fellowship. But when the specifications are brought forth they lighten up the dark picture somewhat, and when truthfully answered place the accusers in a ridiculous light. Many witnesses were brought against him, but he called none in defense, though he might have had them.

He simply gave a short account of his Christian experience in imitation of Paul and Stephen, and answered the charges in course.

The first charge is perfectly puerile taking advantage of the ambiguity of the word "walk." He had said he could tell a Christian by his *daily walk* and when afterwards some simple person charged him with saying he could tell a Christian by his *gait* he denied it.

In reply to the first specification of the second charge he reviewed the way in which things had been conducted. The church members were much given to visiting on the Sabbath, they even suppressed the Sunday-school that they might have the time to visit. One of the class leaders hired a man on the Sabbath, and some would swear when angry; then said he, "If *this* is Christianity *my religion* is all a farce." He believed there was no place for such things in the religion of Jesus Christ. He answered the second specification by the following dialogue with Mr. Watterson: "Didn't you ask me for quarterage at Mr. ——'s house?" "Yes." "Didn't I pay it?" "Yes." "Did you ever ask it when I didn't pay it?" "N-no, but—you *paid the preacher* when I didn't ask you for it." He had paid it to the preacher because it was more convenient at that time to do so.

Now we come to the third charge "Speaking evil of our ministers." Well might they use the plural number, for what he said hit two-thirds of the ministers of that denomination. Mr. Petticord then their Pastor, was a Mason, and in conversation with him on the subject of Masonry, Bro. D. alluded to the murder of Morgan, Mr. P. denied it and said, "Morgan is alive yet and at the head of the Masons down in South America." Bro. D. knew better and said "That is false," and afterwards talking about it with an other member of the church, who was also a Mason, he said, "any minister going into Masonry, and understanding it, will lie. It was "speaking evil of our ministers" sure enough, but also, it is too true.

Now for the incidents which led to the preferring of the charges, which I learned from Bro. Donaldson himself, and from his son who is my classmate in Theology. Bro. D. was much interested in the Sunday-school and worked hard to have it kept up through the winter. There was much opposition, and after a vote to continue it had carried, the Superintendent, one of the class-leaders, announced one Sabbath at the close of the school that there would be no more that winter.

"Then" said Bro. D., "I told them they wanted to spend that hour in visiting. It made them angry, yet it would have been passed over, had it not been for conversation I held with a brother who was a Mason, when I said I believed every genuine Mason would lie. He was very angry and said afterwards to others 'If it hadn't been for his age I would have knocked him.'"

Then the charges came, and after a one-sided trial and several violations of the Discipline, the committee sustained the charges and he was expelled. The next Sabbath he stopped at the class-meeting and was called on to speak as usual. He said to them, "I shall do as Daniel did. When the decree was made and the writing signed, he continued to pray with his face toward Jerusalem. So I shall continue to pray on and serve God the best I know how." He applied for admission to the United Brethren Church and, though the Methodists sent committees to members of that church to induce them to object to his reception, he and his family were welcomed without any opposition; the pastor saying, "We have known them for years and need not hesitate to give them the right hand of fellowship."

Bro. D's son writes me that he recently talked with a member of that M. E. Church, who is not much of a Christian, and remarked that he thought Masonry was at the bottom of the affair. "Yes," said the man, "I am satisfied of that, for none of them ever claimed that your father was not a Christian, but he troubled them and they wanted to get him out.

If a man only lets them alone he can stay in the church, let him do about as he pleases; for I am a man that is religious by spells and when I get mad *I'm a devil of a Christian*, and they know it, but never a word do they say about turning me out."

A Bro. McCormick was expelled at the same time for similar reasons, and in his case they violated the Discipline which requires to warn and entreat a brother in error. He was never visited until the charges were preferred, and when he plead this neglect Mr. Petticord ruled it out as of no consequence. They soon had a new preacher, and he said to Bro. McC. he thought the majority of the church would be glad to have him come back and advised him to do so, but he replied, "I would rather join a pack of horse thieves, for I'm told there is *some* honor among them."

Now since these that troubled Israel were expelled they hoped to have peace, but not so. When the Sunday school was reorganized in the spring they brought in an organ to help their music. Some of the old people who were dead set against new fangled notions declared the devil was in the organ and fled from the music. Mrs. Donaldson afterwards chided them saying, "I wouldn't let the devil drive me out of the house of the Lord, I'd stay and fight him out." The quarrel became so great that one Sabbath the preacher gave out the hymns but not one would sing. He told them if they had any more such doings he would not leave another appointment. Hadn't they better turn out a few more?

Hartford O., Jan. 18, 1871. W. O. HART.

Freemasonry—Its Origin and Claims as a "Hand-maid."

BY PARKER HURLESS.

Freemasonry is 153 years old. It was born in London. Its father of course, is much older than itself. This is modern Freemasonry. There is no such thing as "Ancient Freemasonry" except, as we learn in Mackey's Lexicon of Freemasonry, "voluntary meetings of mechanics, who laid brick and stone in mortar, and who met for conviviality, sociality, and the interests of that particular craft." The Lexicon further says: "But what make the modern lodge as a totally and entirely different thing from those which existed before the meeting of 1717 is this: that at that time, Masonry ceased to be operative and became speculative, and the lodges have since had no more to do with building than have convents of priests."

This golden calf, around which the cable-towed have danced for a century and a half was composed of trinkets contributed by Isis, the originator of sun worship, and Zoriaster the fire-worshiper, with other idolators and licentious characters. In a later day however, the Bible which Masonry calls a part of the *furniture* of a lodge, has furnished material upon which to base additional dramatic performances.

To show the reader that I am not exaggerating I quote Masonic authorities. The *Mystic Star*, August, 1867, has the following:

"It is from the institutes of Isis that Masons have deduced those maxims which for so many ages rendered Masonry the consolation of sages and the object of veneration with enlightened communities. Isis was a sage originally from the banks of the Euphrates. With a genius as brilliant as his comprehension was profound, his *legislation religiously sublime* founded a new order in mortal enjoyment, which borrowed life through knowledge of a superior sphere.—Freemasonry, the *model* of which Isis discovered among the nations of Tartary, was ever a watchful guardian over the sacred fire of popular liberty. *Concealed within the mysterious sanctuary of religion*, it defied the assaults of *authority* and tyranny, while by the medium of fables, legends, emblems, and oracles, it shaped and fashioned the opinions of the multitude. Embellished rather than deformed by an august mystery, and adorned with the sanctity of *a pure religion*, this school of political instruction assumed, as a distinctive title, that of the mysteries of Isis. Within a short period (1867) of time, posterity *confounded* Isis, the sagacious patriarch, with the *imaginary divinity*, symbol of virtues he had *preached* and *practiced* beneath the shelter of her honored name; the initiated alone preserved the distinction, while they not only tolerated but absolutely nourished a popular error.

Webb who wrote the first monitor of Freemasonry, and from whose work all others are deduced, acknowledges the same theory as follows:

"Our records inform us that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers to which they bear a near affinity. Unwilling to expose their mysteries to vulgar eyes they concealed their particular tenets, and principles of polity, under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, and who were bound by oath not to reveal them. The Pythagorean system seems to have been established on a similar plan, and many orders of a recent date."

To show that the sun-worshipers and idolators of ancient periods are acknowledged by the fraternity, I refer to Webb's Monitor, where in every degree of "Universal Masonry," the sun, and other emblems of paganism, is associated with the Bible, altar, square and compass. By reading Rollin's Ancient History carefully, you will learn that many rites were practiced at the dedications of gods, and various kinds of feasts, which are being imitated in the lodge at the present day. Rollin also informs us that Socrates lost his life because of his opposition to those pagan secret societies.

Another unanswerable argument against the antiquity of Masonry in its present organic form, is the fact that New Testament scriptures are mixed into their heathen mummeries. In short Freemasonry is a modern institution, with borrowed paganisms from early ages, to which is added a sufficiency of garbled and mutilated scriptural quotations for dramatical purposes, to make the fraternity look respectable.

Freemasonry took its rise long since the Christian religion began to be promulgated, and that is the reason that wicked men announce that they have created a "hand-maid." Can not the Christian religion stand alone? must it be led about by sickly and depraved "hand-maids." The devil may have hand-maids, but Christ never, in that sense. Pagans and modern "truce-breakers" tinkering Christ's religion! But this hand-maid, said to be so old, makes her young master play servant to her. She needs so much waiting upon. Thousands of old ministers are seen blacking her shoes, keeping her old-womanish secrets, as well as her wicked schemes. They learn her gibberish and practice it with their fingers and toes, in the pulpit and out of it. They with others, "bow and scrape" to her, foot her bills, wash her feet, hide her childishness all they can, and turn waiter in general, and lastly, *worship* the old "hand-maid." Poor old thing! She says she has nearly half a million lovers; but hundreds are procuring divorces, and the work will go on until Christ shall have shown the world that she is a bastard. If the "hand-maid" be old, it is no improvement on her looks or manners. Old maids frequently are fidgety, and pround, and boastful, and cross, and deceitful. They may paint their cheeks, oil their curls, dress gaudily, wear green spectacles but they can't hide their wrinkles.

Christ's religion is old enough to answer all purposes, and I am persuaded that men who join Masonry are after something other than salvation. *The Church.*

Incidents.

Sometimes those who are the friends of Masonry give us, unintentionally, some idea of the workings of the institution. A short time since, while looking over a late work of Olive Logan, we found the following passages. She was giving an account of her journey to Nashville. She says: "Our immediate party consisted of Mere and myself, the brigadier, and a gentleman whom I shall call the Mason. I confess to a partiality for Masons. The Mason was trowelled, and a cross-keyed, and compassed, and "Gd" at every available point of his exterior economy. 'I am a Mason' was written in a thousand indiscribable ways about him. In fact, he labored under a seemingly painful and ever present consciousness of his Masonic character. I couldn't help remarking it. 'But why such a violently demonstrative Masonic scarf-pin?' I urged, pointing to a neat article, a Maltese cross with a few hieroglyphics in the center, the whole affair measuring, perhaps, three inches in length by two in breadth. It was chaste, no doubt, but not elegant.

'Oh, you can't tell how it protects a fellow,' he answered. 'If the guerrillas were to attack the train at this moment, I don't believe they'd take any thing from me—that is, not if they were Masons.'

"Would a Mason be so horrible a thing as a guerrilla?" I asked. Ignoring my question, he said, 'If a rebel Mason finds a federal Mason on the battle field, he cares for him, aids him, succors him, brandy-and-waters him.' 'But why does a Mason fight a Mason originally?'"

Here the conversation closed and soon after the train was attacked. Some shots were exchanged. The train stopped, near the station-house lay the remains of a guerrilla. Some left the train to see the remains of one who had done so much evil. Among them the Mason. We quote from Miss Logan. '"Well, did you see the guerrilla?' I asked, as the Mason came rushing wildly out of the back shed. 'Yes,' he answered, gasping, 'and I'll be switched if——.'

'What?' 'If the confounded scoundrel wasn't a Mason!

'How do you know?' I asked.

He sighed faintly as he pointed to his scarf-pin, and said, in a hoarse whisper, 'The very fac-simile of mine.'"

During last winter when the petition for making some provision in the new constitution in regard to the oaths taken by Masons, was being circulated, before its presentation to the convention then in session at Springfield, a friend of ours who is a Mason, speaking of it said: "Nine-tenths of the convention are *Masons.*" How true it was we do not know, but it shows what a Mason thought or knew of that convention. LI.

—Good is slow: it climbs. Evil is swift it descends. Why should we marvel that it makes great progress in a short time?

—Believe but half the ill, and credit twice the good, said of your neighbor.

—John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent God should have an altar.

Testimony that Should be Read throughout Christendom.

The following scrap from some unknown Journal is worth reading and putting away carefully in the memory for daily use.

The voices of such men as David Nelson and Solomon Everest should be heard in favor of truth.

Having taken some interest in Freemasonry for forty years past, I send you a couple of scraps of history on the subject:

At an Association of Congregational ministers and their delegates, held in Hartford Co., Conn., there were present, Revs. Samuel Mills, Jeremiah Hallock, Bawley, Williams, Porter, and others. At dinner table the subject turned upon Freemasonry, when the Rev. Joshua Williams warmly advocated the institution, eulogizing it as above all other institutions, excepting the church, and even calling it the handmaid of the church. Dr. Solomon Everest turned to him and said: "Brother Williams, I believe I am as old a man as yourself; have been a Freemason as long as you have; have taken as many degrees in Masonry as you have; and I know, and so do you, if you would speak the truth, that there is nothing in Freemasonry worthy the attention of a fool."

Dr. David Nelson, (author of "Cause and Cure of Infidelity") being asked his opinion of the morality of Freemasonry, gave this reply: "When I was a young man, I was an Infidel, a Gambler, and a Freemason. When I became a Christian, I laid them all aside together."

Mendon, Ill. J. PLATT.

The "Morning Star" on Freemasonry.

We have no positive and direct knowledge of Masonry. We never joined the order, nor entered a lodge, nor went eaves-dropping at the door of a hall where the members were gathered, nor tried to pump the secret,—supposing there is any real secret to which importance attaches,—from any weak, or friendly, or open-mouthed brother. We have listened to a good many strong assertions, and met equally strong denials. We have heard the system cursed most roundly, and then glorified most ridiculously. But we can hear no direct testimony.

We dislike the whole theory which these secret associations illustrate and embody. We keep aloof from them, first, because we seriously question the principle which they exalt; next, because we have no taste for the brag and bluster, the assumptions and promises, the fustian and the foolery, into which this order seems to us to run; and, finally, because we believe its worthy objects can be better gained by less objectionable and suspicious methods. As we look at the matter from our outside position, we would greatly prefer to see Christians keeping aloof from it, and trying to promote, in other and more promising ways, the ends of philanthropy and fellowship.

But though we have no evidence such as an inside view would yield, we are unable to withhold confidence from consenting testimony of several witnesses of unquestionable veracity and competency, who do speak out of just such a knowledge. Not to mention half a dozen others, whose word would be final in the court-room and on the street, we may refer to the volume in which Prof. Finney, who has been many years a member of the order, records the facts which his own observation and experience gave him, and utters his kind but most emphatic protest against the principles, polity and actual procedure of the order. We do not see how such a man can be mistaken in regard to the facts; we do not for a minute believe he would knowingly misstate or exaggerate them. We do not learn that the substantial truth of what he states has been formally denied by any proper authority. And it is not strange that silence here is believed to be virtual confession. And it seems to us that, admitting so much to be true, a Christian may readily find abundant reasons for keeping aloof from such a circle. * * * *

It is always with an inward sigh that we see one brethren in the ministry,—going into the lodges, and giving their moral support to an order whose confessed principles seem to us not wholly sound, whose spirit is certainly egotistic and arrogant at times, whose charities appear to us expensive and clannish, and which has no right to ask the full confidence of the Christian public, till it has returned a far better reply than has yet been made to the charges of men who weigh their words before speaking; and who keep the solidest character and the gentlest heart behind the severest of their censures.

SUGGESTION FOR FREEMASONS.—MR. EDITOR: I find by Masonic books, as McCoy's Manual and others, that Masonic lodges and higher orders, are dedicated to St. John the Baptist. Would it not be more suitable to dedicate such *oath-bound* orders to *St. Herod* the oath-bound *Baptist killer?* See Matthew xiv: 6–11. C.

The only argument we can find in favor of secret societies is, that the secrecy is an innocent means for accomplishing a desired end. The abuse we complain of manifests itself in the desire for gaudy regalia, elaborate signs and pompous ceremonies, more attention being bestowed on those than on the actual practice of the benevolent principles they profess. —*Temperance Standard.*

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John xviii, 19, 20.

The Christian Cynosure.

CHICAGO, TUESDAY, FEBRUARY 21, 1871

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

RENEW! RENEW!!

Many of our subscribers are still behind with their subscriptions. Some of these will, with the present number, receive a bill showing their arrearage and requesting a renewal, to which we sincerely hope they will respond.

Others will find on their papers a printed slip with their name and the number of the CYNOSURE with which their subscription expires. If the number is 78 it means that your time is out on the 6th of August next; if 66, *this* is the last paper you have paid for and there should be a dollar on the way to 88 La Salle St., Chicago; if 62, your time was out Dec 27th, 1870; if 52, you owe us 56 cents arrears; for the last paper you paid for was published Aug. 9th, 1870. Our forgetful readers must remember the GOLDEN RULE.

UNINTENTIONAL DISCLOSURES.

Taking up the *Cosmopolitan*, a New York weekly, the other day, our attention was attracted to a column headed "Freemasonry" and illustrated by Masonic symbols. We perceived that this portion of the paper had its especial editor, C. C. Northrup, 32°. We glanced over this Masonic portion of the paper and found abundant evidence that in mystic fraternity, all is not so much like the oil of gladness and unity that ran down upon Aaron's beard, as their orators and editors usually pretend.

The first article we noticed was upon sociability in lodges. The editor complained bitterly of a want of this towards new members and strangers. He seemed to think that Masons ought to have all the fraternity of feeling towards these strangers, which belongs to friendships of divine or natural origin, and this warmth of fraternal feeling, whether it exists or not, should be expressed by every Mason to these strangers. And he laments most complainingly that this ardent expression is so often wanting and deplores the consequences. "Will brothers," he says, "*review their experience and see if they cannot recall a large number of members who have entered the lodge, and after attending a few meetings have been seen no more!* What is the cause? It was because they did not find the warm *sympathy* they *ardently wished* and *expected* to find." Yes, Mr. 32° they were disappointed in Masonry. They found the love that is purchased with money, and has no natural origin or basis but oaths of mutual secrecy and helpfulness is not the genuine article. The profession and appearance of it is all a deceitful show, and it is hard to keep up the appearance of warm and pure affection as a matter of cold, selfish calculation. This purchased and forced love of course disappoints and soon disgusts those who are seeking and expecting the genuine.

Yes, and there is beyond doubt, "*a large number*" who are thus disappointed; not to this matter of fraternal sympathy only, but in respect to all the boastful pretenses by which Masonry allures and swindles whom it can. And but for the dread of Masonic vengeance and mistaken notions as to honor and conscience in the matter, the execrations of the disappointed initiates would soon expel the swindling abomination from civilized society. The few who love Freemasonry because they are advantaged by it, would soon find themselves without any retinue to sustain them.

Looking further, we found unmistakable evidence that there is as little harmony among Masons as among the rest of mankind, notwithstanding all their glorying over the church of Christ in this respect. He says:

"The Grand Lodge of Kansas granted a dispensation to brethren to form a lodge in Salt Lake City. The Grand Lodge of Nevada and Colorado each refused to do so."

Again he says:

"The Grand Master of Georgia deplores the existence of discord between the subordinate lodges in his State, the result of political animosities, causing many of the brethren to forget their obligations to one another and even that they are Masons."

And yet how often are we told that Masonry has nothing to do with politics, and that politics, and even the war furor, have no power to alienate brethren of the mystic tie or to disturb the calm of fraternal concord that reigns serene and uninterrupted in the sacred sanctum of the lodge. Now we have this lie exploded by a Masonic editor of the 32°.

Further, this Masonic editor informs us that in the opinion of "the able editor of the *Freemason's Magazine and Mirror*, London," the secession of the Quebec Faction of the Grand Lodge of Quebec, threatens to do serious injury to Masonry in Canada. His own opinion of it he thus expresses:

"Our esteemed brother of the gavel and those who defend his views on this subject, may please themselves with the hope that some of these days Quebec will be all right, but it is far more probable that the mischief which will come out of the Quebec schism, will make it a terror and a warning to the craft."

So there is trembling in the camp. The dangers from within are greater than from without. Much as we sympathize with our fellow man in trouble, nevertheless on purely benevolent principles, we can but pray that these troubles may increase; and that other Masons besides C. C. Northrup may lack the Masonic virtue of secrecy with respect to their family troubles.

H.

MERCENARY FOLLOWERS.

The *Life Boat* a Chicago weekly, in its issue of Jan. 14th, is out with a strong bid for Masonic patronage. The editor says that, until those terrible weeks of slaughter about Richmond, he was bitter against the institution. Then it seems he saw Masons singling out Masons and assisting them; whereupon he determined to put himself in a position whereby he could enjoy the like advantages over his suffering equals. Being able to give the sign and word, he could attract watchers and nurses and make sure of abundant attention, even if greater sufferers and more deserving were left uncared for to perish; and it seems he enjoyed this partiality well.

He says "there were faces he never saw before who watched night and day at his side until he was again restored." How could he doubt the divine excellence of Masonry after that? No wonder he followed Masonry not because he saw its glory, but because he did "eat of its loaves and was filled." And yet it is wonderful that he should be so shortsighted as to exhibit himself as such a Mercenary Follower, and so completely blinded as to take no note of the fact that non-Masons were far more abundant than Masons in those labors of love; *every one* of them watching and caring for *strangers*, not because they could or could not say "Shibboleth" or "Mah-ha-bone," or were not sworn to repay their attentions, but because they were men in need of help, and they helped them for humanity's and for Christ's sake—the nearest or most needy first, and all suffering ones as they had opportunity, whether they were friend or foe. Which is most noble, the unbought kindness that for the love of God, aids a needy *brother man*, without stipulation or hope of reward, or the partiality of partisans based on pecuniary considerations and a sworn reciprocity of favor that prompts a Mason to pass by a nearer, a more suffering, and it may be a more deserving man to aid a brother Mason?

When one gives preference in such aid to a good rather than a bad man, he is justified in so doing by the gospel law; when he gives preference to his child, or neighbor, he is justified by the same law. In the relations of kindred and vicinity, God has ordained and defined our duties by his law. The relations of partisanship, clanship and conspiracies are of man's device, that conflict with natural relations and make void the law of God with respect to those relations.

But oh, it is so sweet to be able to attract to ourselves more than our share on the scale of merit and equal rights, that all who enjoy these stolen waters are ready to extol them. Hence our editor of the *Life Boat*, repeats the fulsome and exaggerated praises of Freemasonry with a zest that is really experimental. He sees in Masonry an "*external*" excellency. He sees that by this, and not by the church and gospel of Christ, God will bind together "the *whole human* family" in fraternal love. The church is riven asunder, has past its meridian, in fact, failed; but Masonry has the attributes of God, "*is the same yesterday to-day and forever.*" That is his description of it. If the church is anything it is because Masonry has preserved its Bible, when in the dark ages its own vitality and its Savior failed. He has learned too, that Masonry is no more a secret society than a family, or a business firm, or even an individual man. In short, he is evidently fascinated by the dark spirit that inhabits the deep caverns of secretism, and is able to repeat all the absurd and silly lies of the craft with apparent sincerity and delight "Beware of them that come to you in sheep's clothing but inwardly are ravening wolves.

The editor of the *Life Boat* evidently supposes that popularity and money are, and are to be for ages on the side of Freemasonry, and that gain is godliness. We counsel the friend of Christ to give the *Life Boat* a wide berth. It is sure to go down among the breakers and bear them who trust it to death and not to life.

H.

THE KU-KLUX.

Congress has appointed a committee to enquire into the Ku Klux outrages in the south and to devise if possible some remedy. This is touching a question of more vital interest than any other before Congress. These outrages have long been a shame and disgrace to the whole nation; and since the completion of reconstruction they are increasing fearfully in frequency and atrocity. When our politicians begin to probe this sore they will find perhaps the first palpable evidence that they have healed the hurt of the nation but slightly, in that hasty and indiscriminating method of reconstruction which ignored all justice for the past, and all safe guarantees for the future. They will find that in many cases they have delivered their friends the freedmen and the loyal whites bound hand and foot into the power of their unprincipled and brutish tormentors; and voluntarily relinquished the power to protect them themselves. They will find not only state governments in their way, but such a sympathy between this secret order and the other secret orders, whose name is legion, that there will be no way of destroying one of them but by striking at the root principle of them all, and going for the immediate abolition of all secret orders in a free republic. Instead of this they are now in the habit of freely chartering secret orders, of which they can know very little, and of their hidden workings and objects nothing. So that any of them may be the precise agency intended for the subversion of the government which charters it; while the government can hold it to no proper responsibility. Here is an example of this suicidal policy, designed it may, be to check-mate the Ku Klux, but in our view the policy is mistaken if not execrable:

"Senator Revels, the representative, *par excellence*, of the colored statesmen, is not idle, although his name does not figure conspicuously in the debates. He has recently introduced a bill for the incorporation of an order or society known as the "Grand Tabernacle of Galilean Fishermen Number One," which is to have its *habitat* in the District of Columbia. The name is supposed to be more or less figurative, though the scope or intent of the corporation is not hinted at in the charter."

THE LESSON OF THE SURRENDER OF PARIS.

By this event France has received the third crushing blow, each of which has seemed sufficiently decisive to end the struggle—Sedan, Metz, Paris,—and yet it is said the government at Bordeaux filled with rage at the government of the defense for surrendering, declare that they will not recognize the negotiations but continue the war "*a la outrance*,"—which means we suppose, that they are determined to die in the last ditch, and prefer the death of all France to such extinguishment of her glory. By such a course they perhaps expect to cover themselves with the glory of the purest patriotism and the most indomitable heroism for all coming time. But they miserably mistake if they think so. It is the mere foolhardiness of men who lack the best faculty of ruling, even that of ruling their own spirits; who lack the true courage which accepts the inevitable and dares to do the part of wisdom, even though fools rage and mock. To refuse peace again and persist in this wretched fight will but prove them to be mere brutal desperadoes too cowardly to face the bitter scorn and ribald jest of angry fools. We could not think such infatuation possible, had not the same spirit of infatuation ruled the whole nation of France from the beginning of this war until now. It reminds us of Pharaoh and of Jerusalem, and if they persist in this madness we shall assuredly believe that it is of the Lord, that he might punish them more sorely for their great and manifold wickedness.

When Napoleon commenced this most unjust and impious war we used these words concerning it, "If it shall please the Almighty Ruler to execute justice speedily, this war will end in the overthrow of Napoleon's dynasty and the humiliation of France." Sooner than we could have believed, both are accomplished. Is not this God's hand revealed so plainly in history that only the totally blind can fail to see it? Have we not here another most impressive illustration of that prophetic proverb, "Pride goeth before destruction, and an haughty spirit before a fall?" Say you in philosophic smartness, "God is on the side of the strongest battalions?" Nay! is he not wont to fulfill to nations as well as individuals this impressive assurance of inspiration; "Them that honor me I will honor, and they that despise me shall be lightly esteemed?"

The French went into this war in most glaring disregard of justice and evident reliance upon their own superiority; in the proclamations and orders and in their oral and printed utterances there was nothing but vanity and atheism. Nothing to remind any one of the existence of any God above or any rights on earth, save those of the strongest. On the other hand, whatever may be said of the piety of the rulers or of the people of Germany, this much cannot be denied: they did publicly acknowledge their dependence upon God and sought his aid by solemn public fasting and prayers, and have steadily ascribed all their victories to his merciful favor. And we have only to entreat the skeptical as to the efficacy of justice or prayer in such matters, as wise men and philosophers to study the *facts*; the atheism on the one hand, the confessed faith on the other, and the *results*. God on the side of the strongest battalions! In the world's judgment France was fully if not more than a match for Germany. God is not where the strong battalions are, but where justice and faith are found, and where God is, the battalions are the strongest. Say you that Prussia had the best generals? Who gives to man wisdom and courage and generalship? And who makes the wisdom of the wicked to fail him when the hour for justice to strike is come? Say you the Germans are as infidel and wicked as the French? As to that God knoweth. If it be so, their day will come also. And when God has punished an infidel and dissolute nation by them, he will not want instruments with which to punish their apostacy from his holy requirements; and he doeth all these things often, turning and overturning among the nations that men may know that he is God, a living God on earth as in heaven, now as in the beginning, and as in the days of Egypt and Jerusalem and Rome. As He destroyed the proudest nations of old when they forgot Him, so he can and will do now. There is no darkness where the workers of iniquity may hide themselves, and no iniquity so intrenched but he can both punish and destroy it. As He crushed out idolatry from Israel, as he uproot ed slavery in America, as he broke the secular arm of the Papacy, so he can utterly abolish the idols, bring the proud infidel philosophy of this age into contempt; root out secretism, its right arm, establish equal rights and universal peace, and make true evangelical piety to become the glory and the joy of all the lands of the earth.

P. S.—Since this was written the Bordeaux government appears to have succumbed, and the prospect of peace in Europe is hopeful. H.

DANGER TO MISSIONARIES.

The *Episcopalian* says: "The Chinese mission at Bangkok has been much endangered, and much suffering caused, by the machinations of a secret society known as the "Two-Sword Society." In some cases the magistrates have been found in league with the members of this association, so that it was impossible to bring them to justice. The Government is endeavoring to check the evil, but is manifestly very cautious in dealing with it, as the society now represents great numbers of Chinese, and begins to assume a formidable appearance."

The *Episcopalian* sees danger to missionaries in China from a secret society there. It says nothing of the danger to society in general and to the Government from the same cause. The Government, however, seems to feel the danger; is already in the bondage of fear. Is not this the legitimate result of secret societies everywhere? What is there to render them more safe in America than in China? H.

THE MASONIC TROWEL—H. G. REYNOLDS gives notice that he has struck the CYNOSURE from his exchange list; we cheerfully reciprocate the courtesy and drop the *Trowel*. "They love darkness" and of course, hate the CYNOSURE.

A WEEKLY CYNOSURE will soon become a necessity. Our cause although still in its infancy is daily growing in power and influence with honest men. We already feel the restraints of coming before our readers at long intervals; and to keep pace with the work must soon begin to publish weekly, or fall ignominously in the rear. As the vote of the Cincinnati Convention was for the continuance of a semi-monthly paper, there will of course be no change until a favorable vote in the National Association. The subject will doubtless come before the annual meeting in June next, and meantime we what the opinions of our friends from all parts of the country. *What say you.* SHALL WE HAVE A WEEKLY CYNOSURE?

LECTURES—The subject of lectures came up before the Executive Committee at their session on Feb. 10th. Several who have offered their services for this work are comparatively unknown to any member of the committee, and therefore it seemed best to refer the matter of employing new men to the friends in the particular localities where they may live. Doubtless there are scores who have both the ability and disposition to engage in this work; but the Executive Committee do not feel justified in the present state of the treasury, in employing more agents; neither is their present agent and lecturer C. A. Blanchard, endowed with ubiquity. It seems highly desirable that every man, to whom God has given a willing mind and ready speech should be at work; and the friends in their neighborhood should see that they are not idle.

Read the article on the *first* page entitled another Lucia C. Cook case. It illustrates the boasted Masonic toleration, and shows that the most decisive determination and action to exclude Masonry from the churches is but an indispensible measure of self-defense. Masonry is the real aggressor and persecutor. The amount of its toleration and its actual position where it has the power, may be expressed in one despotic sentence of warning to all the freemen of Christ: "speak only good of Freemasonry, or leave the church." And to all men it virtually proclaims, "fall down and worship the golden image we have set up, or take the consequences." Let the men that are men accept the challenge and defy the consequences, and let the slaves be slaves. H.

BACK NUMBERS OF THE CYNOSURE.—Plenty of them left. Send on your orders. Documents from Southwick, Wirt, Seward, Judge Whitney, Rev. John E. Levington and many others. Numbers since 64, five cents each. Older papers for three two cents.

TIDINGS OF THE ANTI-SECRET WORK.

We want every reader of the CYNOSURE to become *special messengers*, reporting any item of interest in regard to the work in their vicinity. Especially accounts of lectures and other public meetings are solicited, and will be thankfully received. Only be brief.

The poetry on the last page is miscredited. The words, "For the CYNOSURE" belong to the Acrostic on David Bernard on the first page.

THE CHRISTIAN REPUBLIC is the title of a new paper published at Columbus Miss., by B. C. Feemster.

The readers of the CYNOSURE are somewhat familiar with the Feemsters who have for years stood firmly to their convictions on slavery and Freemasonry in the midst of rebels and Ku Klux.

This new paper is to be conducted for the best interests of the freedmen, and will faithfully oppose the secret class that are seeking to drag them into another bondage as fearful as that from which the war liberated them. The friends of the cause should aid the new enterprise.

DIRECTION OF LETTERS.—The lack of care in many who write to this office, causes considerable inconvenience. Our friends must bear with us if they receive an occasional reminder of their carelessness. Letters are probably lost from such directions as these: "H L Kellogg, 188 La Salle St., Chicago, Ill.," and "H. L. Kellogg, Chicago, Ill."

Two letters were recently found with these addresses.

When you have any business with the CYNOSURE, or any donations to the funds of the National Association, please direct plainly "H L Kellogg, CHRISTIAN CYNOSURE Office, 88 La Salle St., Chicago, Ill."

When you write for tracts or books, address "E. A. Cook & Co., 88 La Salle St, Chicago, Illinois."

Always follow the directions in the first column of the paper when you write and you will accomodate us, and secure more prompt *attention* as well. A letter has just come wishing the CYNOSURE sent to "A. C. Willard to the Chebens P. O." This is but one of many. No further directions are given. After a fruitless search for the State, we must ask the writer to send again, and give more accurate directions.

ITEMS.

—Some of the Masonic lodges in Boston have both colored and white members.

—Mr. Gilbert, the founder of the first lodge in this city (Chicago) recently informed Rev. Mr. Crooks, editor of the *American Wesleyan*, that this lodge become so full of Jews that the "Gentiles" were compelled for the sake of peace to take out a new charter and form another lodge.

—The only minister in Newberg, N. Y. who dare speak out on the subject of Masonry has been threatened with mobbing by the fraternity.

—The following was the motto of the old *Seneca Farmer* published at Seneca Falls, N.Y.:

"NO SECRET SOCIETIES.
'Hang out the banner on the outer wall,
Our castle's strength will laugh a siege to scorn!'"

—The following from the Chicago *Journal* should be authentic. What do the female "pretenders" think of it?

That was a foolish penny-a-maligner who made the telegraph say that 'Miss Vinnie Ream is a Mason, and is the only woman in America who has taken eight degrees.' Miss Ream may be a good worker in stone, but she has no personal knowledge of Free and Accepted Masonry, or ever will have, if she is a woman, as no woman has ever had, not even the Hon. Elizabeth St. Legor, as claimed by some persons. Miss Ream was never in sight of a Tyler consciously, and I don't believe that her curiosity ever prompted her to want to undergo 'trials which are sometimes more than enough for masculine resolution,' although she seems to withstand the crush and cross of Washington society with a heroic spirit, and wears its insigna with the approving smiles of Congressmen.

—A lecture on Masonry is announced in the Chicago *Tribune* to be given in Farwell Hall, Monday, Feb. 20th, by Joseph W. Dickinson, District Attorney of Texas. The subject, "Freemasonry, What it Has Done and Will Do, and What the World is With and Without it."

—A Bill appropriating $10.000 for investigating the Ku-Klux outrages was almost defeated on Monday, the 6th instant, through the opposition of the Democratic members of the House. After great exertion on the part of Mr. Dawes, the chairman of the Senate Investigating Committee, a bill for $20.000 was passed. Such an opposition is quite significant; and it will be a wonder if this Committee, does not find difficulties to overcome which they little dreamed of.

—What do our readers think of this extract from a lecture by Rev. W. T. Clarke to Unity Chapel, Harlem, as published in the N. Y. *Tribune*:

In these days there seems to be an infinite deal of cackle in churches and conventions and it is hard to find the egg. The secret work done in the closet among the poor. We want more secrecy, and less turning of things upside down and inside out. * * * *

Masonry is essentially a social, charitable, and moral order, protected with a net-work of secrets without which it would wither and wilt in the searching glare of publicity.

Its ritual is singularly beautiful and impressive. Its symbols are sermons in cypher. Its spirit is fraternal social and humane.

—The noon prayer meeting at the rooms of the Y. M. C. A. (lower Farwell Hall) lately had for its subject Matthew v. 13-20. Our good brother remarked on v. 16, "Let your light so shine before men," etc., that if we would have the light of Jesus continually shining so as to glorify our Father in heaven, we must keep out of *dark places*. We must not go where our Christian light will be *concealed or smothered*. We must not go where we cannot take Jesus with us; where we cannot take Christian friends; where our *wives and sisters and mothers*, our *old men* and *young men* cannot come. No, we must always walk in the light of Christ, and never hide it, lest we sin, and dishonor our heavenly Father.

—On the corner of Randolph and Halstead Sts., Chicago, is a large and elegant brick and stone building, which proclaims by various devices cut in the clear stone, that within may be found, by the initiated, the various glories which adorn the penetralia of the goddess of Masonry.

The lower story and basement are finely fitted up for renting, but the only signs displayed are of those breathing holes of the pit—liquor saloons. Two venders of physical death are the only apparent occupants of the lower part, while moral poison is doled out in the upper stories of this charnel-house.

The instructions of Masonry seem to develop all the convivial predilictions of her votaries. Music, feasting and dancing are in Masonry far more benevolent actions than feeding the hungry or clothing the naked, and opportunities for the practice of these virtues are frequently enjoyed. One such occurred during the first week in February; but *the* occasion of the year was on the evening of Feb. 16th, when the Knights Templars and their female companions to the number of two or three hundred spent the night in surfeiting and lasciviousness, and some of them if we are not mistaken in intoxication. This wonderful way of wielding their Templar swords in "defence of the Christian religion," compels the applause of our city papers, the *Tribune* exclaiming, "at least the spirit of chivalry has not utterly departed from this shop-keeping world."

What can we expect if all our young men are fooled into connection with the boastful practices of such virtue?

NEWS ITEMS.

The excavation of the Mt. Cenis tunnel, which was commenced in October 1857, was so far completed on the 26th of December last, that the workmen from the opposite ends met in the centre and grasped hands through an opening in the intervening wall of rock. The tunnel is something over 25 feet wide and 24 feet 7 inches high and about 7 miles long. The superstructure will be laid and ready for the cars about the middle of 1871. Thus so far as communication between France and Italy is concerned, are the deep gorges of the Alps exalted and the lofty summits made low, so that they will be traversed with the same ease and rapidity as the level plains. No more fame to be won by Hannibals or Napoleons in scaling the Alps in winter.

DR. LIVINGSTON:

The African explorer who has been burnt to death and eaten and raised again so often by the papers, has arrived in safety at the Portugese settlement of Mozambique. His full report of his adventures since the public last gave him up for dead, will doubtless be a rich feast to the curious in reference to African exploration.

FRANCE.

The ex-Emperor Napoleon made one futile effort to recover some of his lost influence. Let us hope the French people have had enough of him. It is reported that final articles of peace have been presented to Bismarck by the French Assembly and been accepted by him; and also that the German armies are making preparations for a speedy return home.

The suffering condition of Paris excites sympathy everywhere. A. T. Stewart of New York has at his own private expense shipped a cargo of flour worth $35,000, the whole expedition to cost $40 000. Various efforts are also being made in Chicago through fairs etc, to further the work.

Meeting of the Executive Committee of N. Y. Association.

The Executive Committee of "The N. Y. State Association Opposed to Secret Societies," met at the Wesleyan Methodist Book Room, in Syracuse, Feb. 2d, at 10:30 A. M., and in view of the pressing need of *action* on the part of the friends of Anti-secretism, among other things, resolved:

1. That the Corresponding Secretary be directed to urge through the CHRISTIAN CYNOSURE, the lecturers appointed in the different counties by the Association, and all other friends of the cause, to organize as many societies, in different parts of the state, auxilliary to the State Association, as possible, between this and the annual meeting of the Association.

2. That it is the sense of the Executive Committee, that as soon as feasible, a paper should be started in this state representing and sustaining the Anti-secret society cause in the state.

It is earnestly hoped that all friends of this cause in the state will be active in holding local meetings, and in organizing local societies; and also agitate the subject of a new paper.

Brethren and friends of light we must *work* if we triumph. Let us have more earnest action. It is very desirable that all meetings held, and all societies organized, should be reported to the Executive Committee. This can be done through the Pres. Rev. A. Crooks, Syracuse, or the Corresponding Secretary T. H. Keuaston, 132 Harrison St. Syracuse N. Y.

A New Class of Photographs Wanted. Shall We Have Some?

How may persons get the photographs of those eminent anti-secret men, Bernard, Greene, Finney, Hart, Colver, Rathbun, Blanchard, &c? I have some that I would displace and put those mentioned above in their stead, if I could get them. I want my children to see and know those men who have had the Christian courage to come out and expose those dark orders. May God bless the editors of the CYNOSURE and all others who are earnestly battling against wrong.

J. M. P.

A Letter that Means Business.

Yoas, Pa., Jan. 12, 1871.

MR. KELLOGG—*Dear Sir:*

I see you appeal for aid in No 62 of the CYNOSURE.

In reply, I can only say that I am at present hard up for money; but that I will, as soon as possible, send you ($1.00) one dollar to help pay off your indebtedness, and ($1.00) one dollar cash for your tract fund, advertising fund and lecturing fund.

I will also continue to scatter CYNOSURES, CYNOSURE tracts &c., hoping thus to extend your circulation.

I will soon have more spare time, too, and will use my pen either to help fill your paper or your waste basket, as you shall decide.

Yours, for the war,
E. J. CHALFANT.

Brother Chalfant is in earnest, and knows that to carry this work through to glorious victory, somebody must pay, and somebody must summon up courage and engage in personal work. All cannot defend the truth and shake the power of the lodge successfully from the rostrum, but there are few who cannot with tracts and papers and books maintain a stout battle with the enemy. Of the nearly six million voters in America there should be hundreds of thousands at work by the side of this friend in Pennsylvania.

Another brother in Pa., has recently sent $10.10 for the Lecture Fund. This work must be carried on brethren. DO WHAT YOU CAN.

What does it Mean?

Editor of the Cynosure:

We see in one of our leading dailies the following remarkable announcement, viz:

AN OFFER TO THE VICE-PRESIDENT.

Vice President Colfax has received an offer of a salary of $25,000 a year to resign his office and take charge of a private business. He replied that although he intended to retire from public life at the close of his present term, he felt it his duty to remain till the expiration of that time, and therefore he declined the offer.

Now, if this paragraph alluded to anybody but a man of distinguished Masonic proclivities, our attention might not possibly have been arrested by it; but as it is, we cannot help but think that it has some sly, profound, hidden meaning, which none but the initiated can fully understand. Can you explain it to us? Does it mean that a man who is so disinterested, from patriotic motives, as to reject, for the good of the country, an offer of twenty-five thousand dollars a year, the precise sum which is paid to the President of the United States, —does it mean, we say, that a man of such notable disinterestedness, ought to be made President?

The worst thing about these secret-society men is, that you cannot well tell what they really do mean. Once detect a man in practicing slyness, and you always suspect him of slyness in every thing he does. Mr. Colfax has been so long retiring from office, and has given us so many assurances that he means to retire, and there are so many Odd-fellow voters and office-seekers who will be greatly aggrieved when he does retire, that we think there must be some catch in this twenty-five thousand dollar offer that has been made to him.

QUERY.

Encouragement for the Cynosure.

From the recent action in Congress, viz, measures for examining into Ku-Klux outrages in the South, also for examining into the recent disgraceful proceedings of a secret Ku-Klux like character at West Point, and, above all, the turning of a cold shoulder on the lofty pretensions of that Masonic cat's-paw the Grand Army of the Republic, we may infer that the CYNOSURE leaven is working, that politicians begin to fear the loss of honest men's votes, and that the Masonic high tide of arrogance, presumption and fraud has reached its highest mark, and is now already on the ebb.

The attention of the readers of the CYNOSURE has been called to the pompous display that one of the secret societies of the country was making under the high yet empty sounding name of Grand Army of the Republic, and under the lead of Generals Sickles, Logan, and Butler. It was easy to suspect that there was something very wrong about the whole affair, not only from the characters of the leaders, but from their striving to keep alive in the mind of the country the very great value of the services which they had rendered it. We know that it is not the character of real meritorious service to boast of it, and keep it before the people; that is the character of the scurvy politician rather than of the deserving patriot.

But to such a pitch of arrogance was this spirit of secret association carried, that the Grand Army sought to impose upon the whole country a new holiday in honor of its achievements. The measure was carried in to Congress, accompanied, as it were, with all the glorious pride, pomp, and circumstance of war, with the blaze of trumpet, drum, and fife, and the stir of marching columns of men, all trained to secret wire-working in a school of Masonic sacredness "better than religion," more formidable by their ballots than many, very many of them ever had been by their bullets, however formidable that might have been; and is it to be wondered at that the House, doubtless largely made up of Masons, should have been carried by storm, and was ready to grant any thing however foolish or absurd? For what can be more foolish or absurd than a religio-politico-military secret society in a free country?

But the measure of imposing upon the people a Masonic holiday, was carrying things with a rather high hand. The Senate took time to sleep upon it; and in the meantime a class of men began to rise who think that they cannot conscientiously vote for a Mason for any office whatever, believing that whoever indulges in sly practices is not fit to be trusted by an open, free, candid, self-governing people; and in consequence the action of the Senate promises to be very reasonable, as it befits the Senate of a free country to be.

We give below an extract from one of our daily papers showing the last Congressional action on the so called

DECORATION DAY.

The Senate Military Committee agreed to report adversely on the bill making the 31st day of May, or "Decoration Day," a national holiday.

Thus, though Masonry has succeeded in putting its mark upon many of our public monuments, such as the Plymouth Rock monument, Bunker Hill monument, the corner-stone and doors of the national capitol; on our currency, on many of our institutions of religion, learning, and law, its attempts to foist upon us a Masonic holiday may be considered to have failed.

Nothing could have been more meretriciously indecent than this attempt; for it was through Masonic tenderness for Masonic rebels, to all appearances, that our government has been compelled to an utter failure in vindicating its own laws; and in return for this irreparable loss, to impose upon the country a Masonic holiday would be as puerile as the idea is weak and preposterous. A Masonic holiday in return for unvindicated constitution and laws! Just think of the exchange! and say, if a Roman Catholic people were ever more egregiously imposed upon by their Jesuits? It is worse, if possible, than the idea of leaving to the ghosts of Union soldiers the work of preventing rebel leaders from recovering their estates.

It is so characteristic of Masonry to circumvent the laws and then seek to make up for it by trick and device, that we need have no other evidence that the "ancient and honorable," has been at work, like the tape-worm, throughout the war, gnawing away upon the vital energies of the body politic, and occasioning a premature decline threatening a speedy death to our free institutions.

Let us be thankful that the Senate Committee has dared to do its duty. Let us take courage, and hope that the day is not far distant when it will be discovered by our legislatures that the membership of a secret society that affiliates one with Mormons, Ku-Kluxes, ring speculators, and tricksters, is not calculated to fit all men for either American statesmanship or American generalship. When this fact is clearly understood, there may be still some hopes for the preservation of our institutions.

Failing in governmental recognition, the coming "Decoration Day," promises to be but a slim affair, except among the initiated themselves, and the narrowing circles of their unsuspecting dupes.

H.

Feb. 1st, 1871.

NEWS FROM THE LECTURE FIELD.

Pennsylvania.

FACTORYVILLE, Pa.

Charles A. Blanchard came to this place in Dec. last (Factoryville, Pa.) and gave four lectures upon Masonry and one gospel sermon. It was with difficulty that a house could be obtained. We have one Methodist, one C. Baptist and one "Six Principle" Baptist Church in this village. The ministers are all Masons, and I understand all the trustees of the churches are so; also every officer in the town is a Mason, except the constable and he is an Odd-fellow. The Keystone Academy is located here and this is under the control of Masons. At the time of Mr. Blanchard's visit there was a great stir in the place. If he had kicked a bee-hive over there could not have been a greater stir. The Keystone Academy had an exhibition a whole week; the Masonic lodge was lit up, the first evening; the brilliant lights and scarlet curtains made a great display. The lodge had a lecturer to make "*bright Masons*" and keep Masons from hearing Blanchard. It seemed like a divine arrangement that we got the largest house in the place, and surprising to say it was well filled, and some of the first Masons in the place were present. Mr. Blanchard never did better. He was a host. He was perfect master of his subject, and treated his opponents with all fairness. He was all that any anti-Mason might ask or wish. Masons themselves acknowledge him "a man of rare abilities;" "an excellent speaker," "a Christian gentleman," were words that I heard from a number of Masons. He made a deep impression that he was a real Christian. This was not all that could be heard; there was a *lower* class of Masons whose curses and profane language would make the cold chills run over one. It was the dialect of the pit. How can Christians work in the lodge with such men, and call them brethren?

J. TILLINGHAST.

From Elder Baird.

JACKSONVILLE, Pa., Feb. 3d, 1871.

Dear Cynosure:

It is but right to place a few lines in your *much dreaded* columns, to let the friends of the truth know that the writer is yet in the land of the living, and in much better health through the mercy of heaven, than the Masonic Priesthood is willing he should enjoy.

Let all who are friends of the truth thank God, and take courage, the work is gaining ground. Freemasons are putting forth their best efforts, to discourage the people who take the CYNOSURE or any thing that will throw a gleam of light into their dark den of treachery and deception; but in spite of them and their terrors, we now and then get a subscriber. What the Masons mean by some of their demonstrations of late, we do not know, for several times they have published that Baird is dead; but he is yet alive and hard at work in the old Keystone State, against the secret orders.

More anon. Eld. J. R. BAIRD.

C. A. Blanchard in Massachusetts—Meetings in the Town Hall of Southbridge.

The *Southbridge Journal* of Feb. 3d, publishes the following commendatory notice of Mr. Blanchard's first lecture in that place:

There was not a large audience at the Town Hall, last Friday evening, to hear the lecture of Mr. C. A. Blanchard. Before the lecturer commenced, Rev. E. L. Jaggar was called upon to invoke the divine blessing. Mr. Blanchard, as a member [agent] of the "National Association of Christians opposed to Secret Societies," directed his words particularly against Freemasonry, that being the most powerful and wide-spread of all the secret orders. Mr. B. is a young man, a pleasant and fluent speaker, and impresses one with the idea that he is in earnest in what he says. The claims regarding the great antiquity of Masonry, he regards as false, and said that the kind of Freemasonry existing at the time that Solomon's temple was built, and up to the year 1717 was very different from the order as it has been since. In that year the Grand Lodge of London was organized, and subordinate lodges were required to take out warrants or charters from that body, the allegiance to the older Scottish body being thrown off at the same time, and the character of the order, which before was operative, being changed to one purely speculative. He said that instead of being an order free from political associations, it is really a treasonable organization; not that its members are traitors, but that it is treasonable in its character. * * *

The claim that Washington was a Mason, as well as every other great and good man, he met by mentioning Everett, Webster and others, quoting their words in denunciation of the order, and saying, furthermore, that Washington stated in a letter, written near the close of his life, that he had been in a lodge only two or three times in thirty years. "Now," said he, "what would you think of me if I were to join a church, and did not go to meeting but two or three times in thirty years?" He denied the claims set up by the order for benevolence, because it excluded those classes which it should benefit, viz: women, minors, the blind, lame, slave-born, etc. Its claims for charitableness could hardly be substantiated when it was well known that each member paid roundly for associating with the lodge, and that, too, with the expectation of deriving a benefit, from such membership. The speaker's remarks excited a good deal of interest, and we think there will be more in attendance to-morrow (Friday) evening to hear his next lecture, than there were to hear his first.

The following is the announcement of Mr. Blanchard's second lecture:

Mr. C. A. Blanchard will give the second of his course of free lectures on Friday evening, in the Town Hall, at 7½ o'clock. Seats reserved for the ladies. Mr. B. would like to have some "gentleman of the apron," or any one who will speak for the fraternity, to meet him in discussion. He will yield to him one-half of the time. It is to be hoped that if any defence can be made for this ancient institution, some one of its friends will come forward and defend it. Subject: "The Ritual and Obligation of Masonry." A collection will be taken up at the close for paying the expenses of the hall.

The Machinery of the Odd-fellow's Initiation—Affidavit of Thos. Watters.

Editors of the Cynosure:

About five years ago I saw in my uncle Semour Delematter's pasture where dirt had been removed and thrown up; and being where I often passed, I enquired who had been digging there. My aunt replied that Mr. J—— had been digging for coal; but I afterwards learned from my brother, who is an Oddfellow, that an Indian skull had been taken up there by the Odd-fellows and then taken to their hall in Newark, Kendall county, Ill.

I saw this skull myself on the bureau in the house of Walter Delematter, who was an Odd-fellow and an officer in the lodge—at least my brother stated this—and that it was the same skull that was dug up; and further, that the Odd-fellows were preparing it for the lodge, which I supposed meant varnishing. I understood that this was after the skull had been used in the lodge once, that it had been used in the initiatory ceremony on that occasion, and that Andrew Shouts, with whom I am well acquainted, was the candidate initiated.

This Indian, from my best recollection according to the statements of friends and neighbors, was a friendly Indian and respected by all, and that he took sick at my uncle Semour Delematter's house from having taken cold in his head, of which sickness he died and was buried at the point of the hill, as above described, in the same place he had selected and picked out for himself.

The above disclosures are made for the benefit of the public, and with no ill will towards any. (Signed),

T. T. WATTERS.

State of Illinois, } ss.
Iroquois county. }

Personally appeared before me T. T. Watters of Iroquois county, State of Illinois, who being sworn, deposes and says that the above statements are true to the best of his knowledge and belief. (Signed),

T. T. WATTERS.

Subscribed and sworn to before me this 31st day of January 1871.

(Signed), J. JUDY, J. P.

The above is a verbatim copy of the original as taken, subscribed and sworn to before me, dated as above. J. JUDY, J. P.

Gov. Geary's Justice.

YORK, Pa., Feb. 3d, 1871.

Editor Cynosure:

Some time ago I asserted that life in Pennsylvania was not as pleasant as Gov. Geary told the world it was in one of his speeches. I will now give a few facts and leave the readers of the CYNOSURE to judge for themselves.

I quote from the *New York Semi-Weekly Tribune*, of Jan. 27th, 1871: "A Mr. Ficken a millionare, and also the owner of a very peppery temper, became incensed at the frequent ringing of his door-bell on last Valentine's day, and, posting himself in the hall, worked off his annoyance by putting a bullet into a little boy who was running past, apologizing when the child was taken up as dead and found to be respectable, by saying he really had supposed it was only one of those alley boys, whom Mr. Ficken apparently regarded his legitimate prey, considerately provided for him by nature, as the gorillas for Du Chaillu."

After informing us that a *poor* Philadelphian was imprisoned in Moyamensing jail for months, for stealing a slice of ham, the *Tribune* editor goes on to say: "This pistoler of babies was released on bail, which he promptly forfeited and retreated to Europe at leisure, to increase his skill as a marksman. A week or two ago he stated to the Governor that his longer sojourn abroad would be damaging to the sugar business, and that the payment of the bail by his partner was also a drawback to be avoided if possible. Upon the boy he had shrewdly settled a sum equivalent to that which a suit for damages would have extorted from him.

Justice, in the shape of Gov. Geary, instantly pronounced absolution upon Richard Ficken, condoning any offenses he might have committed against the state or civil government. Now, whether the proper course was to hang this Nimrod of the innocents or to let him loose upon the rising generation, is a question we cannot decide. The point we note in the matter is that the Pennsylvania Governor pardons before trial. The pardoning power in other executive officers is held to lie in the remittance of sentence; but Mr. Geary is Jury, Judge, and Governor, all in one. In New York such an assumption of power would be held as compounding a felony; but the Philadelphians bow to it with Quaker-like submission. Hereafter Pennsylvania justice is open to a certain kind of remonstrance from any felon who may find 'imprisonment injurious to his business.' If the Governor has this apostolic power of pardon before trial, why not before the act? Why not sell indulgences to any sugar dealer with a trustworthy bank account and an idiosyncrasy for winging little boys on his front door-steps?"

Not long ago our York papers stated that Gov. Geary had pardoned a person before trial, who should have been tried in the York Co. Court. I don't know how many secret orders our Governor is connected with, but he is reported, on good authority, as being a Freemason, a Red Man, and a Union Leaguer. If Gov. Geary was Emperor of Pennsylvania, could he be more despotic? And are our lives and our property safe?

Yours truly.

E. J. CHALFANT.

Odd-fellowship vs. Christianity.

For The Cynosure.

ROCHESTER, Feb. 9, 1871.

Dear Editor:

I do not suppose it generally known that Odd-fellows—pretty title or name for Christians—reject Jesus Christ. And if they do so in the lodge, is their profession of Christ out of it other than hypocrisy? Has any man a right to unite with an organization to identify himself as one with it, conforming to its usages, taking its oaths, and sustaining its principles even though his *intention* is to do *good?* Query.

Will true benefactors of our race—Christians—do so? Is this the object of good men who thus commit themselves?

Would any Christian be justified in allying himself to a band of burglars, purely from benevolent motives, just to do them good? Or, as a certain editor wrote me he "*went in* to 'save hard cases?'" Not into a burglar conclave, though I think this is the less dangerous, but a *Masonic conclave*. Do you believe he was honest? It is possible.

But what I intended to say was, that a certain man in this city, an Odd-fellow, in company with others, Freemasons, &c., said plainly that the name of Jesus, our blessed Savior, was not allowed in prayer in the lodges.

What do their prayers in the nineteenth century amount to? Are they not mere mockery? Does not the Christian who dares do it deny Jesus? Can he love Jesus? Nonsense! "Away with this fellow" is their tacit admission. We want no Jesus in our society-lodge!

Now see their mockery. Jesus says, '*No man cometh to the Father but by me.*' John xiv: 16. Do Odd-fellows then in their mock prayers come to God the Father? Answer, ye conscientious, secret society advocates and adherents.

Now sir, they do come to their father *the devil*, and his works they do. In their midnight revellings, a notice of which is here appended.

ODD-FELLOW'S BALL.

Last evening the attendance at the first annual ball of the Odd-fellows was large. The great majority of those present were in for enjoyment and not as spectators, and consequently the floor was thronged the entire evening. The party was a pleasant one in all respects, and its only object—the enjoyment of those interested was gained."

Correspondence.

NEWS OF THE WORK,

From New York.

WEST CHAZY, N. Y.

I am lecturing against secret societies wherever I can secure a place to hold forth. But the churches in northeastern New York, are generally closed against any agitation of the subject. Their bolts and bars must give way or purer communions will be raised up. God bless you. Yours in Christ,

N. WARDNER.

FROM IOWA.

A Church and Lodge Partnership.

PANORA, Iowa, Feb. 1, 1871.

I am conference missionary of the South Iowa Conference of the Wesleyan Methodist Church. We have just organized a new church at Guthrie Center, Guthrie county, Iowa—fourteen members, with prospect of more soon. The Baptist Church of this place (Panora) have agreed with the Freemasons to build a church and lodge in partnership; the church to have the lower story and the lodge the upper; the Masons to furnish $1,200 of the money. This certainly is joining hands with the *devil* to do the Lord's work, and by so doing they are trying to make an agreement between Christ and Belial, the temple of God and idols. I preach against *secrecy* wherever I go. These cabalistic bands become maddened—almost gnash on me with their teeth. They say I am a liar and have been black balled by Masons or Odd-fellows, and do their best to injure my character. I hope to see their end; at any rate I shall bring God's word to bear against them. Yours against all the works of darkness and sin,

G. I. CUMMINS.

FROM MICHIGAN.

A Veteran Seceding Mason.

FAIRFIELD, Feb. 9, 1871.

Dear Cynosure:

The good work goes bravely on here. Meetings have been held in different parts of the township with good success. A meeting was held last evening at the Baptist Church which was largely attended.

Father Powell of Clinton, a veteran anti-Mason, addressed the people, who listened with deep attention to the very close.

Father Powell was entrapped into the institution in his early days by its pretensions of being able to aid him in his work of the ministry.

So great was his disappointment that after taking four degrees, he left the institution in disgust. His admonitions came to us like a voice from the grave, and we think cannot fail to have a salutary effect on the minds of all who heard, especially of the young.

Documents are being circulated and eagerly sought after. Light is what the people want, and is just what Masonry cannot bear. It will wither before an enlightened public opinion. May the Lord hasten the time.

Yours in the cause of liberty,

C. QUICK.

The Right Spirit.

Editor Cynosure:

I send three new names for the CYNOSURE. I make it a point whenever a number is detained or I do not find it at the office, to make an extra effort to obtain subscribers for your most valuable paper. Yours respectfully,

MRS. L. C. ANDREWS.

Another Renunciation.

Brother J. B. Logan of Richview, Ill., sends us the following letter. Would that every professing Christian who has been connected with Masonry might read and ponder it:

NASHVILLE, Ill., Feb. 1, 1871.

Mr. J. B. Logan:

DEAR BROTHER—I received your letter of the 29th, and was glad to hear from you. You ask me if I have been a Freemason. I am sorry to say I have, but I am ashamed of it. I have left them and do renounce them with all my heart, and have been doing all I can to get others to see their error. I have met with the Masons but a few times for a number of years I left them and have been at work with all my energy to get those who belong to leave them, and trying to keep those who are not Masons out.

I made a public speech against Masonry to about three hundred persons, and if I were able and had the talent, I would like to travel and lecture against Masonry; not because I have anything against any one who belongs to the Masons, but I do feel the institution is corrupt and dangerous and wicked; and I do not see how any Christian can be a Mason.

I never met in a lodge without my conscience condemning me. I would talk to some of the brethren, and they would tell me it was all a notion, it was a pity all my life, till I joined. I was persuaded to join, and it was through selfish motives. I joined as all other Masons join.

Brother Logan, I am glad to hear you have left them. My prayer is that the good Lord will bless you and help you to do your duty. As to using my name, use it where you please, and I want you to use it. Tell all my friends and everybody that I have left the Masons, and hope and pray the time may soon be that Masonry may burst up, and all be brought to the light, to see the awful wickedness of Masonry. As to the paper you speak of there are some forty copies taken where I live, (Mt Vernon, Iowa). We organized against secret societies, and have regular meetings. * * *

The doctors think I cannot live over three months; but I feel glad I left the Masons when I was in good health.

Brother, it is all sunshine to me. I have not a doubt, and I am happy all the time. Four years ago I professed perfect love. I have been happy ever since, but I had to leave the Masons and give up tobacco before I got that blessing. I am down on tobacco. I give tobacco and Masonry the best I've got.

Brother, do your duty and pray for me. My love to you and friends.

(Signed), D. O. SAWYER.

ONE MORE.

I am a seceding Mason. I believe a man cannot be a true Christian, and a true Mason and adhere to its principles. I like the CYNOSURE well and I can say "amen" to its progress in opposing the sin-cursed society. As a follower of the meek and lowly Jesus, I feel it as a duty to try and persuade, as far as I can, young Christians who have been enticed into the lodge with myself to look at it in the right light.

J. P. EVANS.

Somerset, N. Y.

STILL ANOTHER. READ THIS.

BLOOMFIELD, Ill.

Editors Christian Cynosure:

DEARLY BELOVED BRETHREN—I am an anti-sectarian of 74 years, nevertheless I am recognized as a member of the M. E. Church; many of its ministers and many of its membership also I love sincerely, because they sincerely love that God who is himself love and is no respector of persons. But notwithstanding all this, and notwithstanding the kind entreaties of our good minister (not a Mason), I feel bound to discontinue my membership therewith, because of its servility to, and complicity with an institution black with infamy and with the blood of martyrs. The ruling power of the Methodist Episcopal Church is the General Conference; the ruling power of said conference, I apprehend is speculative Freemasonry, assisted by kindred institutions. Majorities of secret oath-bound men in the conference will mark the track and guide the step, but say they "if it were not for Masonic help we should not receive a support."

Alas where is their faith? Is he who does not own the cattle upon one hill to be trusted, rather than he who *owns* the cattle on a thousand hills? May we not with all assurance trust the Father of mercies and God of all comfort, that Almighty parent, who, though a mother may forget her sucking child, will never forget you? My soul says, he is the tower of my strength and my hope, in him will I trust. I will abide in his tabernacle forever.

ELIJAH BACON.

Incidents and Personal Reminiscences. A Minister Defends Masonry.

GARNETT, Kan., Jan. 20, 1871.

In the providence of God I happened to be at Mt. Sterling, Kansas, one Sabbath day in November, and heard the Rev. Mr. Robinson of the M. E. Church preach. After meeting we both dined at the same house. We talked about the requirements of Christ, quoting Scripture to prove our assertions. One passage Mr. Robinson quoted was, "Come out from among them and be ye separate." I asked him if he took it in its broadest sense. He said, "In all that pertains to life and godliness." I asked, "Such as coming out from secret societies?" He then said he could prove that some secret societies were scriptural. I asked him which. Said he, "Freemasons." I was so surprised that I said, "That is the mother of all the abominations." "But," I continued, "do you quote that Scripture in earnest." He said "Do you think I would lie." I looked at him in astonishment and said, "*Yes.* If you can so pervert Scripture you would." He thought a little more modesty on the part of a young man would be very much in place. But I had read Bernard's "Light," and President Finney's noble work, and the CYNOSURE, and I felt contempt for any man, especially a professed minister of Jesus Christ, after talking as he had. I then mentioned the names of these noble men, and asked him if what they had written was true. He answered, "I am a Mason, and I know that every man that ever wrote against it is a miserable, perjured villain and a liar, and deserves the fate Morgan was reported to have had." I asked him if that was the spirit of the New Testament. He said "Vengeance is mine I will repay." I said, "God said that, and will you dare use it." He replied, "God uses instruments." I then said "May God pity you, what blindness and darkness can cover the mind." He felt sorry for me, thought I might be useful if I would let these things alone. But I left him resolving, if God would strengthen me, I would oppose them as never before.

HARRY MATHEWS.

From an Aged Minister.

I am familiar with the history of Morgan and all the important points of anti-Masonic history since that date. I was acquainted with Fisk, who published a work on the death of Morgan in 1837. He too exposed his life, and died suddenly. It was the opinion of many of the people that he fell into the hands of the Masons. From 1831 to this time, step by step men have been sacrificed in the cause of freedom, for turning the key that opens the door to the hells of sin and corruption.

ARTEMUS BAKER.

Testimonials.

READ'S LANDING, Minn., Jan. 1871.

Dear Sir:

Inclosed please find $1.00 for my renewal: sorry I cannot send you $1,000 for my heart is with you in this struggle.

I have been somewhat persecuted since I took your invaluable paper; but am not discouraged, and as long as I have a dollar to spare I will never desert the CHRISTIAN CYNOSURE. Hoping you will excuse me for not sending before, and that God will bless you in your glorious work,

I remain as ever, yours truly, J. P. R. J.

The CHRISTIAN CYNOSURE has come regularly to me since I subscribed for it in August last. I feel perfectly satisfied with the readable matter it contains; no paper that I have ever taken sticks so closely to its professed object. Not an article short or long or an advertisement, but what is perfectly safe in any Christian family. Not so, even with some religious papers—books noticed unfit for youth, advertisements far below the standard of piety. I took this paper solely on the ground of its opposition to secret societies, and I got what I paid for, good measure, heaped up, shaken down and running over. I have never been ashamed that my wife, my children, or my friends should read and practically digest any article I have seen in it.

I have a large family around me and have been a minister about forty years, and am as particular what my family read, as what they eat.

JOHN TILLINGHAST.

Factoryville, Pa.

DO NOT FAIL to send for all the back numbers of the CYNOSURE you can use. Place them in every corner that needs light on the subject of secrecy. *Send the postage.*

Receipts of the Cynosure from Jan. 25th, to, Feb. 7th, 1871.

P. D. Bates 25c.; J. W. Halstead 35c.; David Shular, F. H. Wilson, D. F. Millen, Rev. J. P Bishop, 50c. each. Mrs. E. Brinkerhoff, I. N. Richards, E. Dalee, Jas. W. Campbell, 60c. each.

R. Powell, J. E. Gates, N. R. Holm. Henry Voree, T. M. Teeple, M. McBride, J. S. Soper, Isaiah Soper, Norman Chidsey, E. H. Gould, John Buher, Geo. L. Camp, Richard McClelland, C. S. Gitchell, Farnum Sprague, A. N. Boardman, G. I. Cummins J. S. Hickman, Mrs. S. Aagboy, Nahum Fisher, S. T. Fay, Mrs. C. C. Skinner, J. L. Bush, Anderson Lee, P. N. Clapsaddle, D. C. Johnson, James Haire, Rev. Jos. Markee, T. T. Mayes, Jehiel Cass, S. J. Hutchinson, B. M. Amsdem, Austin Hirchard, E. D. Olmstead, T. K. Cochran, M. F. Spencer, Robert Andrews, T. Kingsworth, Nat'l. Rolfe, David Crawford, W. W. Stringer, Giles R. Reeder, Enoch Marsh, Daniel Woodward, P. Carpenter, Geo. Langell, B. Burton, Jas. G. Morrison, Adam Andre, T. H. George, J. M. Hannuhs, Geo. B. Long, Obed Brooks, L. Sutherland, A. Crooks, J. L. Luttrell, Jos. W. Lewis, David Shisler, P. A. Horning, Lydia B McMillen, C. S. Hood, J. F. Taylor, E. French, Wm. H. Clark, Robert Follett, Rev. Geo. E. Fisher, P. P. Barnard, Isaiah Rand, W. G. Waddle, J. H. Timmons, Asa Prescott, Henry Archer, Sam'l Engle, James Shambaugh, B. Matteson, Alex Haverfield, J. W. Sproull, Josiah Work, J. A. Bingham, Wm. Jeoks, W. P. McNary, J. H. Snyder, E. C. Brewster, F. Stewart, John Reeder, Ferrand Dunbar, $1.00 each.

Geo. Wilson $1.28; James I. Baher $1.10; Levi Goss and B. R. Crawford, $1.50 each.

Gideon Burfee And. Beaty, A. Buttler, T. T. Linn, M. Bennett, Simon Crall, Oren Cravath, J. E. Irish, Rev. W. Post, R. Rothwell, John D. Bancroft, C. F. A. Gantzchow, Stephen Allen, J. Eckels, James C. Higgins, Jacob Warner, E. T. De Bell, Samuel Scott, $2.00 each. Elias Eddy $2.50; James Clayton $2.60; John Morrison, J. F. Slocom, Geo. Drokaw, J. B. Logan, J. Kelso, Wm. Oburn, C. Wendle, Geo. W. Merritt, $3.00 each. J. C. Taggart $3.50; Jos. B. Nessel, $3.20; J. T. Carson, John Comin, Henry Archer, L. D. Timmons, $4.00 each.

John L. McLean, Almon Dunbar, Abraham Hartzel, Moses Ball, $5.00 each.

C. C. Collins $6.00; Ezra Guild and Geo. Grove $8.00; Mitchell McLaughlin $10.00

DONATIONS, J. C. Taggart 50c.; Elijah Bacon, for lecture fund, $10.00.

Extra papers 75c.; arrearage $1.50.

THE FAMILY.

For the Cynosure.

A SIGN BOARD.

BY ELIZA WHEELER.

I will paint you a sign, rum-seller
And hang it above your door;
A truer and better sign-board
Than ever you had before.
I will paint with the skill of a master,
And many shall pause to see
This wonderful piece of painting,
So like the reality.

I will paint yourself, rum-seller,
As you wait for that fair young boy,
Just in the morn of manhood,
A mother's pride and joy.
He has no thought of stopping,
But you greet him with a smile,
And you seem so blithe and friendly
That he pauses to chat awhile.

I will paint you again, rum-seller,
I will paint you as you stand,
With a foaming glass of liquor,
Holding in either hand.
He wavers—but you urge him:
"Drink; pledge me; just this one!"
And he lifts the glass and drinks it,
And the hellish work is done.

And next I will paint you a drunkard,
Only a year has flown,
But into this loathesome creature
The fair young boy has grown.
The work was quick and rapid;
I will paint him as he lies,
In a torpid, drunken slumber,
Under the winter skies.

I will paint the form of a mother,
As she kneels by the drunkard's side,
Her beautiful boy, that was dearer
Than all the world besides,
I will paint the shape of a coffin,
Labelled with one word "Lost!"
I will paint all this, rum-seller,
And paint it free of cost.

The sin, and the shame, and sorrow,
The crime, and pain and woe
That is born there in your rum-shop,
No hand can paint you know.
But I'll paint you a sign, rum-seller,
And many shall pause to view
This wonderful swinging sign-board,
So terribly, fearfully true.

—*National Temperance Advocate.*

THE LAW OF KINDNESS; OR, The Old Woman's Railway Signal.

BY ELIHU BURRITT.

The most effective working force in the world in which we live is the law of kindness. For it is the only moral force that operates with the same effect upon mankind, beastkind, and birdkind. * * * Kindness is spontaneous music of good-will to men and beasts. And both listen to it with their hearts instead of their ears; and the hearts of both are affected by it in the same way, if not to the same degree. Volumes might be written filled with beautiful illustrations of its effects upon both. * *

Some time ago we read of an incident that will serve as an illustration of this beautiful law. It was substantially to this effect: A poor, coarse-featured old woman lived on the line of the Baltimore and Ohio Railway, where it passes through a wild, unpeopled district of Western Virginia. She was a widow, with only one daughter, living with her in a log hut, near a deep, precipitous gorge, crossed by a railway bridge. Here she contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for the market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce.

The railway passed her cabin to this town, but the ride would cost too much of the profits of her small sales, so she trudged on generally to the market on foot. The conductor came finally to notice her walking by the side of the line or between the rails; and, being a good-natured, benevolent man, he would often give her a ride to and fro without charge. The engine-men and brakemen were also good to the old woman, and felt they were not wronging the interests of the railway company by giving her these free rides. And soon an accident occurred that proved that they were quite right in this view of the matter.

In the wild month of March, the rain descended and the mountains sent down their rolling, roaring torrents of melted snow and ice into this gorge near the old woman's hut. The flood arose with the darkness of the night, until she heard the crash of the railway bridge, as it was swept from its abutments, and dashed its broken timbers against the craggy sides of the precipice on either side. It was nearly midnight. The rain fell in a flood, and the darkness was deep and howling with the storm. In another half-hour the express train would be due. What could she do to warn it against the awful destruction it was approaching? She had hardly a whole tallow-candle in her house; and no light she could make of tallow or oil, if she had it, would live a moment in that tempest of wind and rain.

Not a moment was to be lost; and her thought was equal to the moment. She cut the cord of her only bedstead, and shouldered the dry posts, side-pieces, and head-piece. Her daughter followed her with their two wooden chairs. Up the steep embankment they climbed, and piled all their household furniture upon the line a few rods before the black, awful chasm, gurgling with the roaring flood. The distant rumbling of the train came upon them just as they had fired the well-dried combustibles. The pile blazed up into the night, throwing its red, swaling, booming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood. The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time? They might not put on the brakes soon enough. Awful thought! She tore her flannel gown from her in a moment, and tying it to the end of a stick, ran up the track, waving it in both hands, while her daughter swung round her head a blazing chair-post a little before. The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great, red eye of the engine burst upon her as it came round a curve. Like as a huge, sharp-sighted lion coming suddenly upon a fire, it sent forth a thrilling roar, that filled all the wild heights and ravines around. The train was at full speed, but the brakesmen wrestled at their leverage with all the strength of desperation. The wheels ground along on the heated rails slower and slower, until the engine stopped at the decaying fire. It still blazed enough to show them the beetling edge of the black abyss into which the train and all its passengers would have plunged, and into a death and destruction too horrible to think of, had it not been for the old woman's signal.

They did not stop to thank her first for the deliverance. The conductor knelt down by the side of the engine, the engine-driver and the brakeman came and knelt down by him, all the passengers came and knelt down by them; and there, in the expiring light of the burnt-out pile, in the rain and the wind, they thanked God for the salvation of their lives. All in a line the kneelers and prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever, ascended from the earth to Him who seeth in darkness as well as in secret.

Kindness is the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.—*Manufacturer and Builder.*

Satan's Tactics.

It is often said that there is no need for Young Men's Christian Associations in small towns. It is pleaded that there are few Christian young men who are available; that the churches in these towns cannot afford a division of working forces; and that it is not easy to provide those various attractions which can be procured in the city, and which are the main dependence by means of which young men are brought within reach of special Christian influences.

To those to whom these arguments seem plausible, we recommend the following facts:

First: Satan never finds any difficulty in organizing his associations in country towns, even if there be no more than two or three young men who may be fairly considered "available." If there is only one dissolute fellow in the township, he will organize him to do his infamous work. Who has not seen how persistently every vicious man strives to draw others into the combination wherewith he himself serves the evil one? Such a thing as being discouraged for "want of support" does not occur to the enemy of all righteousness. He considers every man, even those most decidedly opposed to him, as a candidate for membership in his association. He hesitates not to approach repeatedly, on all possible occasions, any and every person who has a soul to lose or a grain of influence to abuse.

Secondly: Satan is not afraid of *seeming* to divide his forces, in order to do special work, so long as they are all animated by one spirit. He is quite willing that some should profess to be infidels, and others give an intellectual assent to religion. He encourages some to tempt their brothers by appealing to their lowest passions, in disregard of decency, public opinion and the law; while he wisely permits others to maintain a reputation of morality, and to deceive themselves by the most refined selfishness.

Neither is the wicked one ever at a loss for "attractions," even in the most rural districts. If he has not a building of his own, such as the grog-shop or a gambling-house, he is always ready to organize in a grocery or shoe-makers shop, or perhaps in the private house of his only confederate, or, if necessity compel it, at the corners of the streets. If the young men are not educated down to intemperance and gambling, he will begin with loafing, idle gossip, and discontent. He will give them, if he cannot afford ballet-dancers from the city, cheap pictures of all the popular vices, and will whet their appetites with vile anecdotes of what is only possible elsewhere.

We would ask, in all candor, if Christian young men have not here an example of enterprise which they would do well to imitate? Ought wickedness always, ever, to outstrip goodness in the race for influence? Do not working facilities lie as near to the Christian's hand as to that of the unbeliever? If associations for evil-doing can be and always are successfully organized in small towns, what hinders a like combination for the work of the Lord Jesus Christ.—*Christian at Work.*

Jewish Proverbs.

Prayer is Israel's only weapon inherited from its fathers, a weapon tried in a thousand battles.

When the righteous die, it is the earth that loses.

The dying benediction of a sage to his disciples was, "I pray for you, that the fear of heaven may be as strong upon you as the fear of men."

"If your God hates idolatry, why does he not destroy it?" a heathen asked. And they answered him, "Behold they worship the sun, the moon the stars; would you have him destroy this beautiful world for the sake of the foolish?"

He who has more learning than good works is like a tree with many branches but few roots, which the first wind throws on its face; whilst he whose works are greater than his knowledge, is like a tree with many roots and few branches, but which all the winds of heaven cannot uproot.

The house that does not open to the poor shall open to the physician.

The birds in the air even despise the miser.

Let the honor of thy neighborhood be to thee like thine own.

Rather be thrown into a fiery furnace than to bring any one to public shame.

There are three crowns—the law, the priesthood, the kingship; but the crown of a name is greater than them all.

The Kind of Preaching Needed.

"Christ's Gospel must be preached in Christ's own way. We neither can improve on the matter nor the manner. That there is a want felt and acknowledged among us, in modern sermonizing, no one can deny. What we blame in others, let us be on our guard lest we fall under the same. 'The truth as it is in Jesus' is what we want; and what the world, and every age of the world wants. It is just as much needed to-day, as in the era of its first proclamation. The world has not outgrown it. It must be constantly preached, as it was preached by Peter and Paul, as 'the word of life,' 'the word of God,' 'the word of salvation.' Every thing else will grow old and become *effete*—but this, never. It always has on it the dew of its youth. It is the regenerating word 'that lives forever.' The name of Jesus must rest upon and give sanction to all we preach, or it is not what he requires at our hand. The truth, and not our conceptions of the truth, must be preached. The truth as it is in Jesus, and not as it is in Calvin or Wesley, in Strauss or Renan, must be preached. The truth in its simplicity and purity must be preached. Not the truth as Hugh Miller or Mansell or Sir William Hamilton teaches it. We do not need scientific or phrenologic truth in the pulpit, the public lecture, the book and the periodical, devoted to these matters, discuss them better and more fully than the people. We do not want a Gospel adapted to the learned few, but we must have, or we shall perish, *the Gospel* adapted to the wise and the unwise—to parents and children, to day-laborers to servants—to the great multitude.

The working days of the week are saturated to fulness with secularism; and with all that the world gives or can give, when we meet together in the house of God, we want food for the soul—life-giving, life-sustaining food. The Church is cursed to-day with half-truths which are no truths; with sermons *about* the truth instead of the truth itself. The truth is becoming more and more a sensational institution—a rostrum for the sale of patent nostrums, a place for the rendition of the romance of the Gospel. Anything but God's own word is now preached. 'The broad gauge Church,'—'Liberal Christianity,'—'The Church of the Future,' indicate what the pulpit is catering for. We want plain, simple, earnest faithful teaching and preaching of the Word. We want expository lessons from the Bible, and every part of the Bible; not the pretty, sensational and rhetorical conceits of feebly minded men, who take their lessons from Beecher or Robertson.

'O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?' Alas! we have made him a *stranger* and a *wayfaring man*, when he should be in all our churches, and in every sermon."—*Christian Standard.*

A Letter from Greece.

The cause of truth is marching on in this priest-ridden, rite-bound country of the eastern world. The following from a private letter was given us by a friend, and shows that Christ is gaining in the land of ancient story and song.

ATHENS GREECE, Dec. 1870.

The Lord is blessing the people here, and I feel more than ever encouraged.

The attendance on the services and Bible classes is very encouraging, and now I preach in the open air. Once I preached on Mars Hill, and once outside of the theater of Herodus Atticus. The press mentioned the cause in a friendly manner.

There is more preaching in the Greek Churches, and of a better kind than formerly. Especially Mr. Latas, a monk from Jerusalem, preaches good sermons.

There have been established Sabbath schools in every parish and the children are taught the gospel of the day, also some new prayers, purely evangelical, are taught to the children. We have every freedom we need, and the people appear somewhat more concerned about their moral condition.

Let us be earnest in prayer that the Lord may pour out his Holy Spirit and to bless and to save these people. G. O.

Short Sermons—No II.

St. John xiv: 6. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me.

We are all aware that Masons often refer to St. John as their patron, saint; claiming him as one of their number; but which John it is, out of several of that name which they thus claim, whether St. John the Baptist, St John the Evangelist, or St. John the Almoner, few of them know. They generally seem to get the whole three mixed up together; and indeed, we are probably safe in saying that many of them, if not the majority, know no difference between them.

Some of the brotherhood, however, try to impose upon the world the belief that St. John the Evangelist was a very distinguished Mason; and hence they look to him for giving the "ancient and honorable" a very sacred character, and for furnishing proofs and texts for establishing the divinity of the craft. But the truth is, there is hardly any other writer of the New Testament that furnishes more decided, evident, plain texts against Masonry than this same saint, which Masons claim with so much mingled ignorance and impudence as their patron.

Hence, it is from this saint that we have chosen our text for to-day. And with this text borne in mind, we would ask our readers to refer to almost any Freemason's Monitor, Trestle-board, or what not, and read there the ceremonies prescribed for a Masonic funeral. One would expect to find in funeral ceremonies, at the grave, if any where, what hopes and claims poor, frail humanity may have of a blessed hereafter, and through what means it may be attained.

Our text says that Jesus Christ is the way, the truth, and the life, and that no man attains unto the Father, except through Him; but, strange to say, we do not find a word about Christ in these funeral ceremonies. What we do observe however is: First, that a large portion of mankind, such as women, children, anti-Masons, fellow crafts, and apprentices, are not entitled to funeral obsequies at all; and that even in the case of the most worthy and sanctimonious brethren themselves, they are to have no Masonic burial unless they request it before they die.

Second, when the very important matter is once decided who is to have Masonic burial, then it is prescribed that all the brethren who walk in the procession shall wear white stockings, gloves, and aprons. (See the Freemason's Monitor by Thomas Smith Webb in 1816.)

Third, the following highly curious and illustrative exhortation is used—viz:

"Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order. Then with becoming reverence, let us supplicate the divine grace, to insure the favor of that eternal being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveler returns."

Now it must appear evident to every reader of this exhortation that the intention is that by supporting "with propriety the character of their profession," by "adverting to the nature of their solemn ties," and by "pursuing with assiduity the sacred tenets of their order" Masons expect to enter the kingdom of Heaven: they are to be perfectly at ease as to what their future condition may be. In a few words, by being good Masons, by following Masonic prescriptions here, they may be perfectly safe as to the hereafter.

This doctrine is wholly and wilfully at variance with our text; for while the text plainly says that Jesus Christ is the way, the truth, and the life, Masons pretend that by pursuing the sacred tenets of their order, a man, whether a Buddhist, infidel, or pagan, may attain to all that is gained by following Christ. Our text does not say that Masonry is the way, the truth, and the life; but the Masons virtually claim that it is. They claim to go unto the Father by a different way, by a different process, and by different tenets from those which were taught by Jesus Christ.

But by a close examination of these Masonic funerals, it will be seen that they have the character of partisan performances; that they are not intended as a religious ceremony so much as they are as an opposition to the funeral ceremonies observed by the church. The design is, doubtless, to have it appear that the Masonic way of burying men is as good as the way which is prescribed in accord with the Christian church. But in thus opposing the church, Masons go farther and oppose true religion. They strive to make it appear that a system of imposition, and partisan opposition, got up by men, by a set of Masons, ignoramuses generally of the baser sort, is as good as the teachings of Christ. And many young men become perfectly confused and benighted by them, thinking that the Christian religion is no better than Masonry, which they know in their hearts to be mere imposition and sham. The religious sensibilities of thousands of young men are shaken, perverted, and destroyed, and they are forced from the true way, the truth and the life, by the artful insinuations and impositions of Masonry.

Fitting and Appropriate.

A member of the State Senate of Minn., a few days since, while in conversation with a lady, admitted that they (the Masons) had by and through their influence selected a Universalist minister to be their chaplain. And why; because, "forsooth," they believe in universal salvation. If one of their number was to die during the session of the Legislature they would expect to go to the Grand Lodge above. How very appropriate to have a chaplain who believes they would go there. They dare not trust in the religion of the lodge.

O orthodox minister and professed Christian, where is thy blush!—to be connected in secret conclave with an organization which uses its influence to select as a spiritual adviser, a man who believes in universal salvation. O thou that wouldst lead a Christian life come out from among the secret unfruitful works of darkness, and be ye separate. Touch not the unclean thing, ye that would live a godly, Christian life.

What Purpose does Masonry Serve?

I got into a crowd to-day at the depot, and felt an extraordinary proximity of a hand to my pockets. Who steals my purse, steals trash, indeed; something that would not make me much poorer, nor him much richer. I turned my attention to the man to whom the hand belonged; and came to the conclusion that he might possibly be a pick-pocket. Watching him closely, I saw that he fell in with other men, two of whom had the square and compass very conspicuously displayed upon their vestments.

It is possible, thought I, that men who belong to such a "sacred," "holy," "divine institution," so "ancient and honorable," should pursue the calling of picking pockets? We don't know, of course, what accidents *may* happen, even in the best of families; but then it struck me that the character and principles of Masonry were admirably adapted to stealing purses; and in fact, better adapted for that than for any other purpose, unless it is for secret conspiracy and underhanded detraction and injury of a man's good name and reputation.

The man who brushed so near to me may be one of the best and most honest men alive, for ought I know to the contrary; but still I shall never see the square and compass on a shirt bosom or coat collar hereafter, without looking out for my purse. The Masons, themselves, acknowledge that there are *some* rogues and impostors among their number; and for my own part, I think there are a great many. I. O. C. F.

Swallowing the Bible.

A colporteur who was traveling through Ireland for the purpose of circulating the word of God and tracts, was one night hospitably entertained at the house of a gentleman near the mountains of Kerry. On the following morning he and his host, while looking together over the wild and beautiful country around them, observed a shepherd tending some sheep at a little distance.

"There is Peter," said the gentleman, pointing him out to the notice of the colporteur, "he is one of the shrewdest characters that we have in the district."

This remark made the colporteur curious to know something of the shepherd, and he soon after went to where he was, entered into conversation with him, and gave him a tract in the Irish language.

Some weeks passed, and he and Peter met again. The colporteur inquired how he had liked the tract, and Peter's strange reply was, "I have swallowed it."

"Well, Peter, if I now give you an Irish Bible, will you swallow that also?"

"Yes, sir; but I won't be in your honor's debt for it; I'll buy it from you. What's the price, sir?"

The colporteur replied: "The price I ask is this: when God shall strike the light and love of it into your heart, that you will teach six men like yourself to love the Bible." Peter agreed to accept it on these terms.

Some time went by, and the colporteur, accompanied by an Englishman, had occasion to cross the Kerry mountains. They set out on this undertaking just as day began to dawn. They had not proceeded far when they saw a countryman on the way before them, and the colporteur recognized him at once as Peter, who also knew him, and exclaimed "Is it you, sir! Your reverence is welcome so early."

"Thank you, Peter; what are you doing here so early?"

"I'm doing what is honest, yer reverence. I'm paying for the book."

"How is that?" asked the colporteur.

"Come on, sir, and you shall see."

On they went, and soon reached the top of the mountain. It was now broad day light. Peter led them to a haystack, and behind it were six Roman Catholic men—far away from the eye of their priest, who would keep from them the word of life—waiting for their friend Peter to teach them to read it.—*Every-body's Paper.*

The Christian Cynosure.

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VOLUME 3. CHICAGO, TUESDAY, MARCH 7, 1871. WHOLE NUMBER 67

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A Review of Rev. J. S. Hanna's "Review of Rev. J. L. Barlow's Charges against Masonry."

Messrs. Editors:

A copy of the *Masonic Trowel* for January 15th, 1871, having fallen into my hands, I found myself the subject of a five column article from the pen of Rev. J. S. Hanna, late editor of the *Mystic Star*, if I mistake not. The gentleman, before he commences what he is pleased to term the "easy work" of demolishing your humble servant, takes the opportunity to "say to Rev. J. L. Barlow and all clergymen of what denomination soever, engaged in decrying Masonry, that I claim to be in as 'good and regular standing' as a member of the Presbytery of Chicago, as any of you may properly claim for yourselves in your respective ecclesiastical bodies." I make note of this for my own guidance, and hope the rest of the anti-Masonic brethren will give Mr. Hanna's commendation of himself all the importance it deserves, coming to us in so formal and solemn a manner.

In the course of the article Mr. Hanna takes occasion to say that Mr. Barlow, in the *Standard*, "forgets the principles he inculcates from his pulpit,"—discloses "an ignorance of the subject matter to be discussed, which is rather pitiable than censurable," and charges me with making "ungentlemanly, *inveracious* (I suppose the plain English of this word is *lying*) and malignant attacks upon us as an order;" with being "uncandid," etc.; on account of which he says:

"Such a disclosure of a lack of even ordinary candor exhibited by any clergyman, is quite enough to compel any honest mind to withdraw itself from under the influence of such a minister, whether while conducting a prayer meeting or a more public service on the Sabbath. To *associate* with such uncandid men, and particularly to put one's self *under* their influence, is an act of disobedience to the spirit of that familiar and oft misapplied scriptural injunction: 'Come out from among them and be ye separate, saith the Lord.'"

Ah me! This is terrible!! If my people should see the *Trowel* and Bro. Hanna's article would they not all leave my ministrations to escape the wrath of the Masonic god? I tremble when I think of it.

But your readers will by this time begin to inquire what I have done to call on my devoted head the ire of this Masonic Reverend of such "good and regular standing in the Chicago Presbytery." Well, the charges he makes against me are these: The first, divested of all extraneous matter is, that I have asserted that Masonry is not a "secular but a religious" institution. With this he says, "Exceptions are taken to Masonry by the Reverend gentleman, on the ground that "he has again and again been told that we (Masons) have all the religion we want in Masonry;" "that we have all the religion we want in the lodge."

Now, does Mr. Hanna deny either of these statements of mine? This it would seem *should* be his work after all the courteous epithets he applies to me for making such statements. But he does no such thing. On the contrary he admits the truth of my charges, and more, he proves that I was right, for which I thank him. If he had been a little more frank and gentlemanly about it, it would have been better perhaps; but if he can stand it I am sure I can.

As to the charges I have quoted above he says: "Undoubtedly these statements *have* been made to him, as well as to others, *but what of that?* Just this: it shows us an institution among us many of whose members confessedly look to it and its teachings to present them faultless before the God of the universe when he calls them to judgment, and that professing Christian ministers are found in this institution, who by countenance, pen and voice sustain it to the utmost. True, Mr. Hanna says here, "Are such sentiments entertained by all of us? ON THE CONTRARY, multitudes of us confide neither in Masonry, with its high-toned moral teachings, nor yet in our endeavors daily to cultivate in our hearts its sublime injunctions; but to One who has 'become the end of the law to every one that believeth,' *and in no one, nor in anything else*."

This sounds very well, all but the quotation from the Scripture, which is about as correct as the attempt made by Satan while tempting our Saviour in the wilderness; but the Reverend gentleman shows before he gets through that those who say that Masonry has enough of religion to save them are all right after all. But before I bring that forward I will give what he says of

MASONRY AS A RELIGIOUS INSTITUTION;

for this after all is the point of my article in the *Standard*, to which he takes exceptions. Hear him. Of Masonry he says: "It is neither purely secular, nor yet *religious in the sense of being an expiatory system of truth but still religious in a certain and accepted sense*." Here my friend is trying to play off the dodge on me and his other readers, which I have already met for the late Grand Master, in my controversy with him some months since. He quarreled with me for calling masonry a religious institution, and ended by admitting all I charged. He said Masonry was no *such* system as the Christian system, or the Jewish. To which I replied by respectfully inquiring, "Who said it was?" I certainly did not. If it were such an one as the Christian system, I should be the last man to quarrel with it. My friend, Mr. Hanna, here confirms one of the statements of the Grand Master, by declaring that Masonry is a religious system, but not an "*expiatory*" one (which the Christian religion certainly is considered to be). He says further, that Mr. Barlow, and "every clergyman, certainly knows that a religious system does not necessarily mean an evangelically Christian system, nor even a Christian system at all." Exactly. Mr. Hanna does me simple justice in that statement, and I do further know that all religions are based as Mr. Hanna says "upon a belief in the existence of a God," and of course beside this all religions teach our duty to such God. There can be no religion without these elements, and as Masonry is *a* religion, but a religion without an atonement, it is a false religion, and thus a fair target for the shots of all those who love Christ and the religion which bears his name.

He shows farther that Paganism or any thing else by a collection of "its laws, liturgies, etc., *must* constitute a religious system, while the bodies of men acquiescing in and devoted to that system, might with entire propriety, not to say *necessity*, be called a religious society—a company of religionists." "Masonry *does* teach most distinctly a large circle of religious truth." This being so, it *is* in proper sense a religious system, though not a system teaching either the doctrine of the Trinity nor a piacular atonement. Still religious, and *much more* so than many systems unhesitatingly called *religious* and known as such the world over." And yet *I* am called "uncandid" "unveracious," "ungentlemanly," "malignant," etc., for simply asserting what my critic here so fully proves to be true. H. G. Reynolds, Past Grand Master, admits the same, and, like Mr. Hanna, says that Masonry is no such religious system as the Christian system. A. G. Mackey, their great lexicographer, says it (Masonry) is a religious system; but that the "religion of Masonry is a pure Theism." Why then am I so fiercely assailed for publishing to the world what these men are forced to admit?

But hear Mr. Hanna again: "A religious system, or a religious organization, does not therefore necessarily include the belief of either the Trinity, or the atonement, though it does sometimes exclude, and *intentionally* so, one or both of these doctrines." The italicised word in this quotation is Mr. Hanna's own work, by which we are reminded that Masonry does *intentionally* exclude both the doctrine of the Trinity and the atonement. If I have written anywhere anything more damaging to Masonry than this admission of one of its fondest supporters, then have I succeeded beyond my most sanguine hopes. For Mr. Hanna here proves that Masonry *is a religious system*, but one which *intentionally* excludes both Trinity and atonement. I am curious to see how these admissions with others yet to be referred to will be received by his Masonic ministerial brethren of the different denominations.

Mr. Hanna asserts that it is an "easy work" to criticise *my* article; but I confess it no "easy" task to follow him in his turnings, windings and contradictions; but I will do my best, if not to bring him into harmony with himself, at least to show the want of such harmony. After showing that Masonry is a religion, and must of necessity be called one, he alludes to and acknowledges the fact, as we have already seen, that many Masons feel it to be sufficient to save *them*; but declares that others with equal explicitness, among whom he numbers himself, assert the contrary, and then treats us to the following specimen of Jesuitical pleading:

"But such a claim, put forth as we think *unfoundedly* for Masonry, suggests, if it does not prove that the teachings of Masonry are so *similar* to Scriptural teachings that the former are sometimes substituted for the latter." "This" he further says, "instead of being any objection to Masonry, is an argument in its favor." The error he tells us is not in the teachings but in the mind that mistakes them for the teachings of the Bible.

If some Masonic Tom Paine or Voltaire had written the above sentiment I should not have been surprised; but that a Presbyterian minister, a member "in good and regular standing" of the Chicago Presbytery, should drop it from his pen deliberately, and send it forth to the world, fills me with such sadness as I have no words to express—more, with an unutterable loathing of such teaching from such a source.

Let us look at it for a moment. Here is a religious system, *intentionally* excluding from its teaching both Trinity and atonement—the very pillars on which the whole superstructure of salvation is based—and yet so similar to the Christian system that thousands are deceived by it to their eternal ruin, still the error is not in the system, nor in those who invented and uphold it, but in the poor dupes who are caught in its meshes and lost!! Christian ministers of nearly every denomination are members of this religious system, and are proud to be used as the decoy ducks to lead their flocks and others into this by path, which leads unwary pilgrims into the clutches and dungeons of Giant Despair. Now,

LOOK ON THIS PICTURE.

After some further remarks to which I may allude at some other time, Mr. Hanna professes to have much concern for his Masonic brethren who are misled by the similarity between Masonic and Scriptural teachings, and implies that the best way to way to reach and recover them from their mistakes is to go right into the institution—take part with them in all their doings and thus kindly aid them from the error of their ways. My ministerial brother, as he delights to call himself, doubtless looks upon licentiousness as a sin; but in order to reclaim its victims would he think it necessary to go to a brothel and become one of its supporters in order to save those who congregate there nightly? But hear what he says. After a sly hint at immersion, without which I suppose it would be difficult for him to assail a Baptist, we have the following: 'What wonder if it should be the case that some not only say, but *actually do* confide in a conformity to Masonic teachings to insure their eternal safety. It would be remarkable were it not so, and still worse, it being so, should Masons deny it, instead of acknowledging it frankly?' "The practical phase of such *futile* dependencies, and which *should* concern Mr. Barlow, and which I confess it *does* me, both in my private and ministerial intercourse with my brother Masons as well as with all other men whatsoever, is, how can we best correct misapprehensions *so injurious*, as both Mr. B. and I regard it, of placing a dependence of this kind upon any other than the true and only basis?'

This he shows us is to be done, not by truly and plainly showing them their danger, and reaching down the hand to draw them upon the rock of safety; but by joining and assimilating ourselves to them, and becoming part and parcel with them in their sin. After all this affected pity for the misguided ones who trust to Masonry for their ultimate salvation, could you believe that the

FOLLOWING PICTURE

was from his pen. Read, "Yet, there is a sense in which it is generically true, if it is never intended that Masonry does never indirectly, yet nevertheless *really*, afford directions and precepts, which if followed obediently, would ensure the salvation of the man to whom Mr. B. refers. *Masonry* teaches and enjoins it upon us all, that we accept as our rule of faith and practice the Holy Bible, or as we are pleased to denominate it 'the Great Light in Masonry.' One phrase is as Scriptural as the other, and neither so at all, yet excellent phrases both of them." But how is the Bible to be taken by Masons as their "rule of faith and practice?" Why confessedly, with the Trinity and atonement "*intentionally*" excluded. Mr. Hanna then goes on to say, "In this sense Masonry *does* enfold in its precepts the the means of salvation wherever the open Bible lies upon its altars, our enemies themselves being judges." I quote the next paragraph as a specimen of Masonic logic or orthodox Masonry run mad:

"Whether in *this* sense, such claims, (at the best needlessly made in behalf of Masonry) are ever made we cannot determine. [O, Mr. Hanna!] We incline to the opinion that they never are, [oh, Mr. Hanna!] and would courteously advise our brothren and companions to abstain from them." Ah, Mr. Hanna! how can they abstain from them if they are never made?

ONE MAN.

Mr. Hanna then takes me to task severely because I, in carrying out the idea that professing Christians becoming Masons would leave prayer meeting for the lodge room, gave as an *illustration one* case of a man whom I had baptized. For this he would have me practically excommunicated, and warns my people to leave my ministrations, classing me among the most "uncandid" of men. Would you believe it, Mr. Hanna himself after having "easily" demolished me turns right about, and in endeavoring to sustain the opposite of my position also *illustrates* by another

ONE MAN,

a Methodist class leader, who rather than leave his class meeting for the lodge *did* really leave it, and went and joined another class so that he might cling to his lodge. Fortunate man! He lived in the city where were many classes. How would he have acted if living in the country where he could reach but one prayer meeting, and that meeting on the night of the lodge and he "Worshipful Master?" Of course he would have given up his honors in the lodge for his place among the worshipers; but when you have a well attested case, Mr. Hanna, I am open to conviction.

CHURCH VS LODGE.

"In this connection, says Mr. Hanna, "while I would not underrate such meetings appointed by the churches on various evenings to suit the majority or the minority—sometimes one and sometimes the other—we *would* check the spirit that *overrates* them in the mere point of time in holding them by this simple truthful remark: the appointment of any one evening during the *secular* week, [What *other* but secular week, Mr. Hanna?] in preference to some other evening for any religious meeting of the church whatever, *is as purely a human arrangement as the appointment of the evening is upon which a Masonic lodge shall meet*—ABSOLUTELY AND UNQUALIFIEDLY SO." (The italics and small capitals are Mr. Hanna's.)

Well suppose the above to be true, what is the inference? Why this, and I am glad we have it: Masonry in the person of Rev. John S. Hanna desires Christians, who are and are not Masons, to hold the appointments of their respective churches on a week night in no higher respect than they do the appointments of that rival religious institution, the Masonic lodge. Just this, and nothing more or less. One is "as purely a human arrangement as the other," and one therefore is just as binding on the Christian as the other. Thank you, Mr. Hanna! You *are* showing up Masonry. You assure us that

PRAYER MEETINGS ARE STUPID.

"As a Christian minister in good and regular standing, as I now am and ever hope to be, I cannot forbear the confession, sad and sorrowful as it is, that weekly prayer meetings, not generally I hope, but often, *very* often, indeed, are so stupidly conducted, stolidly dragged through, so stupidly and most reluctantly participated in, that I have long ago *wondered* why any one who could find a place of *mental entertainment* and *heart-profit*, in one hundreth a degree that I have ever found in a Masonic lodge, could be induced to keep up a regular attendance upon such church meetings, whose conduct I have not, and would not caricature, my conscience and my Maker hearing me witness that I falsify not.'' There, if only an enemy had said this, but no, it is a "Christian minister in good and regular standing in the Chicago Presbyt'y," who has published this attack upon this time honored instrumentality of the Christian churches of every name; and it was done in the interest of Masonry! Does the above description fairly set before us the character of the prayer meetings as held by the churches of the Chicago Presbytery? Can it be that the measure of mental entertainment, and heart profit to be derived from participating in them is only as one to a hundred in comparison with that furnished by a Masonic lodge? Mr. Hanna ought to know as he has attended both, and wonders how any one can continue to attend the prayer meeting when the lodge-room is accessible—to those who have the money, ministers free.

Mr. Hanna wrote me a friendly letter last summer in which he informs me that he "has been more successful in winning souls since he joined this institution than he was before." Is it of his own prayer meetings that he speaks; and are those stupid, stolid, reluctant workers, the souls that he has won since joining the Masons? If so, the whole matter of stupid prayer meetings is easily accounted for. Who could expect such souls, so won, to spend their breath in furnishing "mental entertainment and heart profit" in the prayer meeting when they could get it in a hundred fold greater proportion in the lodge-room, whose appointments are just as binding on them as those of the church? Certainly not their pastor, Rev. J. S. Hanna.

NO CHRIST IN MASONRY.

Mr. Hanna takes up my last charge, and admits its truth as usual, and then goes on to account for it as follows: "In the same article it is affirmed that Masonry recognizes no Christ. We confess to the absence of that sacred name from our liturgical and other exercises, but its absence from literature created and *fixed* prior to his earthly existence, is to my mind, one of those incidental, internal, *presumptive* evidences of the truthfulness of at least one of the Masonic teachings, to wit: that as an order we reach far back into the *past*, at least anterior to Christ's advent."

From this assumed data, Mr. Hanna says: "Hence Masonic liturgies, &c., ante date his earth-life, and the absence of his name is the mere result, as well as simple proof of its antiquity." If this is proof, how long will it take to prove that the moon is made of green cheese? I deny that the liturgies of Masonry had any form before Christ's advent, and challenge Mr. Hanna to the proof. His assertion to that effect is an insult to the intelligence of the age, and one of which a "Christian minister in good and regular standing" &c., ought to be heartily ashamed. If he believes any such stuff he is to be pitied for his ignorance. If he knows better he is more to be pitied still for wearing the "livery of heaven" in the service of the devil.

Let us look at a fact. He tells us the Masonic liturgies, &c., were made up "*and fixed*" prior to Christ's advent. Now we have only to look into Sickle's Monitor, to discover that a part of these liturgies are taken from the New Testament in which the name of Christ is omitted in these instances and *intentionally* so, by those who made up the liturgy, and in their service for funeral occasions reference to the Trinity is also excluded. If this is denied I will furnish proof.

He further assumes that "*had* our order been of modern date, positive Christian minds would have resisted such an ignoring," &c. Does not Mr. Hanna know that appeals have been made to Grand Lodges for the privilege of using the name of Christ in the prayers of the lodge-room, and that such appeals have been denied? If he does not know this he is ignorant of what he ought to know, and if he does know it, what shall I say of the sentiment above?

There are some other points I should like to refer to, but my article is already too long. I will just give his closing sentences, which I suppose we are to take as specimens of the similarity between the teachings of Masonry and those of Christianity; my only comment being that he who is deceived thereby is not wise: "Why then, do the prejudiced rage, and the uninformed imagine a vain thing? The despots of the earth have stood up, and the tyrants have gathered themselves together, saying, Let us break Masonic bands asunder, and cast away its cords of obligation from our subjects. He that sitteth in the Orient shall laugh at them; the fraternity shall have them in derision; but we shall be as Mount Zion, that abideth forever, and as the everlasting hills that cannot be removed."

Perhaps the Holy Spirit will be pleased with this travesty of his words. We shall know at the judgment.

J. L. BARLOW.

Speech of Samuel N. Sweet, in the United States Anti-Masonic Convention, held at Philadelphia Sep. 11th, 1830.

MR. PRESIDENT. The report under consideration clearly shows that the pretensions of Freemasonry to antiquity are false; nevertheless, I shall take the liberty to make a few additional remarks upon the subject to which it relates. I did not rise with a view of occupying the time of this convention long, and rather than go beyond the limits within which prudence and brevity should confine the members of this body, I will only notice one of the many writers, who shows how the *order* can "*ensconce*" its head in the region beyond the clouds.

Salem Town says in substance, "that in every country where human beings have had their residence, Freemasonry has existed and preserved the appropriate name of God, Jehovah, while the uninitiated were sunk in heathenism; that the Wise Men of the East were guided to the place where lay an infant Savior at Bethlehem, by means of Masonic light, and that no period, short of a vast eternity, can fully display its moral beauties and unsearchable riches."

Sir, this is the manner in which a most approved author expresses to the public his sentiments in relation to the origin and utility of the institution.

This theology, which is limited like the ancient pagan religions, to a few of the noble and learned, who may be initiated into its mysteries, and which carries none of its consolations to a majority of rational creatures, is recommended by a host of those upon whom the highest honors within the gift of the fraternity have been conferred. Among the most prominent of this royal number is the name of the late Honorable and Most Excellent Companion, Dewitt Clinton, General Grand High Priest of the General Grand Chapter of the United States of America, and Grand Master of the Grand Lodge of the State of New York. This privileged aristocracy, which, while it confers titles as numerous and high-sounding as those of the Celestial Emperor of China or the Grand Lama of Thibet, upon the "elect, and sublime princes of the royal secret," calls free citizens to bow to the assumed supremacy of its authority, is irreconcilable with the doctrine of equal rights, which we regard as the palladium of our freedom."

Sir, what are the scenes which occur in every chapter of Royal Arch Masons? In addition to the incongruities of the ceremonies to which other gentlemen during our sittings have referred, there is another which serves to illustrate the position assumed by the committee upon whose report we are about to act. When a box, which Masonically is the "ark of the covenant," is introduced, the "high priest" takes out of it a book, which, after seriously consulting with the "king" and "scribe," he pronounces to be the book of the law; and he then informs the companions, that they here see the world is indebted to Freemasonry and not to the church, as some of the stupid and profane have imagined, for the preservation of the sacred volume.

The "*high priest*" "in the plenitude of his wisdom, also affords the companions the further Masonic information, that the ark which contains the Bible and other valuable articles and jewels, was deposited three thousand years ago by our three ancient Grand Masters for the good of Masonry."

Sir, is it possible that in this enlightened nineteenth century intelligent men can be sincere in the belief either that this is not an imposture, or that Freemasonry conducts her votaries to life eternal in the heavens?

What but the impression that Masonry is paramount to the religion of our country could have influenced the Most Worshipful Deputy Grand Master of a Western State solemnly to declare That he "would not give Masonry for a seat with Gabriel at the right hand of God's Throne?"

It appears to me, sir, that the insatiate curiosity which cost our first parents their primeval innocence and the joys of Paradise, was of the same spirit with that which has in our own time, sent thousands in search after that "supreme and divine knowledge," which the profane votaries of Freemasonry impiously assert was communicated by the Almighty Creator to Adam as the last, best gift of heaven. They say its pure and divine principles, uncontrolled by prejudice or time, have been sacredly preserved, inviolably concealed, and mysteriously handed down for ages, through faithful and appointed agents to king Solomon, Hiram, king of Tyre—and Hiram Abiff, when Masonry shone forth in all its glory, at the building of the holy temple under these three sublime and most illustrious Grand Masters, from whose reign, down to the present time, the order falsely pretends to trace its gradual diffusion among the nations of the earth—*horrible profanation! gross imposture! and most contemptible delusion!*

We *mock* at the astonishing traditions and false assumptions of Freemasonry to divine origin and perfectability, upon the same principles that Elijah mocked at the absurd notions and idolatrous rites of Baal's false prophets. That the mysteries of speculative Freemasonry existed in embryo sometime before it assumed its present shape and constitution, is not denied, but the evidence exhibited in the report submitted by my colleague from New York, (Mr. Ward) settles the question that the institution which professes to have its origin in and from God, sprung up in London on the 24th day of June in the year 1717.

The President of Andover Seminary in reply to the Suffolk committee, says: "That there are no traces of the history of Freemasonry in ancient times to be found in any of the Asiatic or European languages." Had it been in existence as its votaries pretended, at Jerusalem, it would gradually have made its way through Egypt, Greece, Rome, Spain, Germany, and Britain.

But that such was not the fact, we have in the absence of other positive proof than that which is derived from Masonic assertions, the strongest negative testimony. None of the ancient historians, whose works have come down to modern times make the slightest allusion to Freemasonry. Josephus, the learned historian of the Jews, is wholly silent respecting any such order. So are Tacitus and Herodotus. The sacred Scriptures make no mention of it, and we pronounce its pretentions to antiquity and religion to be illusory and preposterous.

Notwithstanding this society has existed only one hundred and twenty years, the book of Constitutions, of which James Anderson, D. D. is the author, published under the sanction of the mother of lodges and its grand officers, represents Freemasonry as the work of the Almighty Architect, and that, under the Grand Master of the universe. Enoch erected two pillars, and that Most Worshipful brother Noah, to preserve true and complete Masonry through the flood, *held a Grand Lodge in the Ark*. [Here Hon. Francis Granger, President of the convention and other officers and members of it, and the numerous spectators burst forth into a hearty laugh.] Were it not, sir, for our knowledge of the unholy oaths and horrid penalties with which Freemasons are bound together and against the world, all these fables and traditions might pass, exciting only a smile of derision or a feeling of contempt, without seriously alarming the patriot to a sense of danger to the republic. The oaths are the very heart of the order, but the report of the committee, of which Mr. Hopkins of New York, was chairman, on the invalidity of Masonic oaths, renders it unnecessary to prolong my remarks.

In conclusion, I venture to say, that whenever a majority of the American people shall be convinced as we are, that these oaths are not legally or morally binding, the whole system which we have met here to abolish, will fall backwards into "the tomb of the Capulets," hopeless of a future resurrection.

The Oldest Mason.

One of the sly ways of the Masons in keeping a favorable public attention directed to their "order," is every now and then to put into the papers an item about the oldest Mason in the country. Just as it used to be customary to announce the death of the last revolutionary hero, or to point out where the last surviving hero lived, what his name was, etc.; so, it has become common among Masons and Jack-Masons to inform the world that Mr. *So-and so*, of such a State, is the oldest Mason in that region of the country, having moved into it and established a lodge there at an early date, etc., etc., all of which is of very great importance, of course.

Why is it that we never hear of the oldest Presbyterian, the oldest Catholic or the oldest Methodist, Baptist, or Congregationalist in this or that quarter of the country, unless it is because Masonry is a great deal better than any other religion, and its oldest members therefore are much more worthy of notice than the oldest members of any other religious body? Be this as it may, we never meet with such a notice in the papers without picturing to ourself an aged ninny-hammer, who was never over-burdened with common sense; of a low range of thought, though sleek as an animal; with manners betokening habitual meanness rather than subdued energy; with a serious look, something like that of an owl at mid-day, and bedizened with finery—the greatest height of his ambition—and which is as little becoming to gray hairs as would be a rocking horse, a pinafore, a rattle and a stick of candy. If there could be any one thing more revoltingly rediculous than another it is a man, who ought to be venerable from age, tricked out in Masonic regalia, and exhibited as the oldest Mason in all of any part of the country.

But to such unworthy tricks does Masonry resort in order to advertise itself. It seeks to prosper by disgracing old age, and thus weakening the faith in the dignity of men.

Another device of the crafty brotherhood is to engage the services of some little girl to present them with a book-mark or something very pretty wrought by her own fair hands, and to have her present it to the lodge, all aproned in immaculate innocence (?), with a pretty little speech, saying that she had worked, and now presented said book-mark or whatnot, *out of a very favorable opinion which she had formed of Masonry!* Oh shades of Elton Slade and the murdered Morgan, how long will a sensible, enlightened, self-governing people be duped by such shallow, unmanly tricks as these? How long?

O. F. NETIS

For The Cynosure.

How the Masons Help One Another.

A friend of mine states that he contracted with a grocer in the village of L—— Indiana, for the sale and delivery of sixteen bushels of beans at two dollars per bushel. The beans were delivered. The purchaser appeared satisfied, and told the seller to call after supper and get his pay. When he called the purchaser objected to paying the price agreed upon, after considerable altercation, they agreed to submit the case to arbitrators. The purchaser was a Mason, and two of the three arbitrators were also Masons. The decision of the arbitrators was that the purchaser should pay one dollar and fifty cents per bushel. Thus, to all appearances, the Masons took eight dollars from the pocket of the seller to put into the pocket of the purchaser.

A. Z.

Feb. 10, 1871.

West Point.

We have endeavored to turn the attention of the public to the condition that our Military Academy is in. It is of the first importance that the tone of that institution should be kept one of pure and elevated manhood, far above the belittling tricks of Masonry, as it has been in former years. Let Masonry once get fairly established in that institution, and its usefulness would be destroyed. All the excellence for which it has been distinguished in its early days, would feel the blighting, withering effect at once.

That Masonic influence is creeping into it, or has already become installed in it, is evident from certain facts. One of these is that the Superintendent has furnished the governmental band of the Academy for a Masonic celebration; and another is, that the first class of Cadets has recently proceeded in a real Ku-Klux way in dealing with certain members of the fourth class.

Perhaps another evidence is the fact that the instituting of a committee of investigation by Congress to inquire into this latter breach of discipline and contempt of authority, was moved only in a dilatory manner, and then by a secret society man. If the committee appointed should prove to be Masonic too, as they probably will be, the whole affair will likely end in Masonic style, that is, by hushing up the matter and glazing it over. And in this way the country may be deceived and quieted, as it has been in many other matters of vital importance, by Masonic clever-handedness and trickery.

We understand that the class which entered the Academy last June, is remarkable for untruthfulness. This is still another evidence of the prevalence of Masonry; for where fathers practice Masonic tricks, is it to be wondered at that the children should take to lying. The father of a boy who becomes a Cadet is likely to be a politician; your successful politician under the present administration is likely to be a Mason; and where a boy has daily witnessed Masonic double-dealings for a number of years during the most impressionable period of his life, and understands that such double-dealings are considered honorable and a sure means of success in politics, how can he fail to become false and deceitful?

We have no faith that the committee of investigation will attempt to go to the bottom of the difficulty. A Congress that has countenanced the granting of a charter to a Masonic Hall Association at the seat of government, will not expose Masonic fraud and corruption. We ask the readers of the CYNOSURE to watch the course that Congress pursues in this matter.

SEVENTY-SIX.

Holiness in the Ministry.

Entire holiness sometimes has an an amazing effect even on what may be called the externals of a man's preaching. With heart full of the love of God, many a man of ordinary intellect, of awkward delivery, of a disagreeable and untrained voice, and other natural disadvantages, has, nevertheless, uttered sublime thoughts in burning words, and illustrated them by appropriate and truly poetic imagery, and with a pathos that could not be resisted. This has been seen everywhere; and who that has seen true religion has not witnessed it? It is *inspiration*. To such a case, the words of Job may be applied: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." He brightens the perceptions, elevates the imagination, rectifies the judgment, and sheds his own light of life over the whole soul, giving vigor and feeling to thought and affection, and pathos to expression. If a man has natural gifts, then the effect is so much greater. We have an example of it in Mr. Whitefield, and also in Howell, Harris and the Wesleys, and especially in Mr. Fletcher. Thousands of examples have been found among the Methodists of England and other lands, as well as in other sections of the universal church in our own and in every other Christian country. What a fruitful blessing for ministers to be filled with the Holy Ghost in his entirely sanctifying grace, and in the bestowment of those gifts which he is always willing to shed on his servants who are entirely devoted.—*Evangelical Messenger*.

How War Interferes with Missions.

A correspondent of the London *Times* at the Prussian headquarters writes as follows:

"Last mail I received a letter from Egypt, in which there was a remark which struck me greatly—'How can you Christians,' asked the writer, expect us to pay the least attention to your missionaries when we read of two of your greatest nations making war and committing all sorts of cruelties on each other, although you declare it against your book to do so, and other great Christian nations not at war are making preparations for it and are in fear of being attacked? We, afar off, read and hear of your doings and beg you will keep your missionaries at home."

The Christian Cynosure.

CHICAGO, TUESDAY, MARCH 7, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

"THE ADVANCE" ON MASONRY.

In an editorial in the *Advance* of Feb. 2d, headed "Wiser than Christ," speaking of some who put other societies above the church, Dr. Patton classes the lodge with temperance and anti-slavery societies and then asks:

"Is it not true that a similar *mistake* is made by active members of secret orders; such as Masons and Odd-fellows? *We enter not now upon the question as to the propriety of such orders.* [Italics ours.] We never belonged to one, and we know and can imagine no good reason why we should ever join one. Their ceremonies seem to us puerile; and their social and charitable objects to be better secured—that is, with less expenditure of time and money, and with less danger of evil creeping in—in some other way. But be that as it may; whether the *damaging stories told by seceding members be true or false*, we have often noticed that a man's membership in such an order seems to be the principal obstacle to his salvation, * * and it leads him to imagine that the lodge is as good as Christ's Church," ect., etc. "Now be the lodge what it may—a school of morals, a bond of friendship, or a pledge of charity, if one chooses so to claim—*at the very best it is not the Church of Christ.*"

And in the next number, Feb. 9th, the *Advance* publishes from Dr. L. Whiting, of Janesville, Wis., a good, sharp article on the funeral of a Masonic deacon; complaining that the deacon's Christian brethren were crowded off from the coffin by the Masons. Dr. Whiting ironically says: "Your Masonry may be as good as our religion—a great deal better perhaps. Not a word of judgment as to it do we utter. Grant all you please to claim for it; but please, as an act of courtesy * * either direct your burial to be wholly a Christian or else wholly a Masonic burial."

We have made these long extracts from the *Advance* to hail them as good omens of that time coming when "religious" papers must consider and treat what concerns the temporal and eternal welfare of men, or sink into popular contempt.

Now, if the *Advance* comes right, will we remember too sharply how it strove to strangle the CYNOSURE at its birth; how it was unrepresented in our Farwell Hall Anniversary, addressed by Senator Pomeroy; how it has not yet found out, or told its readers that a United States Senator made an excellent speech on the subject of secret societies a few rods from its office; how, during the two years since, it has shunned to declare the counsel of God, on this subject; while it saw our churches filling up with Masons, and young Christians by battalions sworn to life-long obedience to the lodge! If converted at the eleventh hour, the *Advance* shall have its "penny;" even though it should refuse to change its name to "*The Rear*" where it fights.

But we wish to remind the *Advance*, and our friends, of these simple, practical truths:

The worst foes abolitionists had to meet, were those who condemned the "evils" of slavery, ignoring the question whether slaveholding was sinful. And *our* worst foes are precisely the same characters, viz: those who ignore "*the question of the propriety of such orders*," and only condemn their running an opposition to the church. Appeals to sectarian selfishness will neither make us better men nor suppress the lodge!

Read the Book of Nehemiah. When he undertook to restore the pure worship of God against the devil-worships and mongrel-worships of that day, Sanballat and Tobiah and Geshem the Arabian first appealed by secret letters to get him crushed by the authorities; then ridiculed his work as weak and contemptible; then plotted to assassinate him; but seeing God blessed him and the work went on, they came and said: "Let us build with you; for we seek your God as ye do." Ezra iv: 2. Are these brethren willing to put the great Boston Congregational House, and great National Congregational Council into the hands of Freemasons? ☞ THAT IS THE QUESTION.

SHALL FREEMASONS BE IN CHRISTIAN CHURCHES?

The great question for the nations, underlying all Bible-in-schools, Pope's temporalities, Franco-Prussian duels, etc., etc., is the one raised by Satan in his interview with Christ, viz: Which shall be worshiped, Christ or he. That settled, will settle every other. For the one worshiped is God and king.

Now the most superficial reader of the Scriptures knows that worship in men and chastity in woman are spoiled by prostitution; and that spiritual adultery and fornication are the figures by which God describes false worships from Genesis to the Revelation.

In Ezekiel's day, that prophet thus settles the question whether God accepts those who practice both kinds of worship:

"Go ye, serve ye every one his idols * * if ye will not hearken to me: but pollute ye my holy name no more with your gifts and your idols" (Ezek. xx: 39.)

Moses, long before Ezekiel, treated the same question of the strange worships as fundamental; executing three thousand men in a day, to stop a jolly extemporized worship, in which Aaron was Grand Master, and "*made the people naked to their shame*," as candidates are stripped by Masons. The ground reason of Moses' bloody execution was that *there are not two Gods, and must not be two worships.* And if two worships are attempted, one is a lie. And whoever attempts to practice two worships, will find the legs of his lame religion unequal.

Now there are a few United Brethren, Reformed and United Presbyterians, German Evangelical brethren, and, perhaps, Wesleyans and Free Methodists, besides a host of Congregationalists who honestly differ from Moses and Ezekiel. They wish to let lodge-worshipers into their churches. They think that if a man in heart believes in Jehovah he may join in the worships of Baal; that he may thus get the advantages of both kinds, Christianity, and the lodge; that Christ will accept through the lodge his sincere heart-worship; and, as Masonry is particular about nothing but the rite those who practice both (they think), should be tolerated until the Lord's worship beats the lodge-worship, and brings the trimmer between the two wholly over to Christ. But God tolerates no such partnership. He leaves the man, exclaiming: Go, serve your idols, or hear me!

Now whether Moses or the trimmer is right, as to the way such worships should be treated, is easily tested by supposing the thing in question to be a literal instead of a Spiritual brothel. What would be the strongest and most successful way to defend a literal brothel? Not surely by direct argument upon the case in its favor, but do this: 1st. "Enter on no question as to the propriety of such an institution." 2d. Declare that: "We never belonged to a brothel and can imagine no good reason why we should." 3d. Speak of their "ceremonies" as "puerile" and contemptible, while millions of money are paid for, and thousands of men practice them! 4th. Express doubt whether "The damaging stories" of seceding inmates are true! 5th. Live by the patronage of those who openly frequent the brothels, and love *them*, but hate and spitefully entreat their opposers; saying, as the tradition-mongers and apologists for strange worships said of Christ: "*He hath a devil and is mad: why hear ye him?*"

In brief, and, dropping all metaphor, do just as those are doing who insist on putting and keeping Masons in our churches; electing them to office, as for instance, putting Grand Masonic Chaplain Quint, at the head of a National Council, and vilifying all who refuse to train under such captains!

LETTER FROM REV. MR. HEALY.

This letter explains itself. It is chiefly noticeable for its cool Masonic modesty. There is plenty of proof that while in the Tabernacle Church in this city, he used Masonic grips and symbols to make friends and fill up his church.

I preached for him and conversed some hours with him after sermon. *He defended Masonry to me*, and showed me a little book which I understood him to say, he used in officiating in some of the templar degrees, and which alludes to Christ. Please notice how he endorses and lauds "*Grand Chaplain Quint*" and other Eastern brethren who have, with him, been for years stripping and swearing our young men into the fraud, favoritism, and blasphemy of the lodge. Note his air of injured innocence; and the boldness with which he charges falsehood on us after the manner of his illustrious predecessors in that line, while he owns and boasts of the Masons whom he got into the Tabernacle Church here as his "*most active and spiritual Christians!*" We took our estimate of the proportion of Masons in his church from a Masonic paper. We are told that his successor in New Orleans *happens* to be a Mason. Probably he did not know it!

We respectfully suggest that it is very inconsistent for the Secretaries of the American Missionary Association to employ white Masons to form churches, and advise negro Christians not to join the lodges to which their white preachers belong.

CHICAGO, Feb. 18, 1871.

Rev J. Blanchard,
Editor Christian Cynosure:

DEAR SIR—A copy of your paper, bearing date Feb. 7th, has been placed in my hands. Under the caption "The American Missionary Association," there are some statements, made by you relating to myself which require a denial, for the sake of the cause which we both profess to love. Of my work, as a pastor in this city, several years since, you make the unqualified statement, that f, "by grips, tokens, oaths, and other influences drew together a church in Chicago, *one-half or two-thirds of whose voting members were Masons.* To ascertain the truthfulness of this statement, I have carefully examined the list of church members to the church to which you refer, and I find that not one of twenty-five of the voting members of that church were Masons at the time I was its pastor; and, among the most active and Spiritual Christians of that church, which has been distinguished for a revival spirit from its organization, are the Masonic members to which you refer. That church was the fruit of apostolic work, and not a conglomerate, cemented "by grips, tokens, or oaths." The Christian public of this city, know their spirit and labors, and your statement does the greatest injustice to them and has no foundation in fact.

You further state, that as the agent of the American Missionary Association, I have used similar tactics in my work in the South. While I have been instrumental in organizing several churches in Louisiana, I do not know of a single minister or church member, of all those organizations, that is a Mason. And so my success there must be attributed to some other than Masonic influences.

You also insinuate that I and other clerical brethren, who constituted a committee on "Religious work among the Freedmen," at the late convention in Lawrence, Mass., were influenced by Masonic consideration. Allow me to say, that never, until I read your statement, did I know that my associates on that committee were Masons.

There, Mr. Blanchard, are the facts, and in the light of them, your statements are unqualifiedly false. I should regard the article as personal calumny, did it not breathe a similar spirit towards such eminent brethren as Revs Stratton, Manning, Quint, Greely and others whose praise is in all the Eastern churches I ask you for the cause of truth, whose minister you profess to be, to publish this reply in your paper, and an oblige,

Yours in vindication of the truth,
J. W. HEALY.

CHRISTIANITY HAS NOTHING NARROW OR CLANNISH.

In the article from the Monongahela *Republican*, which we publish on the fourth page, "L B." seems to put secret societies and Christian churches on a level with respect to the expression of their good will or rather with respect to the narrowness of their selfishness. We deem it of importance that the heaven-wide difference between true benevolence and secret-society benevolence, should be made clear and be constantly kept in view. Whether L. B. intended any reflection upon the churches or not, the importance of the subject we think will justify the following, in connection with his remarks.

Whatever of selfishness, clannishness or narrowness there may be in any branch of the Christian church or in any of its members is chargeable to the abuse of the institution and not the institution itself—to the disparity of men and not to the imperfection of the gospel. The brotherly love of the new Christian commandment and the especial honor and preference given to the truly pious is based upon worth of character and divinely appointed relations. Loving the saint especially, does not diminish genuine benevolence towards sinners, any more than loving our natural relations with especial parental, filial, fraternal or conjugal affection, diminishes or destroys a true general philanthrophy. Pure and healthy natural affections, have no tendency to narrow or to chill the spirit of universal good-will to all mankind; nor does doing more for one than another necessarily imply partiality. We may do more for ourselves and our household than for our neighbor and his household, and yet love both equally Our relations to them are different. Therefore we cannot do the same for both. If I rescue my child, drowning within my reach, and not my neighbor's a mile away, it does not prove that my parental love has destroyed my good will to that neighbor's child, nor that if the places of the children were reversed, I would not save my neighbor's child and not my own. The utmost that equal benevolence demands is that we do good "*as we have opportunity*;" each in his sphere fulfilling the duties that pertain to the relations which from time to time he may providentially sustain to the creatures of his God. In no other way can we act in harmony with the perfect and infinite love of God, or be his agents in accomplishing the purposes of his absolutely impartial and perfect benevolence. If therefore there is any narrowing down of "the universal obligations of true benevolence in any Christian sect, it is because they have lost the true spirit of Christian law, which is the glory and the very life of their divine institution, the church of the living God. Ah! this institution is indeed better than its members.

Not so with Freemasonry, Odd-fellowship, and their kindred sects of secretism. There the members are often better than the institution. Instead of being founded upon true benevolence and impartial regard for all mankind, these institutions are the very incarnations of a selfish, narrow, clannish partiality. The universal brotherhood on which they so often and so pompously descant, is merely the brotherhood of those in all places who have entered the conspiracy of the dark conclave, to secure to each other a monopoly of all sorts of advantages over their uninitiated human brothers The specialty of friendship which they inculcate towards the initiated, is not based upon worth of character, but upon an oath of mutual aid and assistance; not upon any natural or providential relations, but upon artificial relations often the most unnatural and incongruous, running athwart all natural relations, interfering with the free operation of the divinely ordained institutions of human society, taking the children's bread and giving it to dogs, and making void God's law that they may keep their own traditions.

The fundamental law of the Christian church is impartial good-will, wide as the sphere of practicable activity, of our influence, yes, of our thoughts. The fundamental law of secretism is to secure for self, all possible advantages over others, all possible allies in this undertaking, and all possible guarantees against future contingences, and at the same time to veil this sordid purpose with a shining mantle of seeming benevolence. H.

"STRAWS SHOW."

The *Christian Union* publishes the following without note or comment:

Rev. Lyman Whiting furnishes to the Chicago *Advance* an account of the burial of a deacon of a city in the West, under Masonic auspices. He says:

"The 'order' shaped and did all. The pastor, after years of intimacy, brother deacons, old and tried brethren and sisters might get in—come into line as they could. No place whatever was made for them. The grave was near the gate of the cemetery. The swords and aprons filled the way so that most of those behind them halted 'without the gate.' A strange, mumbled recitation was heard while, and after the the coffin was lowered—but not a word from pastor or any Christian friend. A pert young man read the Christless burial service; literally *Christless*, the name Christ, or Jesus, not allowed in it; "for," said a M. E. minister-member of the "order," on the way back from the grave, "for regard to Jews who are Masons and hold that name in such abhorrence." So a man professing Christ; ministering at a communion table for forty years and more; hurled from the house of God, where all his life had been spent, is laid to his rest by heathen-like ceremony, which is not allowed to have one mention of Jesus Christ, his Redeemer and Hope in the resurrection."

It is trying to human nature to have all the natural relations of kindred and neighborhood and Christian brotherhood superseded in this impudent way; to have a good man's corpse snatched from those to whom God and nature assigns the first right to pay the last offices of respect and bereaved affection, that strangers may use it as an advertisement of a strange order, by a strange display of aristocratic show and pagan worship. There can be no apology for such outrages against both natural and Christian rights. The pretense of honoring the dead and of benevolence towards survivors is most manifestly a hypocritical sham. There is not one case in a hundred where the dead would not be buried as decently and honorably and as economically to the bereaved, if Masons would entirely withhold their officious and ostentatious intrusions. But if the indignity done to the Christian corpse were the worst thing that Masonry does, we would say "Let the dead bury their dead." They don't outrage the corpse much worse than the resurrectionist who steals it for dissection; but their delusional worship and morality—these come between Christ and the soul and separate it from him and from eternal life. Therefore we remonstrate. Therefore we abhor every rag of Masonic regalia, every symbol, every act which denotes the presence of Freemasonry in the house of God or at a Christian grave, as the abomination of desolation standing where it has no right and should not be tolerated. H.

THE TRUE GOD HAS NO STRANGE GOD WITH HIM.

The God of Christianity and the god of Freemasonry are not the same.

PROOF.—1st. They have different names

2d. Men who deliberately and knowingly reject and refuse to worship the God of Christianity, such as deists, Mahomedans, Jews, infidels, and pagans of every name, do confess and worship the god of Freemasonry. Therefore it is self-evident they cannot be the same, but must be as diverse as was the ancient Baal from Jehovah. Hence the Christian who joins the lodge and uses its prayers and ceremonies, places himself in the precise condition spiritually with the Israelites who worshiped and swore by the Lord and swore also by Malchem, Zeph. i: 5.

Those Freemasons also who adhere to the lodge and seek admission to the Church of Christ, are like the Babylonian colonists in Samaria, who sent for a Jewish priest to initiate them into his religion; but at the same time held fast to their gentile worship. "They feared the Lord and served their own gods" 2d Kings, xvii: 34, 41. But the living and true God accepts no such divided worship. Let no such double-minded worshipers think that they shall receive any thing of the Lord. H.

EDITORIAL BREVITIES.

THE THEORY OF THE CYNOSURE is that the salvation of men, temporal and eternal, "cometh out of Zion" from Christ, who dwells in all Christians who are not reprobates. Hence whenever there is a living faith in Christ, there is a Christian brother. Never in a long ministry, therefore, have I ever striven, directly or indirectly, to build up one sect at the expense of another (infidels and spiritualists of course excepted); but would rejoice to persuade all names and denominations of Christians to reject all Christ-excluding synagogues of Satan, and without changing denominational lines, adopt the simple principle of excluding from religion everything which Christ has not commended; and so let denominational lines fade out in holiness, light and love. But no pretense of unsectarian Christianity can justify or excuse one for neglecting his or her duty in their own local church.

INDICTMENT for a less offense sometimes covers great crimes. A minister was charged with drowning his wife in a shallow creek. His council successfully defended him from the charge of murder by accusing him of being a weakling coward, who could not find his wife and get her out of the water. If Masonry is a false and fatal religion, accusing it of "false social relations," puerilities, frivolities, bad taste, etc., etc., may be the most skillful way to defend and shield it.

OUR COMING ANNIVERSARY.—The majority of those heard from favor Syracuse, N. Y., or Worcester, Mass., and the majority the latter place. Worcester is the heart of the old *Commonwealth* and our lecturer thinks six or seven hundred delegates would attend an anniversary in that city.

OUR FINANCES are gradually improving; but but we shall need every cent due and something more to bring us free out from debt at the end of the year. Surely a cause which has already saved to families thousands which would have been swindled out of them by the lodge ought not to suffer for the necessary expenses of its life.

CHRISTIANIZING THE CONSTITUTION.—A Convention is proposed at Monmouth, Ill., to procure the recognition of Christianity in the preamble of the U. S. Constitution.

This does not mean coercing men to believe on Christ; but a *national profession of religion*; so that we may know whether to swear witnesses in the religion of Dagon or of Christ. Unitarians, like Amos Lawrence, heartily endorse this movement. We believe in man as distinguished from things, and have put that belief into the Constitution. We also believe in God as against idols. Why not put that in too? The meeting will be great and influential.

MR. GREEN'S BOOK—"*The Broken Seal*," is doing a great work. When placed in Sabbath school libraries that, and Pres't. Finney's book are constantly out. Several copies of each should be in every library. This book contains a portion of United States history not less important to popular liberty and human rights than that of the American revolution, or the fall of slavery; perhaps more so. Let no reader of the book omit to *study* the articles of *John C. Spencer* in the appendix. No thoughtful American can read that great lawyer's "report" without seeing with mid-day clearness, that either Freemasonry or our free institutions must cease to exist. That one must surely destroy the other.

SHALL FREEMASONS BE EXCOMMUNICATED?—One asked an Irishman: "Why, Pat, did they take your very bread out of your teeth?" "Faith," he replied, "not jist that; but they took good care that very little bread should get into my teeth." We can stand at the door when members are received and take care there shall be no Masons among them. A firm Christian protest, will in all ordinary cases, keep *adhering* Masons from applying, or keep them out if they apply. A candidate who would crowd himself up to a communion table against the remonstrance of a good man or men, would show that he was unfit to be there; and the church which would receive members in the face of such objections, is already in trouble.

TEMPERANCE.—Among the matter accumulated on our table is a letter from Hon. Gerritt Smith to J. T. Yarrington, of Pa., on "Temperance-Political Action;" also other documents and a note from Mr. Yerrington on the subject, connected with the fourth annual meeting in Pennsylvania of the friends of taking the temperance question to the polls.

Many years of reading, reflection, observation and some action and speaking on the subject, have convinced us of the following:

1st. That the selling intoxicating drinks in shops to men in health is a criminal business.

2d. Of course, licensing shops is in the outore of the odious sale of indulgences.

3d. That there is no stopping-place short of legal prohibition of the traffic.

4th. And that adding secrecy, ceremonies and "degrees" to the temperance cause is as sure to ruin it, as the same thing added to simple New Testament Christianity destroyed it, and brought in Popery and the dark ages. So we could not vote for the candidates of a party run by Good Templers who are Freemasons with a flimsy temperence disguise.

5th. Nor is it possible to build a national political party on a platform consisting of a single plank, as temperance, opposition to secret societies, or other.

6th. Nor do we want a political party built on a religious basis, in such sense that no unregenerate man can be a member of it.

7th. But this we (to wit: THE CYNOSURE) propose to do. We are *Christian*, and propose to act on politics as Christ did. We shall hold no caucuses, print no votes, and bring out no candidates against dram-shops whether called "*saloons*" or "*lodges*";—where bodies or where souls are made drunk. But we know very well that others will bring out candidates on both these issues; *and the CYNOSURE will stand square at their backs.* We will not vote for sworn men into office, or men who get drunk or who license drunkard makers.

THE GERMANS were the first Protestants, the first abolitionists, and the first anti-Masons. There were small sects in Pennsylvania which made slave-holding and secret societies terms of exclusion from their societies before the Morgan or Garrison earthquakes. It is curious that now the papers *printed in German*, and of course supported by the men who do most of their praying in barns, school houses, small country churches and groves, these papers are, almost to the last one, clear and out-spoken condemners of the lodge. The following are given as "out and out" anti-secret society papers:

1st. The *German Christian Messenger*, Cleveland, O., circulation 16,000, First and oldest German religious paper in the country.

2d. The *Sendbote*, German Baptist, Cleveland, O., circulation 5,000.

3d. The *Evangelist*, German Reformed, circulation 3,500.

4th. The *House-Friend* (We translate to English.), Reading, Pa., 3,000.

5th. *Lutheran Gazette*, Allentown, Pa.,—fights manfully—larger than German Reformed paper.

6th. The *United Evangelical House-Friend*, Chicago.

7th. The *Joyful Messenger*, Dayton, O.

8th. *Lutheran Church Gazette*, Columbus, O.—"stoutly opposes them."

9th. *Lutheran Herald*, N. Y. City—"takes a decided stand."

10th. The *Lutheran*, St. Louis, Mo. "No terms can express it strong enough, how he fights them."

11th. *Friendsbote*, St. Charles, Mo.—has had articles for a year against them.

12th. The *Evangelical Lutheran*, Milwaukee—"Just as much opposed as any."

13th. A Lutheran paper in Wartburgh, Iowa.

I could not get the circulation of all these; but put at a low average these thirteen papers must reach at lowest more than fifty thousand voters; and when it comes to the ballot those men will vote as they pray, against forsworn jurors, precommitted judges, and law makers holding their first allegiance, not to the country but to the lodge.

OUR MASONIC SPECIAL-PLEADERS.

Not long since, Rev. C. J. Truesdell, pastor of Grant Place M. E. Church of this city, read a lecture on the "Morality of Masonry" to a small audience in Lincoln Park lodge-room (where he is a member). After a few kind words to the opponents of Masonry, whom he compared to "buzzards," but omitted to mention the odorous meat-shops those health officers are watching—he supposed that none of that class of "imbeciles" were present, little thinking that Burn's "chiel among ye takin notes" was multiplied by three—after this, he opened the perfume box of musty panegyric, and told us that Masonry is "the best promoter of true liberty and evangelical piety;" and declared positively and with emphasis that it "does not ignore POLITICS AND RELIGION." This was too hard a blow for an ungloved hand, and he modified by saying that Masonry does not "teach religion in the *usual, dogmatical, theological* manner," but with so liberal and broad a basis that all could get upon it. He wished that all Jews and Gentiles could unite on the Masonic platform, "here Jew and Gentile, infidel and heathen, all are brothers." And yet we were told that the "higher degrees are full of Christ and salvation." Shamelessly rehearsing the usual tirade on the Christian churches, the lecturer attempted to reply to the many objections which are urged against the order, but where he made a point we defy any of his hearers to tell.

The character of Mr. Truesdell's lodge-brothers was indicated by the applause given to the wretched singing of a wretched song—"The Little Church around the Corner;" by the sickening fumes of beer-perfumed breath, and unsteadiness and glib speech of gentlemen in the outer hall.

Mr. J. W. Dickinson's lecture in Farwell Hall in ability and information was far below Mr. Truesdell's. Most were disgusted with it, and even his Masonic backers did not consider themselves fairly represented. We have no room for an extended notice, and will give only a scrap or two of choice information.

Masonry we were told was given to Adam by God—who in another part of the lecture was called "Grand Master"—Adam transmitted the wonderful secret to Lot, Lot to Enoch, Enoch to Methesalem, Methusalem to Lamech, Lamech to somebody whose name we have lost, and then to Abraham. From this patriarch it passed respectively to Isaac, Jacob, Levi, Amram, Moses, Joshua, the prophets, the wise men, until it reached Solomon and found a home in the great Masonic temple which he erected.

Laudation of Masonry was the only thought. Christ, and the salvation which is our highest concern, were brought forward only to be mocked.

A STATE CONVENTION IN MICHIGAN.

Last fall we received a notice of a State Convention (anti-Masonic) in Michigan. We learned afterwards that for some reason it had been necessarily postponed. But there is "the sound of a going in the tops of the mulberry trees." The pure breezes that sweep on either side from her clear blue inland seas cannot bear the taint of more than one Vanderpool case.

There needs but a little running together, a little concentration of effort, to produce another Syracuse victory. Already strong, earnest petitions are being circulated which no legislator can read heedlessly.

Friends of truth in Michigan, Pres't. Walker wants to hear from you. Will not Bro. Lavington of Brighton, Frfield of Berrien Springs, Bates of Constantine, Prof. Rideout of Hillsdale, Bro. Higgins of Ann Arbor, and fifty others whom we might name, write on this subject to Pres't. J. B. Walker, Grand Traverse College, Bensonia, Mich. Seal every letter with prayer, and God will bless your efforts.

Lecture-field Notes.

—From different quarters we learn that Mr. Blanchard has delivered several lectures in Foxboro and South Hadley, Mass., with good success. Brother Stearns writes that he shall obtain his services for Mansfield, if possible. Mr. Blanchard is announced to speak in East Douglas, Mass., about the first of March.

—A late Indiana (Pa) *Messenger* has the following announcement:

Rev. J. R. Baird will lecture against secret societies, in Smicksburg, on the evening of the 17th 18th and 20th insts.

—Rev. Wm. Douthett, of Brookville, Pa., writes that Elder Baird is sent for from many places, and is constantly employed. The people are attracted to hear one who has been a Mason.

Bro. Douthett has himself been lecturing occasionally.

—Joseph D. Nessel, of Ellington, N. Y. has also commenced lecturing. Some complainers do not wish a layman to speak against Masonry on the Sabbath. But he stoutly defends his position, and well.

—Rev. D. P. Rathbun lectured recently at Rome, Pa. He will lecture again soon in the same place.

—PRES. BLANCHARD IN FARWELL HALL.—The opening of the battle in Chicago, was made by the Masons on Monday evening, Feb. 20th, by Joseph W. Dickinson's lecture in favor of Masonry. The way thus providentially opened for a reply, Farwell Hall has been obtained for Friday evening, March 3d. Before this issue comes before its readers, we hope the fraternity of this city will receive an impression or two not soon to be forgotten. (In the absence of Pres. B., the office editor makes bold to insert this notice.)

NEWS ITEMS.

The prospect is now hopeful that with the return of spring peace will again revisit Europe, and permit the inhabitants of France and Germany to return to their homes and commence the work of repairing the ruins which the cruel anger of war has made. Years of toil only will suffice to restore the material waste of a few months of lawless rage. But no toils, no regrets, no tears or prayers can ever recall the countless lives that have been thrown away, nor efface the remembrance nor the stains of the crimes the war has occasioned. There is nevertheless comfort in the hope of returning peace and in the assurance that God does not permit such evils to occur without the purpose of overruling them for good.

The assembly which is in session at Bordeaux has a large majority of monarchists. But they are divided into three parties, the old Bourbons, the Orleanists and the Bonapartists. The Republicans constitute a fourth party, and as no party has a majority of the assembly its action with respect to the future form of government must be the result of compromise, intrigue, bribery, or other varied forms of political diplomacy Of course no one can predict the end.

The assembly is acknowledged by the European governments as the Government of France. M. Thiers is provisional executive. Jules Favre is foreign secretary. These are at the head of a commission empowered to negotiate a peace with the Emperor of Germany. It is reported that the payment of five milliards francs (over $90,000,000), and the cession of Alsace and Metz are included in the terms of peace. When peace is established and the German armies are withdrawn, then it is understood the assembly will *address* itself to the work of establishing the future form of government for France. We can only hope and pray that faction and internal corruption may not prove a worse enemy to the people of France than they have found in Bismarck and Von Moltke.

WASHINGTON.

The Forty-first Congress has passed but few of the important measures that have been discussed during its last session. St. Domingo is not annexed and from what is reported of the discoveries of the commission, there is not much to commend the idea of annexing it, Uncle Sam's farm is large enough already. And yet an annexation of much larger proportions is looming up in the North. But it is not the increase of territory that we fear so much as that by annexing the West Indies and Mexico we should take on us a greater number of ignorant and priest-ridden voters than we can carry. Once take into this ark of liberty a majority of the class who clamor to be led to Italy to restore the Pope to his temporal sovereignty and you sink the ark and all it contains of hope for our children and for mankind.

The bill for abolishing the franking privilege, the bill for the repeal of the income tax, for civil service reform, for the admission of Colorado, New Mexico, and Utah as states and many others go over to the next congress. The District of Columbia is to have a territorial government. H.

The following from a late issue of the Chicago *Times* while we cannot fully endorse it, yet gives some idea of the way secresy works when it undertakes to mend political evils. In connection with this read the letter from Pennsylvania, and from Secretary Howard of the American Missionary Association. This noble society has taken a noble stand on this question. May God help them to maintain it in deed and truth.

SECRET POLITICAL SOCIETIES.

We hear so much of radical denunciations concerning the Ku-Klux outrages in the South, and the prevalence of secret political societies there, that it may be well to recall the history of the formation of Union League clubs among the Southern negroes immediately after the close of the war.

Agents were sent into all the States to form such clubs, and the voluntary statements of these agents, as well as testimony published by General Steadman concerning the operations of the Freedmen's bureau, show that the bureau was a political machine, and that its officers actively co-operated with the agents above referred to, in gathering the negroes in bands and initiating them as members of oath-bound secret political societies.

Various accounts have been given of the form of oath prescribed, and of the mummeries and devices which were employed to impress the superstitious nature of the blacks, and impose on their ignorance and credulity. Doubtless, many of these accounts were like the inventions of Redpath, and the stories which have been circulated concerning the bloody and mysterious rites of the Ku-Klux but there can be no doubt that the negroes were called on to take oaths of a very singular character, in which they invoked upon themselves terrible punishment if they transgressed any of the rules of the order, or in any way failed in obedience to it.

Through such agencies, and by such processes, the negroes of the South were banded together. They were taught to distrust and hate the white men of the South. They were sworn to support carpet-baggers, and vote the ticket placed in their hands by the radical leaders. Had not the blacks been led away by such devices, the majority of them would have been guided by their former masters. Pampered by the Freedmen's bureau and supported in idleness, lured by false promises, flattered with hopes of gaining important and lucrative positions, and educated to cherish feelings of hostility to the only men who could take care of them, the negroes became vicious and indolent, and it is singular indeed that the South has been able to keep them as orderly as they have been kept, under such tutelage and influences.

Now the radicals who were responsible for such deliberate wickedness, and which was intended to provoke lawlessness in order to afford a pretense for despotism, profess to be smitten with horror at the idea of a secret political society.

—Pres't. Blanchard's editorials were received too late for our last issue. They will be read now with the greater avidity.

A MASONIC SONG CHANGED AND IMPROVED.

BY MRS. L. C. ANDREWS.

We meet upon the level, and we part upon the square,
But what oaths with horrid meaning, those oaths Masonic are.
Come, let us contemplate them, they are worthy of a thought,
Of the blackest, and the vilest, and the lowest, they are fraught.

We meet upon the level, though from every station come—
The king from out his palace, and the poor man from his home;
For both must leave all honor outside the Mason's door,
And take oaths that please the devil upon the checkered floor.

We part upon the square, say the world must have its due,
We mingle with the multitude, and slander not a few;
But the influence of our gathering is plain to be seen,
For the memory of Morgan will ever be kept green.

There's a world where God will judge us,
We are hurrying to it fast;
We must meet a fearful trial, when the gate of death is past,
We must stand a trying judgment for Jesus will be there;
Whose name was quite rejected in each Masonic prayer.

We must meet the awful sentence, and hear the word depart,
Not for you the blessed mansion, that's for the pure in heart.
There is an awful sentence, for a multitude to share,
Who have met upon the level, and been knaves upon the square.

Shall we meet upon the level then, and labor vilely here,
Shall we meet and labor, when our Judge will be severe?
Already in the western sky, the signs bid us prepare,
To gather up those foolish tools, and throw them with the square.

Hands off, ye wicked Masons all, we'll break the hellish chain,
We part upon the square I trow, not there to meet again.
Oh! what oaths with horrid meaning those oaths, Masonic are,
Though we meet upon the level, and part upon the square.

The High Commission.

There is no end to the interference of Masonry with all our national, religious, and social affairs, any more than there used to be in the meddling of Jesuitism with such affairs. There is no half-way dealing with such a pernicious institution; it must be abolished, expelled from the country, or else it will abolish our free institutions.

We have heretofore pointed out the meddlesome and ruinous interference of Masonry in our American politics, first, in its sustaining slavery, second, in getting up the conspiracy and war designed to perpetuate slavery, and third, in so paralyzing the efforts of the government during the war in favor of brother Masons among the rebels, as to render the war not only disastrously expensive, but what is worse still, without any vindication of our Constitution and laws. It impelled us to alter our national Constitution instead of vindicating it; and has heaped upon our republic the killing scandal of being a government without laws, a kind of ochlocracy in which every one does as he pleases, kills negroes or suspected wife-paramours with perfect impunity—, the execution of the law being an accident rather than the rule.

One would suppose that Masonry had already done enough when it had done this. But it is not to stop here; it is to be a ruling element in the "High Commission," so called.

Indeed, as this very same High Commission is one of the direct consequences of Masonic interference with the war, we ought to expect that it would prove to be Masonic in its very structure. The war would never have been so long protracted as it was, and England would never have been encouraged to help the rebels to destroy our shipping if it had not been for the handy work of Masonry. And hence there would have been no need of a High Commission.

The Masonic character of this High Commission is thus announced by that Masonic organ the New York *Times*:

It is understood that arrangements are in progress, under the auspices of the Masonic fraternity of this city, for a formal reception upon his arrival in this country of the Earl de Grey and Ripon, one of the members of the High Commission and Grand Master of Masons of England. The particulars in reference to the proposed reception will soon be made public.

This announcement of the *Times* is not very glaringly set forth; it is brought in in a sneaking sort of a way, in a column which the general reader would be apt to overlook, but which a leading Mason would be very likely to see, and to "communicate" to the "subordinate lodges."

Hence, it will be seen, the head of the High Commission is to be a distinguished Mason, as well as a distinguished aristocrat (the two very naturally going together), and of course he must give due brotherly attention to all the claims of the rebel Masons as well as the loyal ones. As an Englishman, an aristocrat, and a high Mason, he must deal on the Masonic "square" and give a "level," decision—strike a true "plumb line" between the North and South; listen to the claims of one as well as the other; give due weight to the value of rebel bonds owned in England; examine into the losses of Southern property as well as of Northern shipping, and in short will make himself, through Masonic influence, an arbitrator in our domestic differences;—an umpire for settling our disputes. In other words, we are to surrender our national independence to a high Commission, a result which might well be expected to flow from the villainous practices of Masonry.

This "High Commission" will be attended with a great deal of high pretension (it would not be Masonic otherwise), and will set the example to all the other nations of the world to settle their differences in the same way, by "High Commissions;" its aims may be grand and lofty, but there is too much trickery and device—too much Masonry in it, to insure for it the respect of mankind. What we want is pay for our ruined shipping, not lofty pretension. Masonry by protracting the war, and the English government by connivance with Masonic rebels, have between them, ruined our shipping interests; and what can these interests expect from a commission whose leading character is to be a Mason and an English aristocrat?

The papers say Mr. Sumner is sick. We don't wonder at it. All high and just aims will be sickened, belittled, and destroyed wherever Masonry prevails, as it has done in the United States during the last thirty or forty years. And where is Mr. Seward, who was among the first in former years to give the alarm against the serpentine approaches of Masonry? Has not the snake so coiled itself about him, that he finds it very convenient to be absent from the country about this time?

We doubt not that these two gentlemen—Messrs Seward and Sumner—will have learned by this time that the first duty of the American statesman is to resist and rebut the very first approaches of Masonry, and not to allow its unclean touch to defile anything that is republican. It is as impossible to attain a good object though the instrumentality of Masonry, as it is to accomplish a good end by foul means. The liberty which is offered us by Masonry, is like that Goddess of Reason which the revolutionary rabble of Paris mounted, in the person of a painted harlot, upon the back of an unconscious but dishonored ass. Nothing more respectable or useful than this, in the long run, will ever be made out of Masonry.

C. T. S.

The Position of the American Missionary Association--Letter from Sec'y. Howard.

AMERICAN MISSIONARY ASSOCIATION,
88 Lombard Block,
CHICAGO, Ill., Feb. 22, 1871.

President J. Blanchard:

DEAR BROTHER—In your paper of the 7th inst., under the heading "American Missionary Association," I was pained to see you had either fallen into some misconception of the attitude of the Association towards Masonry, or, in fervor of writing, misinterpreted its acts and misjudged some of its officers and agents. The only official action the Association has ever taken is the passage of the anti-Masonic resolution a year ago to which you allude. There has been no change of policy since then.

It will seem to every just mind an unfounded, not to say unkind, imputation on your part, to have set down the fact that Henry Ward Beecher delivered our annual address as evidence that Satan is seizing the Association for Masonry. When we reflect that Beecher is not even a member of the order, the attempt partakes largely of the ridiculous. Will you accuse the Young Men's Christian Association of Chicago, of Masonic tendencies because they have invited Mr. Beecher to address them?

Your next statement concerning Rev. J. W. Healy, he has himself answered in a letter to be published herewith. But it is due to truth to state that Mr. Healy was employed in our church-work in the Southwest *at the time of the passage of the anti-Masonic resolution.*

He was furnished a copy and we have no reason to believe he has in any way contravened it. I hereby call upon you in the name of truth and justice to inform me of the grounds of your belief that he is *using Masonic tactics on the Freedmen.* You certainly ought not to make such an accusation without proof, and it is due the officers of the Association to be informed of so palpable a violation of its regulations.

The fact that Rev. S. S. N. Greely was a Mason was probably not known to a person present at the anniversary. He had been many years among the Indians, and as our Association is just entering upon an interesting work among them, in co-operation with the new government policy, he was called out to give information of the encouragements to such a missionary work. Had he alluded to Masonry in the remotest manner, you could have had some shadow of excuse for complaint of our inconsistency. The same might be said of Mr. Stratton, who, being a regular delegate from Worcester, took some incidental part.

But your insinuations regarding our honored Secretary, Rev. Mr. Strieby, is calculated, perhaps, to do more harm than either of the others mentioned—because falsely arraying with the Masons one of our officers, and thus re-enforcing them, slandering him, and injuring the Association. You must remember that Mr. Strieby expressed himself in favor of the sentiment and intent of the anti-Masonic resolution; but you now imply that he had retained through the year a feeling of opposition, and had purposely manifested it at this anniversary by securing the speaker named.

Now both from my knowledge of his sentiments and of the way in which these speakers were appointed, I am sure you have entirely misconceived the facts in his case. I trust you will lose no time in correcting your statement.

I must alike deplore in behalf of the cause of anti secret societies, as well as of justice, either any misrepresentation of facts, or impugning without cause, the motives of Christian brethren, especially those holding important places of trust.

Believing your sense of right and of brotherhood, not less than your interest in the grand work of the American Missionary Association will induce you to remove, as far as in your power, the wrong impressions you have made,

I remain faithfully your friend,

C. H. HOWARD.

Western Sec'y A. M. A.

Freedmen Being Again Enslaved.

YORK PA., Feb. 11, 1871.

Editors Cynosure:

The negroes of the United States, being so very ignorant, seem to take to the lodge-room as naturally as ducks take to the water. Secretism appears to be just the thing for them. Already the negro voters of the South are Union Leaguers; and they will be put through all the orders as soon as they get money enough to pay the fees. Our northern negroes are already Masons and Odd-fellows. Philadelphia now swarms with them. In this town almost our entire male negro population are either Masons or Odd-fellows, or both. I am for equal rights for all men and women; but I fear our negroes do not love liberty as much as they love their own freedom.

I send you an account of "a grand affair," which came off in our town, a few days ago. The G. U. O. of O. F. is a negro Odd-fellow order. Their charters are procured in London, England; and, I believe they do not intend to become independent of the English rulers.

I knew I had some very "likely" colored brethren in York, but I confess my astonishment to find that five of them have shot past both Noble and Grand, and have left me so far behind. One of these Past Noble Grands is also a Freemason, dyed in the wool too at that; and he has even been so bold as to practice his Freemasonry upon me, as I verily believe, just to see how it would work. Time will show that.

The motto "Let us have peace," is about as good as any they could have scratched out of their Past Noble Grand heads, but they are now playing a game which may end with a deluge of blood; for secretism, in a free republic, means treason, revolution, civil war, and all the evils that come to us when peace departs from us.

Yours for peace,

FOX-HUNTER.

NEWS FROM THE LECTURE FIELD.

C. A. Blanchard in Massachusetts.

The *Southbridge* (Mass.) *Journal* gives a column and a half to Mr. Blanchard's second lecture in the town hall of that place.

This lecture was on the initiatory ceremony; two others were announced on "The Obligations of Freemasonry" and the "Religion of Freemasonry."

The report of this lecture is too long to be given entire as we should be glad to do.

The *Journal* says:

Every seat in the town hall was crowded last Friday evening, and the aisles filled, by those curious to hear what Mr. C. A. Blanchard would have to say in regard to the ritual of Freemasonry. Previous to the lecture, Mr. S. L. Morse arose and stated that if any Mason, or friends of theirs present, desired to discuss the subject, he might step forward; but as none came, Rev. L. Wing, of East Douglas, was called upon to offer prayer, and the lecturer then began his discourse, by detailing step by step how a man is made a Mason.

"If a man can go away to stay half a night, his wife, who remains at home, and perhaps gets up to let him into the house, ought to know how he becomes a Mason." He—the speaker—tells, because Masons will not, and asks no pardon for telling. "The candidate is taken into a small room, called the preparation room, adjoining the hall. There he takes off all his clothes except his shirt, and is in an almost complete state of nudity. He then puts on a pair of red drawers, the legs of which do not extend below the knees. A rope, necktie or cable-tow, is put around his neck, and a slipper on his right foot. His eyes are hoodwinked, and he is fully prepared for the initiation.

There are two classes present," said the speaker, "Freemasons who believe this and know it is true, and others who know nothing of it. I propose telling them how I know these things. I have never been dressed so and cannot tell from experience. I know that in a lodge they have what is called cable-tow. I have seen articles advertised and know their prices. Drawers are $3 a pair, neckties seventy-five cents and slippers $1. A single slipper is sold, for one slipper makes a pair. I have testimony of that fact (mode of dressing preparatory to the initiation). How do we know about the Franco-Prussian war, Napoleon III., Von Moltke, Bismarck, and the surrender of Paris? By testimony. If a man commits murder, what is done with him? You hang him on conclusive proof, unless he belongs to some secret society that protects him. I have indirect testimony. I look in a Masonic dictionary under 'Preparation Room,' and learn what is necessary. I look in Mackey's Lexicon, under Cable-tow, and learn about that. I have the testimony of Masons. I have the testimony of Mayor Elwood, of Sycamore, Ill., who was a candidate, and left the preparation room after having been disrobed. Though a profane man, the preparation was too debasing for him. Last August I was to attend a convention of Christians opposed to secret societies, and I wrote to Rev. Joseph Travis to be there to tell how he was initiated. Said he, 'I cannot consent to put myself in that harness. You have the details in books. I would not tell my debasement to a company of intelligent men.' Prof. C. G. Finney, of Oberlin college, Ohio, tells how he was made a Mason, and the details are as I give them. But some one asks, "Was he not sworn never to tell? Hasn't he perjured himself!" No he has not. He was an infidel then, ready to swear to anything, but by the grace of God, he is another man, and is to be believed. If a robber engages in theft for years, and at length changes his course of life and conduct, and tells what he and his confederates have been doing, can you believe him? He is to be believed. Just so is Prof. Finney.

I asked a Mason if it wouldn't be better to leave out that preparation. He thought it made it more '*solemn*.' The Mason told him about these things, and substantially they are right from beginning to end. "The Masons deny that there is anything indecent in Masonry, though there may be something fearful in the ceremony. There is something indecent in it, and you could not, with a yoke of oxen and a chain, draw one decent woman into the order.

"When he returns home, his wife asks him about his initiation, but he can tell nothing. He is ashamed of it, but says it is splendid. The next morning he meets the man who asked him to join, and probably tells him the same thing. It is said, however, that Masons never ask any one to join a lodge. Oh, no. They never invite a man to become a member. Their lodges are full. They have enough. They only suggest that there is a lodge in town, and if a stranger wants to join they merely mention it. When men have taken one step they dislike to go on. One man at Northampton thought manhood had left him when he had taken his first degree. When the second degree is taken, the right arm is naked, instead of the left, as in the first degree, and the slipper changed to the left foot. He feels worse than before. His brethren cheer him up, and he takes the third. In this both arms are bare. He is half bare. He is told that he must now pray for himself. Heretofore others have prayed for him, now he must pray for himself. This is a sickening and horrible thing. Many a man joins this fraternity to get office that he could not get by merit, or to get trade that he could not otherwise secure. The tendency of the whole institution is to make men lie."

The speaker closed by predicting that the Masons will go down, as sure as there is a God in heaven. "Sometimes in digging wells," said he, "you come to a toad far under the ground, which, when brought to the surface, draws two or three short quick gasps, and dies. So Masonry lives in ignorance, and can not live when brought into the light." At the conclusion a collection was taken up, which was sufficient to pay the expenses of the town hall for both evenings.

Elder Baird in Pennsylvania.

We have recently been highly entained by hearing a course of lectures by J. R. Baird. He speaks, not of that which he has heard or read, but that which he has learned. For eight years he was an active adhering Mason, and took as high as seventeen degrees; and as an earnest supporter of Freemasonry, was "exceedingly mad" against those who dared oppose. But when the gospel truths were brought home to his conscience, he saw that he could not continue to be a Mason and at the same time be a true Christian; consequently he espoused the truth, and now for twelve years has determinedly exposed and opposed the secret orders. He is now engaged in lecturing through Indiana Co., Pa., and adjacent counties, much to the gratification of those who are decidedly opposed to secret societies.

His lectures are calculated to do good. As he is a man of a *positive* character, his auditors have no difficulty in understanding his language. He speaks plainly and to the point; he is free from extravagance, either in expression or manner; and although his opponents may feel sore over his exposure, yet, if they are candid, they must honor him. He is as fearless in the presence of Freemasons as Elijah was before Ahab, denouncing God's judgments upon Israel; and as direct and tender as Paul before Felix, reasoning of righteousness, temperance and judgment to come. He takes the Bible as his chart, and tells all the workings of the secret orders by its teachings, endeavoring thereby to bring home with power his utterances to the minds of all those who have a regard for the word of God as the great rule of life.—*D. M. M. in the United Presbyterian.*

A Weekly Cynosure--What is Thought of it.

OQUAWKA, Ill., Feb. 28, 1871.

Editor Cynosure:

Let us have a weekly CYNOSURE just as quick as in the judgment of the brethren it will be safe. I pledge all my labor for the CYNOSURE, as heretofore, gratis.

REV. J. P. RICHARDS.

ATLANTA, Ill., Feb. 2d, 1871.

Editor Cynosure:

I want to take a paper that will preach against all sin; that will take up all great reforms, and will give us all we want to know on religion, science and politics. As it is, we have to pay about ten dollars to get what reading we want on the subject, when a paper the size of the *Independent* would give it all.

Your paper is what we want. I will be glad when the time may come when it can be enlarged and printed weekly and give us information on other subjects.

R. LEEPER.

More Anti-Secret Journals--A Stout Lift from Pennsylvania.

Editors of the Cynosure:

That the secular and the religious press is muzzled through fear, is known and read of all men who read and think for themselves. The noble and ably conducted CYNOSURE is too limited in size, and the frequency of its visits, to meet the demands of these times. This little sheet has done much to create a necessity which in its *present shape*, it is not adequate to meet. It has stirred the ocean of reflection and thought on the subject of secretism, till hundreds, if not thousands, of able and eloquent pens are in real anguish to find the ventilation which the secular and religious papers of the land refuse to grant, and which the CYNOSURE is too limited to allow. Now what shall be done? We are anxious to know. Shall we arise in our strength, and by our energy and liberality, convert this noble little "Fortnightly" into a majestic Weekly Millionaire? Let no one sneer at this suggestion. The anti-Masonic element is *waking now*, as the anti-slavery sentiment did thirty years ago; and the breeze is rising. Shall we make the CYNOSURE a *Tribune*, and its editorial corps a "Greely," of the anti-Masonic reform? It ought to be done and it *can* be done. This would be better, perhaps, than to multiply small papers to meet the increasing demand of room and plans, to discuss this second American abomination en "Mystery of iniquity," this *oath-bound slavery of body and soul.*

We, of the East, are talking of a paper in this region, at Scranton, Montrose, Syracuse, or somewhere else, to become the organ of the sentiments and expression of the people on all the "living questions of the age," but especially on this Saul of this time—Secretism. Now editors and readers of the CYNOSURE, what shall we do? We are seeking light on this important question. Let us have your opinions.

Olyphant, Pa. C.

Receipts for the Christian Cynosure from Feb. 8th to Feb. 21st, 1871.

J. W. Sproull, 20c.; T Hudson, 30c.; David Satt, L Wing and Samuel Morrow, 50c. each; L. L Thompson, 75c.

H. Darrow, James McClelland, Andrew Harshew, Amanda F. Reed, G. B Smith, J. B. Coroy, Judge Zearing, Geo. W. Ellis, Capt. Buody, J. Brownell, L. E. Brownell, Geo. Atcheson, O. I. Cummins, A. W. Curtis, Wm. P. Lawrence, Z. Osborne, A. T. Hemingway, C. M. Cook, C. H. Fifield, F. Master, S. Gillingham, O. Quick, W. C. White, L. Ketchum, Geo. Millick, Wm. McCullogh, J. B. Langhead, James George, Rev. J P. Spaulding, F. D. Parish, N. Wardner, B F. Searles, Jos. P. Lytle, Audley Johnson, John W. Searing, J. G. Lamson, John Dorcas, L. Buckley, Henry Clinton, R. A. Leeper, J. W. Wood, S. G. Chaney, C. Chapman, C. Wilbor, John A. Miller, John Vanderbilt, Thomas Cransoo, G. N. LeFevre, Rev. J. Guerosey, J. H. Woods, A. Knowlton, Rev. John Johnston, Moses Pettengill, Henry Archer, J. G. Albright, Ferrand Dunbar, S. Thomas, S. F. Miller, Wm. P. Rogers, Philo Carpenter J. W. Hiatt, M. O. Mordock, H. G. Calderwood, J. T. Slocum, H. H. Hinman, Hiram Austin, J. H. Wilcox, S. Asquith, R. L Smith, C. R. Hagarty, Wm. Sood, Griggs Alden, Wm. S Barnes $1 00 each.

Thomas Griffith, $1.15; Wm. Douthett, $1.50; Josiah Baird and L. S. Hand, $1.50 each.

B. M. McCreary, J. M. Bishop, A. N. Allen, C. C. Brooke, Rev. J. Excell, Robert Harper, Thomas Beard, James Hickert, L. C. Dodson, Rev. C. E. Philbrook, J. H. Timmons, Anson Larabee, Azel Backus, John Chapin, M. McClaughry, Harvey Pease, Philo C. Green, J. L. Barlow, A. J. Ford, $2.00 each.

J. V. Potter, $2 15; J. B. Neesel and J. R Baird, $2.40; J. C. Parsons and M. S. Drury, $2.50 each.

Rev. I. A. Hart, Charles E. Temple, O. H. Rogers, Increase Leadbetter, J. H. Coan, $3 00 each. L. Fletcher, $3.25; Joseph Barvey, Tyrue Tuthill, Rev. W. Post, $4.00 each.

C. E. Callender, Pres. J. Blanchard, James Clayton and Jacob Moltz, $5 00 each; J. M. Dixon, $5 25; W. G. Kell, $6.00; C. A. Chapin, $8.00; Elijah Bacon, $12.00. Arrearage, $1 27; extra papers, $1.05.

DONATIONS—C. A. Chapin, $1.38; Elijah Bacon, for lecture fund, $10. Moses Pettengill, $12, for lecture fund; C. Davidson, $10.

Convention Pledge—Prof. A. C. Rideout, $20.

THE FAMILY.

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A Mighty Word.

It is related of John Wesley, that he was one day stopped by a highway robber who demanded his money. After he had given it to him, he called him back, and said, "Let me speak one word to you; the time may come when you may regret the course of life in which you are engaged. Remember this: '*The blood of Jesus Christ cleanseth from all sin.*'" He said no more, and they parted, Wesley to preach the gospel, and the robber to dispose of his ill-gotten gain.

Many years afterwards, when he was leaving a church in which he had been preaching, a person came up and asked him if he remembered being waylaid at such a time, referring to the above circumstances. Wesley replied that he recollected it.

"I," said the individual, "was that man; that single verse quoted on that occasion was the means of a total change in my life and habits. I have long since been attending the house of God and the Word of God, and I hope I am a Christian."—*The Christian.*

For the Sake of Christ.

In the life of John Falk, the German philanthropist, founder of the "Society of Friends in Need," in Germany, there is an interesting incident related of one of the scholars in the orphan school connected with that society, which beautifully illustrates Matthew xxv. 40.

It was the time of the evening meal, and when one of the boys had said the pious grace, —Come, Lord Jesus, be our guest, and bless what thou hast provided,—a little boy looked up and said:

"Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and he never comes. Now, what is the reason?"

"Dear child, only believe, and you may be sure he will come; for he does not despise our invitation."

"I shall set him a seat," said the little fellow; and just then there was a knock at the door. A poor, frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him. Every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time since the stranger had entered.

"Jesus could not come, and so he sent this poor man in his place—is that it?" asked the little fellow with an earnest look of inquiry in his countenance.

"Yes, my dear child, that is just it. Every piece of bread and every drink of water that we give the poor, or the sick, or the prisoners, for the sake of Jesus, and in his name, we give to him."—*Miss. Visitor.*

The Time-server.

Time-servers are an abomination in the sight of God; they are despised by the advocates of righteousness among men; and yet they are idolized by many of the unthinking throng, who regard their own pleasure rather than principle. The time-server either holds his real principles in abeyance or divests himself as far as possible of them. He may be tenacious of some things,—things which concern his lower nature,—but elevated theories or moral principles are held in the same derision by him in which chastity is regarded by the eye of lust. He considers the person who is tenacious of principles as being exceedingly verdant. He in his heart reckons him as either very ignorant of the world or as a pitiable fanatic. He in his own estimation, is an adept in wisdom. To please the multitude, to secure their patronage, to obtain the emoluments in their power, the genuine republican time-server would yield any principle or make any sacrifice provided himself would not be the sufferer. Not that we are to suppose that he would do this against conscience. Oh, no! He has his conscience too well educated to require much violence, previous to according whatever his mercenary soul desires. Whenever a coveted object of gain presents itself before his longing eyes, he has only to subject his moral sense to a process which he may deem logical, but which moral philosophers would readily detect as miserable sophistry. He is thus enabled to bring his conscience and his time-serving proclivities into the most perfect harmony. Perhaps he feels himself greatly persecuted and outraged, if any expose his sophistries and denounce his infidelity to righteous principles. In such a case he is sure of sympathy from a vast number who are disciples if not graduates in his school.

The time-server can surrender moral principles in his relations to the world, as a church-member, as a capitalist, as a politician, or a literary writer. Indeed his principles are his chief stock in trade, and while he would blush to avow his real business, it is, in his estimation, everything to him. He trusts it for success. It is his greatest pleasure. He hardly knows how to relinquish his grasp upon it when soul and body are being dissolved.

The time-server defrauds by millions; he sacrifices lives and crushes souls; he sets snares that enthrall his victims forever. He opposes the march of reformation; he palliates wickedness, and seeks to have vices and crimes called by modified or even lovely names. He carries poison wherever he goes. Nor do his sayings and deeds lose their baneful influence when he is gone.

But his doom is awful. Its realities may be unexpected to him. He may have deluded his soul into the belief that his cleverness in pleasing others was real goodness of heart. He may claim much in the way of charity. But if ever there was a soul so absolutely perverted that God cannot but wholly condemn, and that Satan might be ashamed to claim in the light of his real character, it is this poor time-server who has sold all, not excepting his own soul, to win the good-will and favor of others. He rarely fails at last to be detected and despised by those to whom he has bartered his all. Whether found in Church or State, he belongs to the same master, and is hastening to the same final home; but his poisonous influence reaches a multitude who are measurably incapacitated for duty by the preventing power of his sophistries and the contagion of his example.—*Religious Telescope.*

John of the Score.

Some two hundred years ago, it is related that in the southern part of Scotland, there was a notorious thief, called John of the Score, who for many years had led a life of plunder and robbery.

One day he met a poor man, who was traveling with two horses. These Score took from him. The poor man, falling upon his knees, earnestly begged that "for Jesus Christ's sake," he would give him one of them again, for he was dependent upon their labor to maintain his poor family. His entreaties, however were in vain; for the thief took both the horses away, leaving the poor man in a very desolate condition.

"Not long after this," says the account, 'Score became very dumpish and melancholy, and could get no rest nor quiet; and yet he knew not the cause, only he professed that the words which the poor man spoke, though he was so great an atheist that he understood not what he meant when he spoke of Christ,—did lie with great weight upon his spirit." A while after, Score was pursued by the officers of justice, on account of the robberies he had committed. He bid his sons make their escape as best they could; but for himself, he said he could not try to escape, feeling a restraint upon him, and something within him that bound him from trying to get out of the way.

Accordingly he stayed in his house until he was apprehended by the officers, and brought back to Edinburgh, where he was imprisoned, tried and condemned to die.

While awaiting his execution, a godly minister, Mr. Henry Blithe, accompanied by a Christian gentleman named William Cunningham, tutor of Boniton, who had previously known him, visited him, and endeavored to set before him his miserable condition, and his danger of eternal ruin; and among other words, they urged upon him the necessity of fleeing to *Jesus Christ;* whereupon he exclaimed:

"Oh, what word is that? For it hath been my death. That is the word that hath lain upon my heart, ever since the poor man spoke it to me, so that from that time I had no power to shift out of the way."

The faithful men told him who Christ was,—the great Redeemer, without whom none can be saved; when the poor man cried out:

"Oh, will he ever look to me, and show me mercy, who for his sake would not show mercy to that poor man and give him back his horse?"

His Christian friends bore witness to him of the grace and love of Christ, and after further instruction, a real and gracious change appeared within him, and he gave most convincing evidence of the reality thereof. And when called upon to die, he stood upon the scaffold, in the public street where he was executed, and spoke so wonderfully of the Lord's dealings with him, and with such knowledge and judgment, as left a conviction upon all present that he had received the grace of God in truth, and had been made wise unto salvation through faith in Jesus Christ.—*The Christian.*

Responsibility of Women for War.

There is no end to motives which should constrain women to use their influence against war. It has inflicted on them a world of evils. Its enormous taxes lead millions of them on the brink of starvation. Their fathers, brothers, and husbands are compelled to go to the field of carnage, and leave not a few of them to want. Not a battle can be fought without sending grief through hundreds or thousands of domestic circles.

Look at the siege of Magdeburg—at the occupation of Moscow by the French—at their career in Spain and Portugal—at the barbarities of the Prussian troops in France—at the treatment of women in every country where war rages—babes stabbed at their mother's breast—little infants not a year old lying in the mud disfigured by wounds—women beheaded or bayoneted—daughters dishonored at the feet of their parents.

Women can prevent war, if they will. They are the mothers of men, and leave on their children an indelible impress of themselves. The hand that rocks the cradle will be found in the end to rule the world, and the voice which whispers in the infant and youthful ear lessons of truth or error, of goodness, or of guilt, will yet give tone to morals, law to society, and character to the whole human race.

We *must* win the young to peace, for their character is moulded almost entirely by female hands. As mothers and teachers, they are the chief educators of mankind.

But alas! look at the usual training of the young, even under pious mothers. What are the first toys of children? Toys of war. What pictures do they most frequently see and admire? Pictures of war and warriors. What songs do they often hear, especially when a people are mad with excitement and blind with rage? Songs of war. Whom are they still taught to hold in the highest admiration? Heroes, men of blood. What books are often most eagerly read by the young? Tales, or fictitious, of war and warriors. The glowing canvas, and the breathing marble, and the glittering sword, and the gilded epaulette, and the waving plume, and the prancing steed, and all the witchery of fife and drum and bugle-horn, are suffered to beguile the young into a blind, wild admiration of what, if seen in its true light, they would regard with almost instinctive disgust and abhorrence.

Even pious mothers will purchase feathered caps, and tin swords and wooden guns for their sons, and encourage them in forming little companies of juvenile volunteers to prepare in beardless boyhood for the trade of human butchery. Thus have Christians been scattering broadcast the seeds of war, and they started back aghast to see the harvest of death which they have produced waving in blood and fire all over Christendom. How came Alexander and Napoleon to be such bloody butchers as they were? Were they *born* monsters? No more than ourselves. They were *educated* to do as they did.

On the plat of green before his father's house, in Corsica, Napoleon, in his boyhood was permitted to go forth with the mock accoutrements of war, and there sport day after day with its mock manœuvres, until his boyish bosom began to swell and kindle and glow with the passions in embryo which afterwards sent him like a comet of wrath over a scathed and desolated continent. He was subsequently sent to the military school in Paris and there completed his preparation for a life of blood shed and infamy. It was in the power of Napoleon's mother to have saved her son from becoming the scourge of Europe. It may be in the power of mothers who read this to save their sons from becoming similar scourges of the human race.—*Herald of Truth.*

Short Sermons—No. 12.

Luke xiv: 26. If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

The ignorant and vicious, as well as the innocent and unsuspecting, are alike taught by Masonry that the objects of the "Mystic tie" are one and the same with Christianity, and that of the two, Masonry and religion, Masonry is the better. Many, very many of the dupes of Masonry believe this. But where does Masonry ever teach its dupes to hate their brethren, as does our text?

The meaning of our text is very plain. It is this, if one wishes to prove himself a true disciple of Christ, he must serve Christ in preference to all else—in preference to father, mother, sisters, children, wife or brethren. He must let none of these relations prevent his steadfast adherence to Christian principle on all occasions. Such is it to be a disciple of Christ.

But the Masons teach that one may strain a point, or violate a principle in order to serve one of the Masonic brotherhood. He must swear not to violate a Mason's wife, sister or daughter, if he knows her to be such, leaving himself, of course, a reserved right to violate any other woman.

Masonry puts the service of the brethren first, while Christianity puts the service of Christ first; and to such a degree, that any other service first rendered is odious.

It is a principle of Christianity to obey the laws of the land, and to teach obedience to them; but Masonry, in behalf of its brethren, violates these laws.

As an illustration of this fact, let us take what is regarded as the most republican State of the Union. We all know that republicanism is founded upon Christian principle, and that a careful observance of the laws is absolutely essential to the existence of republican government. With this fact borne in mind, let us examine the State of Vermont which boasts of such pre-eminence in the republican character of its people. One of the laws of this State prohibits the administration of secret extra-judicial oaths under a penalty of several hundred dollars, and yet the State abounds in Masons, including ministers of the gospel, lawyers, doctors, deacons, professors of the Christian religion, legislators, judges, jurymen, sheriffs, etc., etc., the most of whom must have connived at violating and circumventing this law. They like the mystic brotherhood better than they do the sacredness of the law, or the principles of the Christian religion. For, in taking and administering the secret oaths, prescribed by Masonry, they not only violate the laws of their State, but also an express precept of Christ, which says—"Swear not at all."

Nothing is more common, in Vermont, than to see a man occupying a seat in the Legislature who swears to maintain the laws of the State, and yet connives at violating them on behalf of his Masonic brethren, by assisting, in some way, in the administration of secret illicit oaths. What must be thought of a minister of Christ, who, on Saturday night has assisted at the administration of an illegal oath, in direct violation of the laws of the State, and on Sunday morning enters the pulpit to teach men their moral duties, and the way to heaven? Is not such a wretched creature either too ignorant or too vile to be allowed to preach the gospel? Can either the political or moral interests of the country be upheld by such characters?

The violation of moral principle in the hating of Christ; and do we not all know that Masons are constantly at work violating law and principle for the sake of the brethren of the lodge? Don't their own stories in illustration of the beauties of their "order" show this?

While the Christian religion teaches its disciples even to hate their brethren for the sake of Christ, what ought not these disciples to think of Masonry, the practical operation of which teaches its followers to hate Christ for the sake of the brethren?

For The Cynosure.

Renunciation of Masonic Funeral Ceremonies.

I was once acquainted with a young man by the name of Seawell, whose residence was in Nashville, Ill. A few years ago this young man died. Quite lately I have been credibly informed that he was an active, respectable, and acceptable Freemason.

A short time before his death, he proposed a change and preparation to depart in peace. Notwithstanding his love for Masonry, his activity in its service, and his good standing therein while in health, yet upon his dying bed, just before entering the gate of death, he protested against being buried under Masonic funeral ceremonies and requested that the church which acknowledges Christ should bury him. Was this not a renunciation of Masonic funeral ceremonies? In life and health, an active and acceptable Freemason; in sickness at the gate of death, he refused the last services the fraternity were able, and no doubt willing, to render to his remains. Is not this an argument against Free Masonry?

J. P. LOGAN.

Mysteries.

The Bible contains mysteries and duties; but the two are not entirely dependent upon each other. Men may understand all mysteries, and yet, without charity, it will profit them nothing; and so the duties of the Christian may be performed, while many of the mysteries are but dimly seen.

The peasant can plant his corn, even if he cannot explain the philosophy and mystery of its growth. The savage may be guided by a star-beam, though he knows nothing of astronomy, and cannot comprehend the order of the celestial revolutions. No man thinks of starving to death because he does not understand all the processes by which food is made to sustain his physical life. And so, no person need wait for the solution of every mystery before he performs the duties which God has plainly set before him. Amid all our ignorance and weakness the path of duty need not be obscure; and though the light of the Divine word may not fully reveal to us every secret of the present or the future, yet that word is a lamp to our feet and a light to our path. Right here where our feet must tread, the sacred light is shining; and if we walk in the light, while we have the light, the shadows will flee before us, the mysteries will become plain, and the glorious secrets of eternity will at last unfold themselves to our admiring eyes.—*The Christian.*

Against and for Secret Societies—Remarks on Lectures at Monongahela, Pennsylvania.

Two lectures have recently been delivered to our citizens on the subject of Secret Societies, the first against them, the second for them. A notice of these lectures, with some comments they suggest, is the object of this communication. Both lectures were superficial in this, that the outposts only, to use a military expression, were attacked and defended, but as other addresses are promised on the same subject, it is necessary to keep up our notice with the progress of the discussion.

Three points were chiefly dwelt upon by the speakers—the antiquity, the charity, and the secrecy of these societies.

1st, *Antiquity.* The first speaker read from Masonic publications to show that very ridiculous assumptions had been made as to the ancient character of Masonry, some claiming for it an existence anterior to the creation of the world, but the general claim by Masons was that the order was founded at the building of the Temple by Solomon. He stated that when the architects of Rome were called upon to erect public edifices in the Provinces, the workmen found it advantageous to establish organizations among themselves, much like those now existing among the various mechanic and manufacturing workers; that in 1717 in England the order was wholly changed to its present character, ignoring all connection with architecture, save in certain emblems. But conceding all the antiquity claimed for it, does mere antiquity, he asked prove anything? If it did, then slavery was far better than Masonry, for it was older; it was wider spread, and the greatest nations and individual names upheld that institution. Mr. Dempsy, nevertheless insisted that as Masonry had endured so many ages, and in spite of the greatest political changes and revolutions, it must rest upon a moral basis.

2d, *The Charity of Secret Societies.* Mr. Dempsy is an able man and a trained speaker through long years of unceasing practice, and what he said on this point demands careful consideration. He declared that Masonry did not claim to be a religious or a charitable institution, but it prevented the necessity of its members and their families from becoming objects of charity. As an illustration of this, he remarked that not one inmate of the public charitable Asylums was either a Mason or of the family of a Mason. But in his instances of the charitable aid afforded by Masonry, he claimed that it was not only charitable in the highest degree, but more so than the Church of Christ. Doubtless he did not intend to claim such superiority but nevertheless he did so. For instance, in the case of the deceased Mason, who left a mortgage of $400 on the home of his family, the widow, a member of a church, refused to accept the offer of the Masons to pay it off, for she was incited to do so by her own opposition to them, and was also instigated by the members of her church, who, said Mr. Dempsy, did not at all propose to relieve the home of this mortgage. But the Masons paid it off, and the widow confessed that they were the best friends she had found. So here we have the charity of Masons arrayed against that of the church. Again, in the supposed case of himself traveling in England, and robbed, needing $500 he goes to the Methodist brethren, but although they have the records of the American church proceedings here, and find from them that a Mr. Dempsy is a Presiding Elder of one of the districts, yet not knowing that he is the man, they decline to aid him in distress. But by secret signs, he gives the Masons in England to know that he is a Mason and at once they relieve his wants. Here too is the institution of Masonry placed above the church. Let me here remark that it is as unreasonable to suppose that an individual traveling in Europe from the United States would go there without the evidence of his personal identity, as it would be for him being an Odd-fellow or a Mason, to neglect learning the secret signs of his membership. But as the case was put, I repeat that Masonry was exalted above the church

But conceding that all this was true, does it make Masonry a charitable institution? In the first case the deceased Mason may have paid into his lodge far more than the amount of the mortgage, as an insurance against such an ill as eventually happened him—to die with an unpaid incumbrance on his home. The lodge has had this money for many years, and if the husband had invested it otherwise, or placed it in a bank on interest, his family might have been much more benefited. Perhaps it was some knowledge of this fact that so stirred the widow against Masonry. The weekly savings of the husband may have gone there instead of into a bank to meet payments for a home or other profitable investment.

Again—would the money advanced by the English lodge have been a free gift to Mr. Dempsy? Certainly not, but it would have been a debt against the American lodge of which he was a member, to be paid by it out of the money paid to it by Mr. Dempsy.

Now where is the charity in all this! not any more than if he had deposited his money in a bank or a commercial house in a sea-port town, and taken a bill of exchange for it on an English bank or commercial house. In this case the danger of robbery would have been avoided, and so far then commercial exchanges are much more charitable institutions than Secret Societies.

Seeing then, that the charity of the church has been placed lower than that of those societies, I pause here to remind Mr. Dempsy what Christian charity is. A most momentous thing it is, for it is made *all in all as a religious duty,* by that impressive description of the day of judgment, and by the second command of Christ—to love our neighbor as ourself, more fully explained in answer to the question—who is my neighbor?—by that most beautiful of His parables—the man journeying from Jerusalem to Jericho. If the church, as intimated by Mr. Dempsy, resembles the Levite and the Priest, Christian charity calls upon us to do as did the Samaritan, to bind up the wounds of *our enemy,* for that enemy through Christ, has become our brother and neighbor.

And here dawns upon us the true tendency of sects, and secret societies. They narrow down those moral and religious obligations which are due to our fellow men everywhere. Doubtless both in the churches and in their societies are good men, whose hearts cannot thus be fettered. But I am not speaking of exceptional cases, but of general tendencies. And it is to the strong hold which sects and secret societies have in this place, that I attribute chiefly the impossibility of getting a general action here on matters that concern all—as a railroad or a graded school. This narrowing-down tendency is a feature of human nature implanted upon it for wise purposes, but easily susceptible of abuse. He that provideth not for his own household is worse than an infidel, indicates its true purpose. The exclamation of Paul to the Church at Corinth,—"I thank God that I baptized none of you but Crispus and Gaius," points out its sad abuse.

If Christian charity is so immeasurably greater than the *insurance* action of secret societies, then I adopt the abstract mode of reasoning so peculiar to Mr. Dempsy, and say that as the greater includes the lesser, secret societies for charitable purposes are not only useless, but injurious in this, that they tend to substitute the lesser for the greater.

Again—the tendency to the abuse of associations of every kind, becomes the more powerful in proportion as secrecy screens from public scrutiny. It was in the exposition of this fact, that the first lecturer dealt such strong blows upon Masonry. Reading from publications in its own interest, he stated that the associations in Illinois had spent $24,000 in a year chiefly in payment of the higher officers salaries, and but $20 in charity. The latter must be a misprint. And in the United States five millions had been appropriated in one year so largely for individual benefit of leading members, as to call down the indignant rebuke of the *Freemason,* published at Cincinnati. In Masonry the higher degrees exert the chief control, yet are not, from what I learn, responsible to, or under an efficient check by the lower degrees. "The big fish swallow the small."

But although much more remains to be said upon this second topic, I must pass to the next one, namely:

3d—*Secrecy.* Mr. Dempsy defined secrecy to be "that which some persons know and others do not," and then proceeded to ask—Is there anything wrong in that? If not, then how can secrecy be objectionable when applied to Masonry whose objects are good." He then referred to the action of the family, and of transactions of business, to show that secrecy characterized the proceedings of both.

I dissent entirely from the definition of secrecy. The word has two meanings—*concealed, private.* Family and business matters are private, as distinguished from public. But concealment may or may not be reprehensible. Villainy shrouds its actions by concealment; but when a large body of men associates together in drilled and affiliated organizations and enforces an eternal silence upon their action by oaths, then the community have a right to know what causes justify this extraordinary concealment. Some other answer must be given than that so often used by Mr. Dempsy, "*it is none of your business.*" When a strong man, as he certainly is, is obliged to resort to erroneous definitions, and such evasions of issues, I am but the more impressed with the weakness of the cause he thus lawyer-like defends. Instead of showing the extent and necessity of this oath-bound secrecy, he left it to be inferred, as he said, from the instances of charitable action I have already cited. Now what is the extent of the secrecy indicated by them? Simply that the public should not know the signs of recognition adopted by the members of the various lodges. As to all other things, why cannot the public attend the meetings of the lodges as well as our churches, or why may not Masons speak of their transactions as church members may?

Let no one suppose from what I have written that I bear any especial antagonism to these societies. Until it is shown that their members, in their action as citizens—as jurors, governed in their verdict by the tie of secret fellowship, the judge in his decision by a like motive—until the duty of the citizen is merged into the requirement of the society—until these and like things are shown, I am more disposed to laugh at this secrecy as a humbug. When I see an opening in the floor of a lodge, I can imagine the devil or a coffin solemnly raised before the initiated when he is about to swear eternal secrecy. When I see a priesthood dressed in gaudy colors, and in gowns ornamented with the most costly laces, I but think of the Forerunner, whose raiment was of camels hair and a leather girdle, and of the knit coat which was about him, in that hour when the vail of the Temple was rent in twain. When I see aprons, ornamented with compass and squares, and red sashes, that remind me of the august appearance of Major Love, when reviewing his battalion of glorious militia in the olden time, I but feel how unlike a boy and an old man look upon such woman's trappings. I draw no inference of danger from this humbuggery; not even when in a third story room, the windows are closed against the pleasant glances of the man in the moon. I feel no chagrin that I am denied the sight of the august presiding officers, sitting in all their imposing regalia, and upon the raised and decorated stands in the grandly furnished halls. For I prefer the unexpensive flower, of which we are told that Solomon in all his glory was not arrayed like one of these.

I am asked, why then write so long a notice of these lectures? I reply, that not being an office seeker, I like to freely express my views on all questions that concern my fellow mortals, especially on these topics wherein our learned divines are antagonistical.—*L. B. in the Monongahela Republican.*

A Freemason and the Quaker.

The Mason said that all great and good men of all countries were Masons. King Solomon was a Mason, George Washington was a Mason, John the Baptist was a Mason, Jesus Christ was a Mason.—"Hold, hold," says the Quaker, "thou art too fast. Christ was never a Mason. Thy great Grand Master offered him all the Kingdoms of the world and he refused it all. Christ was never a Mason."

J. TILLINGHAST.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

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VOLUME 3. CHICAGO, TUESDAY, MARCH 21, 1871. WHOLE NUMBER 68

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Freemasonry and the Christian Church.

We hail the following from the son of an old classmate, born in the Turkish dominions, where his father was long a revered missionary of the American Board. The son, now in Middlebury College, Vt., where we sat with his father long ago, writes with clearness and vigor. [Ed. Cyn.]

Among the many institutions that are thrusting themselves upon our notice, there is scarcely one more deserving of attention than Masonry. It is spreading its meshes so thoroughly over our land, and embracing in its ranks men of every degree and standing in society that it is becoming a question of vital interest and importance, what are its relations to the Church of Christ. Forty years ago, it was supposed to be dead, and no idea was entertained that it would ever revive. But during the period when public attention was distracted by the war it lifted its godless head anew, and has since extended its bounds in a most alarming manner. It is high time that the church was aroused to the character and tendency of Freemasonry, and clearly understood the attitude she should assume towards such an institution.

There are some considerations which make this attitude quite plain to those who will examine the subject. But first we are met with the inquiry, how are we to know what Masonry is, since it resorts to the veil of secrecy? We are to judge of it, I answer, first, from the oral testimony of seceding Masons; for they are the best possible witnesses by whom we can know what Masonry really is. They are competent, credible, and numerous. And no one, not even adhering Masons themselves, can deny that they have revealed it accurately and truthfully. Secondly, from their published testimony, the credibility of which is sustained by almost numberless incontrovertable proofs, which would be considered the most satisfactory evidence in any court of justice. Moreover, adhering Masons under oath through fear of perjury, have sworn that the institution as set forth in these books is substantially the same as it has been and now is. We have, therefore, in treating on this subject, to consider the relations of the church and Freemasonry as it is represented in these books, for we have no other reliable source of knowledge respecting it but these books. Now what is the character of the institution, as set forth in the books of Morgan, Elder Stearns, Elder Bernard, Richardson, Allyn, Finney, Greene, and others? A careful examination of those works will show, that, without a shadow of a doubt, its morality, its oath-bound secrecy, the administration and taking of its oaths are unchristian. It pledges to unlawful and impious deeds, "murder and treason" included, (we are treating of Masonry as a whole); to the concealment of crime; to the deliverance of a brother in time of need, whether "right or wrong;" to partiality towards its members in political and business affairs. Its members swear to persecute even unto death those who violate their oaths. These oaths are blasphemous and profane. Their penalties are horrible and savage. Its teachings are ridiculously absurd and false. It is, in substance, in the higher degrees, a religion which shows another way of salvation, than through the blood of Christ. It is, in fact, according to the books, an enormous conspiracy against both Church and State. Masons, even, will not claim that an institution such as this, is compatible with Christianity; and yet if testimony is ever good for anything it proves that these books do truly reveal Masonry, as it was and is.

Now the church is responsible for the countenance it gives to this institution in proportion as light is offered it. Every branch of the church is held responsible in proportion to its means of information. In these books Masonry is stripped bare of all its boasted secrecy, and is held up to the full gaze of the church in all its hideous deformity. The church, every branch of it, incurs a fearful responsibility *if it does not lift its voice in clear and ringing tones in denunciation* of this anti-Christ.

The relations of the church to Masonry are not such as they were when it was yet a secret. Then, although individual members belonged to the order, the church as a whole could not, and was not required to bear any testimony on the subject. But now the case is vastly different. Any one who wishes can know the whole of Masonry from beginning to end. The books which contain this information are published, and widely scattered over our land. These books are reliable. Nor do Masons themselves pretend that the institution has been materially altered; hence the notion of the church respects the Freemasonry of these books. Judging then, from the evidence before us, we are driven to pronounce it opposed to the spirit of the Christian religion, and adherence to it inconsistent with the profession of Christianity, and that he who adheres willfully and determinately to it; especially to its "ineffable" and "sublime" degrees, has no right to be called a Christian. I am aware that this is a bold position; but it is one that can be abundantly sustained. Masonry has been truthfully revealed in these books, as many *adhering* Masons, and over forty-five thousand seceding Masons have admitted. In them it stands out a thoroughly anti-Christian institution.

Every Church of Christ is called upon to examine into this matter and pass sentence as to its character. God demands, and the world has a right to expect, that the church will act up to the light it has, and bear earnest testimony against this antagonistic institution. The light now shines as the clear noon-day upon this once hidden mystery, and can the church, innocently, hold her peace? No! The church, God's witness on earth, "the pillar and ground of the truth," is bound to declare to the ends of the earth that she abhors an institution so utterly opposed to her spirit and principles.

Dal.

Masonic Prerogatives.

Editor Christian Cynosure:

Dear Bro.—I seat myself to say some things that may not be, perhaps, so very agreeable. I want, however, to speak the truth in righteousness, which is something of a cross or task, in these days, when Christ and anti-Christ walk and talk together; or rather, when there is so much seem-so, for I think the line between Christ and Belial is *very distinctly drawn*. Not in long faces, long prayers, Sunday sobriety and bold professions, though all these are good in their places, but in sterling, unyielding, uncompromising principle, admiration of the truth, sacrifice of ease, and undying love of Jesus; the "taking up the cross," and denying ourselves even unto the loss of all things for Christ's sake.

But then I did not mean to say just what I have, when I commenced writing. It was my intention to stir up the wrath of Diabolus, for years of experience have taught me that very little good is effected until the two-edged sword is thrust in till Satan writhes in wrath, exhibiting his true character. In this way, we discern the line of distinction between angels and devils, and then know how, and where, to strike. Still I am beating the bush. I want to say, what is the use of making such home thrusts? What, is it my business or your business, Mr. Editor, whether men belong to secret societies or not, for this is your great "hobby" it is said. If men choose to take horrid oaths, horrid for barbarians even, to say nothing about Christians, is this anything to you? Are you your brother's keeper? I know it is written, "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him," but then, "who made thee a ruler and judge over us? Besides, this was only the teaching of Moses and the prophets. You are "fanatically" roaming through the country holding up to the gaze of the world at large the faults of a brother, whose sins would never be known only for your "madness." You leave no stone unturned to expose the imperfections of our "holy institution—charitable above all others," and which dates back of Sodom and Gomorrth. Yes, antedates Eden and the stars of heaven. Yes, primeval with the fallen seraph whose cursed ambition drove him out of heaven. Does not the Bible tell us, "Love covereth all sins;" and "He that covereth a transgression seeketh love." If you love us, won't you cover up our sins? Won't you hide all our corruptions and revellings, and murders, and drunkenness, and winking at injustice? Won't you have that "fervent charity" which shall cover the *multitude* of sins? What if we are ministers giving our influence in favor of an institution, or institutions whose annual festivities are "grand turn-outs" of "*revelling* and *banqueting* and abominable *idolatries?*" Should you not rather cover up our sins from public view? Don't you know we may be able to do good and save some of the clan, and so far as your gossip is believed, you injure us and speak against God's annointed?

Besides, you know we are a brotherhood bound by the strongest ties. Would you have us untrue to our sacred oaths, and thus perjure ourselves? We, *Jews, infidels, Mahomedans, savages, deists, pirates, frolickers*, Christians, ministers of Jesus, all are in "closest affinity" and our order brings us on a common level, free from those bickerings and strifes so usual among your different churches. *We* protect our brothers, and in perfect charity take care of our suffering and afflicted widows; just as we did the widow of Morgan who was kidnapped and murdered by some scalawag Masons, some poor miserable drunken fellows—our brothers—whom we have pledged our lives to defend "right or wrong." So we ought to help the wretched and debased. If you had the true "charity" you would hide our defects and atrocities.

What if it is written "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." This has reference to the great sins and idolatries of the Jewish nation who had clean departed from God at that time. Our divine institution (Masonry) is based on the word of God and "is superior to all others" in view of the expansiveness of its charity and the extendedness of its principles. One of our chaplains has told us, "Be true Masons and you will be true servants of God." (See Dr. Lettimer's sermon to Freemasons in Rochester, N. Y). Our principles are broad, cosmopolitan; persons of all nations and religions can worship at our holy altar. No "*creed restrictions*" with us. No sectarian prejudices among us. "We be brethren" of one Father. (Who is he?)

You are ready to say, if your Jesus was here, whom we cannot admit into our lodges because it would wound our dear brothers, he would say "Ye are of your father the devil," but this is because you are fanatical, and your head is turned by following "*one idea*." Much learning has made you mad, you are kicking against the pricks. We acknowlege God, the "Supreme Architect of the Universe; we adore him; we love him. His law is our delight. We keep it in our lodges, and carry it with us wherever we go; but your sectarian proclivities are contracted and forbidding to the great grand principles of our "divine" Guild. We have laid our foundations broad and deep. We belt the globe and circumnavigate the universe. We can and do arrest what men sometimes call justice. We bow to no courts or powers; sometimes, only, we submit to be controlled when it is for our greatest good. We liberate our own from civil courts and sheriffs at our pleasure, let them be ever so criminal. The greater the crime the more we are to pity them. Our mantle of charity must be thrown over to protect and defend them against all our foes. The church itself must bow to us.

Your fanatical paper and your lectures shall only add damnation to you. If possible we will crush you. We would that you were where Valance said he put Morgan. All this we could wish for humanity's sake. You, and your kind, are only "turning the world upside down." You are making disturbance wherever you go. You disturb the holy quiet of churches. You set the son against his father, the son-in-law against his father-in-law, and the father-in-law against his son-in-law. You are scattering "fire-brands, arrows and death" everywhere, making "a man's foes those of his own household." Do give up this malicious course of conduct and let us all live and die in peace. Away with such pestilential fellows! Away with them! Threaten them, and if that won't do, mob them! Drive them out of the coast. Mr. Editor, can't you let us alone? let us corrupt and destroy? let us dance and banquet? let us cheat justice and screen the murderer, adulterer, covetous, boastful, proud, lover of pleasure? What is it to you? Let us offer preference, position, honor, power to ministers of Christ to cover up our iniquity. Let us alone. Let us win over the *one* or the *many* who are willing to forswear themselves as some of our own reprobates have made you to understand we do. To our own master we stand or fall. Mind your own business. Take care you don't go too far!

Alas! alas! Am I drawing a true picture? Is this charity in the sublimest sense? Answer it history of the past. Answer it proscribed heroes who have dared to beard the lion in his den. Who have come out from among them." Answer it, martyrs! Blood of Morgan, answer!! Oh God how long! Can a man of God be allied to such an organization and be free from the blood of all men? Answer, ye Masonic members who profess to be the friends of Jesus. Answer, not to men—to a mortal, but to God before whom we all shall shall stand in judgment.

WOODRUFF POST.

The Discipline of the "Friends" on Secret Societies.

A brother in Iowa sends the following extract from the Discipline of the Friends, and the changes made in September, 1870.

The language of the original Discipline, pages 23 and 24, is as follows:

"Believing that the principles of the Christian religion, as held by us, furnish both ample scope and encouragement for the exercise of every good word and work, we do therefore earnestly advise our members against uniting with any secret, or other association, however plausible the profession thereof, the requisitions of which would compromise any of our Christian testimonies."

During the last year the following clause was substituted for the foregoing:

"SECRET SOCIETIES.

Instead of our present discipline on Secret Societies on pages 23 and 24 substitute the following;

It being obvious that the public entertainments, and the vain and ostentatious processions of those called Freemasons, are altogether inconsistent with our religious profession: if, therefore, any of our members shall join therein, or unite in membership with them, they are to be treated with as in other cases of disorderly conduct, and if after tender admonition and brotherly labor they cannot be dissuaded therefrom, they are to disowned.

We would affectionately and earnestly advise all our members against connecting themselves with any secret societies, although they may appear to be for the promotion of good objects, believing their general tendency is evil, and that they are calculated to lead from a dependence upon Christ and the Christian religion, and frequently into practical infidelity.

If any of our members should so far depart from our Christian views and principles as to take an oath—thereby violating the command to "Swear not at all"—or shall participate in the vain and ostentatious shows and public processions accompanied with music, badges, and other insignia of such societies, which we believe to be unbecoming a Christian, they are to be treated with, and if not brought to a sense of their error, to be disowned.

Well Done Ohio!

Is the spirit of reform that is so much needed in American affairs to come from Ohio? We have seen two indications of late from that quarter, which are of the most gratifying kind. One was a case where an aggrieved husband took the law into his own hands like General Sickles and Cole, but who, instead of receiving the honors of a public office like said Sickles and Cole, was more appropriately sent to the States prison; and the other is an energetic mode of proceeding on the part of ministers of the gospel against female secret societies, *alias* houses of prostitution.

Let it be remembered then, that an Ohio jury has given a jealous murderer the full extent of the law, and that Ohio clergymen have resolved that the law shall not countenance prostitution any more than it shall tolerate murder under any pretense.

The following newspaper slip thus announces the action of Ohio clergymen to which we allude:

Columbus, Ohio, Feb. 14.—In the Senate, to-day, a communication was presented from the Ministers' Association of Cincinnati, strongly protesting against the passage of a law to license houses of prostitution. The bill now before the House on this subject cannot pass.

Now if these ministers will take some action with reference to *male* secret societies, which are not less demoralizing than female prostitution—for Masonry is a prostitution of all the better qualities of manhood—they will be doing the community a real service. Let them insist that the prostitution of manhood shall not be countenanced by the law any more than the prostitution of womanhood, and that all legal recognition that has thus far been given to it, shall be abolished. Let them insist upon the removal of that brazen door from the Capitol at Washington which is defaced by Masonic symbols; let them demand the repeal of that law of Congress which chartered a Masonic Hall Association in the District of Columbia; let them declare that no unauthorized body of men—Grand lodges, so-called, shall presume to exercise legislative functions and give charters to inferior lodges; let them pursue this thorough-going course, and then the dealing with the lesser evil of female prostitution, will be rendered comparatively easy.

So long as young men conceive that Masonry is better than religion, inasmuch as it is a species of Christianity that can be reconciled with fornication (as witness the workings of Mormonism and other sects of Masonry) it is useless to direct the attention against female secret societies, and let male secret societies go unnoticed. Nay, the usual course pursued towards secret societies by many—very many ministers of the gospel, is much worse than letting them go unnoticed, for these very ministers encourage them, and become jacks, cat's paws, and stool-pigeons for them.

The best way to deal with the social evil, which is quite as honorable as Masonry, and far more ancient, since it dares back not only to Solomon, but even to the patriarchs themselves, is to begin with Masonry. That is the greatest evil that we know of. First, get rid of that, and prostitution will be diminished, we think, by at least seventy-five per cent.

O. T. S.

Anti-Masonic Petition.

Whereas, When Morgan was murdered by the Masons, and many lodges in the State of New York, combined to shield the murderers from the penalty of the laws, the people of the free states, filled with surprise and indignation at the murder of an American citizen, guilty of no crime against the laws, arose and suppressed the Masonic institution to such an extent that no further danger was then feared; and,

Whereas, The lodges in the free states mostly returned their charters; and thousands of Masons gladly embraced the opportunity to confess the evil character of the institution, and to escape from the horrid obligations which had bound them under the penalty of death; and,

Whereas, The lodges of the Southern States generally retained their charters; and some few, at the North possessing property, or managed by bad men, retained (although in a quiet way) their organization; and through these the institution is again growing in numbers and power; and,

Whereas, For the last few years, especially, many men—some of them men of good character—not knowing what Masonry is, have been led blindfolded to take upon themselves the illegal and barbarous oaths which bind them to courses of conduct contrary to a good conscience and equal laws; and,

Whereas, With the good men deceived into the institution, large numbers of self-seeking and bad men are united by the same extra-judicial oaths; the methods of the lodges being particularly adapted to attract the latter class—their gewgaw titles, their secrecy, their professions of especial advantage to members, and their false claims of benevolence; and,

Whereas, All these members, good and bad, when they have been bound by terrible obligations and penalties, "do many things for their oath's sake," which they would condemn if they had not forsworn themselves; and,

Whereas, It is the right and duty of free citizens to claim legislative protection from all combinations at home and abroad, which contravene or prevent the administration of equal justice, therefore:

We respectfully petition your Honorable Body to enact such a statute as shall restrain a Mason from sitting on a jury, when the case for trial is one, in which one party is a member of a lodge, and the other is not.

In order that the claims of this petition may be placed upon a sure foundation, we respectfully offer in its behalf the views of the highest civil, judicial, religious and historical authorities:

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."—*J. Q. Adams' Letter to Ed. Livingston.*

"The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."—*Address to the People of the State of New York signed Wm. H. Seward, Millard Filmore, and others.*

"The institution of Masonry ought to be abandoned, as one capable of producing *much evil*, and incapable of producing any good, which might not be effected by safe and open means."—*Judge Marshal, Chief Justice of the U. S.* [an adhering Mason] *Letter to Ed. Everett.*

"Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the higher degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of the degree was a party, and his antagonist was not."—*New American Encyclopedia, Vol. 1, page 658.*

George Washington when a young man, was led into the lodge. When an old man, he wrote to Rev. Mr. Snyder, Sept. 25, 1798: "I preside over no lodge, nor have I been into one more than once or twice within thirty years."

Governor Ritner of Pennsylvania, proved that the Masons had forged at least two letters in the name of Washington, commending the institution.—*See Sparks Letters of Washington.*

A cruel wretch—Sam'l. L. Keith—a Mason of Belvidere, Ill., seduced a young and beautiful orphan girl, and occasioned her death, by means of a physician, to whose house he took her. He was for a time concealed in the community. The Masonic sheriff failed to serve the writ. He and the physician fled, and when arrested, the criminal was set free through the efforts of Masons in the jury, and in other relations to the case. Judge D. B. Whitney was at the same time judge of the county and Master of the lodge. He endeavored to bring the Masonic criminal to justice; and was opposed by a majority of his own lodge. He was complained of to the Grand Lodge of the State; and being sick and unable to obey the summons, he wrote to the Grand Master, among other things the following:

"I find myself associated, as a Mason, with drunkards, blackguards, loafers, gamblers, whoremasters and murderers; and their aiders, abettors and associates. One thing is apparent, we have Masons here who construe their obligations precisely as has been charged by the enemies of Masonry. I have never so learned—I have never so taught Masonry; [he had gone no further than the Master's degree] and if I shall now learn that such is Masonry, I swear by the Great Supreme Architect, that I have had enough of it, and that the world has too much of it."—*D. H. Whitney, W. M.*

In Judge Whitney's subsequent letter to Grand Master Pickett, he says, among other reasons given for his withdrawal:

"It is apparent that Masonry *does exact from its votaries the violation of the law, to screen a member from punishment due to crime.*"

Moses Stewart, one of the most learned Professors of the oldest theological schools in the United States, concluded a letter on Masonry as follows:

"For a long time I neither knew nor cared much about this subject; but recent attention to it has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths, and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress."—*Moses Stewart.*

Rev. Charles G. Finney, one of the most widely known ministers of our land; and who has been initiated into three degrees of Masonry, in his recent examination of the subject says (page 262) "Masonic oaths pledge its members to commit most unlawful and un-Christian deeds to conceal each others crimes. The penalties of these oaths are barbarous, and even savage. Its teachings are false and profane. It is a swindle and obtains money from its membership under false pretenses. It refuses all examination, and veils itself under a mantle of oath-bound secrecy. It is a virtual conspiracy against both church and state."

Jesus Christ teaches in regard to extra legal oaths: "*Swear not at all, but let your communication be Yea, yea, Nay, nay; for whatsoever is more than this cometh of evil.*" "*In secret have I said nothing.*"

Paul says: "*Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is shame to even speak of those things which are done of them in secret.*"

Now, many good men, not knowing what they were going to swear, have, no doubt, taken the Masonic oaths; yet such men, when they learn the character of the institution, have as little to do with it as possible; hence the power of a bad institution is left mostly in the hands of self-seeking bad men, who, in fulfillment of their barbarous oaths to each other, perpetrate crimes and pervert the administration of justice.

To guard citizens from the increasing power of such an evil combination, we believe it to be the duty of the legislature to immediately pass an act such as that asked for in the foregoing petition.—*Benzonia Citizen.*

Masonic Cure for the "Social Evil."

A Masonic authority pronounces "Webb's Monitor a standard work in the lodge-room for nearly sixty years," "a great fountain of Masonic light;" and Webb says, (page 89) "Masonry is not only the most ancient but the *most moral* institution that ever subsisted." And an officer in an evangelical church, a college graduate, tells the writer of this, that Masonry guards most sacredly the purity of the sexual relation. Hear ye legislators, preachers and editors, who are looking about for a cure of the "Social Evil!" Hear what the "most moral" institution saith:

"I, A. B. do promise and swear * * * that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, (knowing them to be such), nor suffar it to be done by others if in my power to prevent it."

This is part of the Master Mason's oath as given Bernard's "Light on Masonry" pp. 73–75.

What moral reform society, what civil code, what church covenant can boast morality like that?

LUX.

The Day of Fasting and Prayer for Colleges at Oberlin.

Oberlin Theol. Sem'y. Feb. 23, 1871.

To-day is the day of fasting and prayer for schools and colleges. The citizens and near eight hundred students assembled in the large church to listen to Pres't. Finney. He preached with the earnestness by which he is always characterized. He showed the necessity of a mighty outpouring of the Holy Spirit upon all our institutions of learning, especially at this time. The whole world is open to the gospel and the urgent cry comes from everywhere, "Come over and help us." Teachers need to be more in earnest to lead their pupils to Christ. He dwelt upon the responsibilities that are upon Professors and students, and closed with earnest warning and exhortation to the Professors and students present.

A few hundred were present at the general prayer-meeting in the afternoon, and the remarks and prayers indicated a good degree of warm and sincere desire for the baptism of the Spirit; but not as great, it seems to me, as the times demand. In this meeting it was said that, though the world was thus opening and the demand for laborers greatly increased, statistics show a decrease in the proportion both of those who are offering themselves for missionary labor, and who are preparing for the ministry.

I never felt as I do to-day the imperative necessity there is upon all Christians to cry mightily to God for the searching, cleansing and strengthening power of the Holy Ghost to go through the churches, schools, colleges and theological seminaries of our land. While in the prayer-meeting these thoughts came crowding with great force upon my mind.

We need this baptism for two reasons:

1st, To open the eyes of the students that they may take right views of life and of their responsibilities, and to enlarge their hearts. They are so prone to shut themselves up within, and to center all their plans and aspirations upon self. For example, with reference to enlisting in the army of the Lord, or entering the ministry, they see they must deny themselves and take up the cross, and the world holds out great inducements, and they turn aside. Poor short-sighted mortals! They are only looking at the straws, and rubbish at their feet. They forget that a life even of the severest toil for God will pass as a tale that is told, and then comes the reward, a crown of never-fading glory which will endure throughout *all eternity*. Nay, but there is also a rich reward in this life. They forget that if they reject Christ and avoid his cross, though they revel in the luxuries of earth and climb to the very pinnacle of the temple of fame, and all men do them homage, when the final reckoning comes the whole assembled universe will witness their inglorious fall and their eternal suffering, hardship and shame. They little realize that they wield a mighty influence, and by lives of holiness they will save many from death to be stars in their crown of rejoicing; but by lives of sin they will scatter fire-brands, arrows, and death, and cast reproach on the name and cause of him who should be their Redeemer.

They need to do as Pres't. Finney did. He was a lawyer and had his mental black-board all written over with his plans for life, the selfish schemes, the work to be accomplished, the fame to be won. But when he was converted he wiped it all out, gave the pencil to God, and said, "Write, and I'll do it." And what a record God has made for him. Who would not wish such an one? This utter abandonment of self and entire devotion to God is what is needed in all our churches and institutions of learning.

2d. We need this baptism to prepare us for trying times that are coming.

One of our theological Professors said in this meeting that times will soon come that will try mens' souls; but I fear he did not realize the full and terrible meaning of what he was saying. As in the olden times the abomination of the heathen crept in and filled the land of Israel and enticed the nation into sin; so now, Secretism, the modern idolatry, with all its corrupting influences and strange worship, is spread through all *our* country and is eating at the vitals of the church. It is really alarming to see how many professing Christians and ministers have become entangled with it, and how multitudes of others cower before wicked men and suppress the truth of God for fear of giving them offense. Truly, great fear has fallen upon them, but it is the fear of *man* which "bringeth a snare."

God has come down for the sake of his holy name (Ex. 36: 32.) to battle with the hosts of darkness. The struggle has already begun and is waxing hotter every day. When those who are now in our schools and seminaries come upon the stage of action the battle will be at its height and they will be sifted. Our churches were greatly agitated, and many divided, and the nation bathed in blood because of slavery. But for a man to hold his brother in bondage and make merchandise of him is not half as great a sin as forsaking the God of truth and light and committing the abominations of the heathen. The cry will go through the land "Who is on the Lord's side?" and it will mean all it did when it went through the camp of Israel. In that day woe betide him that has any connection with the "unfruitful works of darkness," and has not on the *whole armour of God*. None of us can go through that fiery trial unscathed unless we constantly "abide under the shadow of the Almighty." And oh how dreadful to loose faith and courage, throw down the armor, be pierced with the fiery darts of Satan, and fall by the avenging sword of the Lord!

Yours for Christ and his kingdom,

W. O. HART.

Making Masons.

"You are making Masons," is the complaint of the *orders*. But the other day a lady of Masonic tendencies said to me, "The Blanchards have been out here in Pennsylvania. Do you think they have done any good?" We answered, "The Masons say they have helped on their cause and made Masons, and if that is a good institution, then they have done good here. But why should they ridicule and slander men who are doing them good and showing them how to promote their pet institution?"

Agitating the subject of secretism makes Masons, just as agitating slavery made *rebels* in the time of the "great rebellion." There were men who had so much of the obnoxious element in them, that when they could no longer seem to be *neutrals*, were driven by agitation to their own company, rebels; and when these found their place, and the true and loyal sons of the Republic found theirs in our armies, the battle was more than half fought, and victory for the right was sure.

Agitation of the subject of Freemasonry is sure to bring every candid and thoughtful man *out*, who is now *in*; and keep all such from *going in* who are now *out*. And we do not question but many who compose the worst element in community, will be "rushed in." Many will join them from sinister and corrupt motives, and Masons will make a special effort to rush them in for effect; and then boast that agitation is swelling their ranks. But nothing will so rapidly destroy these clans in an enlightened community, as the rapid increase of such an element in them. As the pure waters run out, and the putrid element runs in, the mass will soon become a Dead Sea, a sunken Sodom; and be looked upon with mingled horror and disgust by all pure minded men. When they cannot with any show of propriety, boast of the "good men and ministers among them," their doom will be sealed.

C.

Documents Worth Reading again.

SEWARD ON SECRET SOCIETIES.

We give an extract from a manly speech of Wm. H. Seward, delivered in the United States Senate in the year 1855. It was provoked by the Know Nothing folly. It is worthy of being placed among the imperishable records of our nation:

"I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian Church—that branch of it, all imperfect though I think it is, which according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder to come in and partake of the privileges with which he invested it, and of the blessings which he promises. I belong to one temporal society of men, and that is the political party, which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad daylight, and it invites all citizens and all men who become subjects of the power of this Government of whatever clime or race or color they may be, to enter into its ranks, to participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature. Those two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong. Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralysed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

MASONRY IN 1825.

The following extract is from an oration delivered by W. F. Brainard at New London, Ct., in 1825.

What is Masonry now? IT IS POWERFUL. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place *where* power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of *cement through the civilized world*. They are distributed too, with the means of knowing each other, and the means of keeping secret and the means of co-operating, in the *Desk*, in the *Legislative Hall*, on *the Bench*, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season to *counteract*, Defeat and PUNISH.

The Christian Cynosure.

CHICAGO, TUESDAY, MARCH 21, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the editor or Associate Editor should be sent to Wheaton, Illinois.

SPECIAL NOTICE.

The members of the Executive Committee are requested to meet at the office of the CYNOSURE on Friday March 24th, at 11 o'clock A. M., to transact important business. By order of the CHAIRMAN.

REV. MR. HEALY, GEN. HOWARD, AND THE AM. MISS. ASSOCIATION.

Gen. Howard's letter, which I saw first in print in the CYNOSURE, makes some further statements necessary.

I suppose I need scarcely say that I have preached two annual sermons for the above Association; that I never received a cent from its treasury, for travel even; that when I preached at Hopkinton, Mass., I went to the city of Worcester, preached in their churches, and they paid my expenses, which I had credited to the Association on their books; that I was one of the earliest members, and am one of the oldest Vice Presidents of that body; that I have this year, and, I believe, every year, contributed to its funds; that the year I preached for it at Cleveland, Ohio, I moved the meetings from the little Millerite Tabernacle to the suburbs into the leading Presbyterian Church (Dr. Aiken's) where I had preached the previous Sabbath; and that to these circumstances, to be accused in my own columns of "*slandering him, (Sec'y Strieby) and injuring the Association*," by a gentleman whom we have paid for whatever services he has rendered to this Association, savors rather of the gallantry of a young General, than the wisdom or sense of an old one. I hope General Howard, whom I have greatly loved, will live to retract the above words.

But of this, enough. What we want is, not to injure the American Missionary Association, but to keep Freemasonry *from* using it as a stool to stand on, and beckon the poor ignorant freedmen into the soul-harlotry of Southern lodges. Now what are the facts? Rev. J. W. Healy is an adhering Freemason. He has vindicated the lodge to me in person, and showed me a little book which he used as a manual in Masonic degrees above the Master's, I think in the Templar degrees. I told him I was unwilling to fellowship Masons and Masonry; and, afterwards at Farmington, when our State Association met there, when Rev. Mr. Healy asked me whether we were going to discipline such Masons as he was, I answered, "*It looks very like we shall.*" He went to preach in New Orleans; left his church there in the hands of Myron W. Reed, who is said on all hands to be a Freemason, and went to forming freedmen's churches in the service of the American Missionary Association. Our readers have seen his letter in the CYNOSURE. He denies none of the above facts, gives no hint that he will quit the lodge, and retracts nothing of his argument in Chicago, where he can be proved, by many witnesses, to have used "Masonic signs and grips," and argued that we were unwise in not joining the lodge, and that the Methodist preachers were wiser and more successful than we because they were becoming Masons!

These are the material facts and they are true. A Masonic paper in this State, published a sneering attack on me, and, alluding to Mr Healy's church in Chicago, as a nut for me to crack, said that some two-thirds of his voting members were Freemasons. Mr. Healy says, he has since counted the Masons in that church and finds the proportion of Masonic voters which I took from that Masonic paper too large. How, I ask, did Mr. Healy count the Masonic church members? Did he go over Chicago and see them as individuals? or did he know them as Freemasons by Masonic grips and records? And if he did know the Freemasons in his Tabernacle Church, is it likely he is as ignorant of Masons elsewhere as he says he is? But his whole letter is a wicked Masonic quibble and evasion. Who cares whether the Masonic paper, from which I took my authority, and which was boasting of Mr. Healy as a brother, was right to a unit or not in stating the proportion of his Masonic voters? The point is that Mr. Healy used "Masonic grips and signs"—aye, and justified it—while getting up his Chicago congregation. And that he thus secured the influence and aid of Christless lodges by practicing their idolatries. If he will deny this he shall have his denial published in the CYNOSURE, and I will prove his denial false. But he will not, does not deny that he is an adhering Mason; and that means a man who practices Masonry. And it is not very wise or even sensible in my good friend, General Howard, to stand forward as the vindicator of employing such Masons as Mr. Healy, to form freedmen's churches, while the papers are full of proofs that Freemasons and Popish priests are hovering over the poor trusting freedmen, and drawing them into their nets. And the holy men and women who have borne the American Missionary Association on their prayers and by their funds through our national earthquake, will not endure the employment of Freemasons as agents, to draw the freedmen into lodges by the force of their example!

But Gen. Howard thinks, or seems to think, the Mt. Vernon resolution, which I forced through against the remonstrance of Secretary Strieby, ought to content us. And it is true that that resolution does advise the converted freedmen not to join Masonic or other secret societies. It is true, too, that General Howard in the privacy of our bed chamber (he said nothing in the house) did approve of that resolution, and was not unwilling I should force it through as I did, by threatening Secretary Strieby and the Business Committee with an appeal to the body, unless the Committee reported it. But what then, are we to lie still and see our churches formed and our anniversaries run by adhering Masons? Is preaching become so much mightier than practice; the precept of the Association more potent than the example of its orators and agents? Sol General Howard did not know that Grosly of Oswego, and Stratton of Worcester, were Freemasons. He might have known it had he asked me, or any well informed minister in New York and Massachusetts.

Now, of the things written, this is the sum The Southern freedmen are now weak and trusting; and the bazaards of the lodge and of the confessional are making them their prey. Their friend and champion, Senator Revels, is so pressed with this fact, that he is fain to form a secret society for their good, against, and to save his people from the swindling, sorcery, and blasphemy of the lodges And if the American Missionary Association shall insist on sending unrepentant adhering Masons to organize those freedmen into churches the question will be put on issue before the supporters of that holy cause. And as to our anniversaries, if Mr. Secretary Strieby wishes to present us with Henry Ward Beecher, who gave his whole influence to a loving attempt to help Andrew Johnson, give this country to the rebels who had failed to destroy it, and make our loyal soldiers who conquered them their serfs; who gave one thousand dollars to a college where Lee was training leaders for the secret rebel clans of the South; and who in his "*Christian* (?) *Union*" attacks the authenticity of Mr. Green's book, and declares that the Morgan murder was "the result of a sudden lynch-law spirit," though he knew the Masons began in July and killed him in September; if we must take this Masonic "Jack" as our anniversary orator, I shall look on with pity, as I have on the mischievous antics of apes, that may be useful for amusement though good for nothing else. And, if Rev. Mr. Sealy, Rev. Dr. Quint, *et id omne genus*, will renounce their "hidden things of dishonesty," or even assure us that they will not grieve their brethren and destroy souls by continuing in the idolatries of the lodge, we will forgive and receive them.

THE NORTH CAROLINA KU-KLUX.

The Congressional Committee for investigating the Ku-Klux outrages, and devising a remedy, have given special attention to the affairs in North Carolina; and report that the Ku-Klux in that State amount to 40,000 men, compactly organized, officered, and sworn, for the purpose of suppressing the freedom of elections by the terrorism of their secret violence. This violence, as facts abundantly attest, embraces every form of outrage against persons, property and life. The impeachment of Gov. Holden, if we rightly understand the case, shows that they will as soon employ perjury for the destruction of character as arson or the destruction of property, or bullets and daggers for the destruction of life.

Here then the people of this nation have at length an example of the ripened fruit of secret societies in a free government. All can see that this secret order must be suppressed or liberty must expire, amid scenes of infernal horror compared with which open rebellion and war would be tolerable and innocent. It has all the malignity of open war and none of its manliness. It exhibits the superlative both of malignity and of meanness. We can think of nothing on earth or in hell more detestably vile than such an organization. War brings its horrors, but ends with establishing the superiority of the stronger party. This gives superiority to the vilest, and ends but with the extermination of liberty or of society. And yet the execrable deeds of the miscreants are done in the name of justice and of patriotism. They boast among themselves and proclaim to the world that a more noble and glorious purpose never drew together or united the great and the good than that which combines in most fraternal unity their cyclopean bands. Their vows are taken in awful solemnity, and not without the sanctifying presence of *religious rites* and *prayers*. In these things, and in friendly aid to each other, they are not out done by Masons or Odd-fellows themselves; and we shall find them raising the cry of persecution against everything that may be said or done for their suppression. Most piteously will they appeal to the world for the sympathy due to martyrs whenever justice overtakes them. Why should *they* be set upon and put down more than other secret orders? Haven't they a right to be friendly to each other? Haven't they a right to manage their own business in their own way? To be sure, they have all the inalienable rights of other men, which they have not forfeited. But neither they nor other men have a right to conspire secretly to advance themselves at the expense of the equal rights of their fellow man The only difference between the cyclopean and other varieties of Freemasonry is, that their selfishness is more glaringly manifest, and in the choice of means to secure their unjust advantages over outsiders they are less cautious. For this we are more disposed to thank than to blame them: for they have illustrated the danger of secret organizations in a way that will providentially arrest the attention of the nation, and compel the action of government to protect itself against the mining of this dangerous principle of secretism. And when this work is undertaken, it will be discovered that checks and restraints will not answer the purpose, but the ax must be laid at the root of the tree Nothing effectual against one secret order can be done that does not strike at all. The principle of secret associations in a democratic government of equal rights must be wholly abolished. H.

ORGANIZATION OF A NEW ORDER.

DesMoines, Jan. 13.—The State Grange of the Patron of Husbandry was organized in this city to-day, by the election of the following officers: Master, D W. Adams, of Waukee; Lecturer, Isaac Bradt, of DesMoines; Overseer, J L. Enos, of Cedar Rapids; Steward, Pete Melevdy, of Cedar Falls; Assistant Steward, J D. Whitman, of Dallas; Chaplain, O. D Beaman, of Wawkan; Treasurer, Wm Anderson of Harrison county; Secretary, Wm. D. Wilson, of DesMoines; Gate-keeper, W. H. Shower, of Crawford county. The order is increasing very rapidly, and, by June, full ten thousand formers will be enrolled.

We published a full expose of this order in the CYNOSURE last year. It is gotten up by Masons and Odd-fellows, in Washington, D. C and will be controlled by them. Its object is to rope in the farmers and bring them within Masonic control without their being aware of the fact, meanwhile to levy a tax of millions upon them in a way that will return nothing but gew-gaws and grips. Its profession of promoting agricultural knowledge, will serve only to hinder open agricultural colleges, papers and associations in their valuable work of agricultural education. Its harmony will be discord in rural neighborhoods; its morals, dissipation; its religion, paganism. A word to the wise should be sufficient. H.

HONEST AT LAST.

"When we said, some time since, that deism was the religion of Masonry, a great outcry was raised against us, as if we had been slandering the order and misrepresenting its principles. Gradually, however, the truth has become so clear that it now appears to be generally admitted. The *National Freemason*, of June 27th, says in an editorial explaining the sense in which the Bible is one of the 'three great lights of Masonry:'

'The Bible, therefore, is of no *dogmatic* authority in the lodge, nor can we Masonically regard it as the exclusive source of that light which is to guide our steps. It is to us, as Masons, but a symbol, a type of that godliness which the Mason requires to preserve his morality and strength in every condition and station of life. Any representations to the contrary are antagonistic to the pure spirit of toleration and charity which is the spirit of Masonry.'"

That is, the toleration and charity of Masonry is to concede to the truth of God no more respect than to the errors of men. In other words, to tolerate error and reject the truth, to love the world and hate God. H.

ANTI-MASONIC PAMPHLETS.

We have received several recent publications which are worthy of notice.

I. A pamphlet by Lucia C. Cook, entitled "*Sun-beams among the Mysteries. Ten unanswered arguments. Freemasonry Speechless.*"

This work consists of ten letters addressed to leading Masons, principally ministers who had been in some way associated with the expulsion of herself and husband and others from the M. E. Church on account of their decided and out spoken opposition to Freemasonry. They were sent as private letters of explanation, expostulation and argument with earnest solicitations for instruction or correction if her positions were untenable. But only one of the ten deigned any reply, and that was rather an apology for not attempting a refutation than a reply; a rather haughty and dogmatical resentment of the right of a private Christian to have and to express an independent opinion as to the propriety of the conduct of ministers in joining themselves to Baal Peor

We will only say that her positions in these letters bear with great severity against those professed Christians and ministers who have gone into the modern Apostacy of the pagan mysteries of Freemasonry. As compared to her former publications we think there is an improvement in clearness and precision of statement; in strength of argument, and felicity and richness of illustration, and evidence of research. We do not wonder that Freemasons do not answer. Her arguments are unanswerable, by anything like sound and candid reasoning. Masons might attempt roiling or ridicule. Planting themselves upon their dignity they may affect but they cannot feel contempt for such assaults. There is a wisdom and power in her words that the whole world of Masons cannot gainsay. If Masonic preachers want to know the anguish of soul which they are inflicting upon the simple and pure-minded disciples of Christ, let them read this book and they will get a glimpse of what they are doing. And one would think they might be reminded of the words of Christ, that "It were better for a man that a millstone were hanged about his neck and he be cast into the midst of the sea than that he should offend one of these little ones."

This work is published by Mrs. Cook at Elkhart, Ind. Price, single copy, 20 cents; Three copies 50 cents; Six copies $1.00. Sent by mail on receipt of price. We advise our friends to read and loan it, especially to preachers and church members Masonically inclined.

II. WALSH'S REVIEW OF FREEMASONRY.

A revised edition of Jno. T. Walsh's Review of Freemasonry. A pamphlet of thirty two pages. A clear and able argument, in which, without meddling with the secrets of Freemasonry or any disputed or doubtful facts, the writer demonstrates by a candid comparison of Masonic and Christian writings, the antagonism and entire incompatibility of the two systems. Mr. Walsh has evidently devoted much reading and much thought to his subject. He is deeply in earnest, firm and radical in his positions, but remarkably free from anything that an honorable opponent would consider offensive. As a valuable selection of facts and arguments divested of personalities and everything calculated to stir a sentiment of prejudice or passion, we commend it to all candid inquirers in search of the truth on this important subject. Published by the author at Newberne, N. C., and sent by mail on receipt of 25 cents for single copy; $1 80 for a dozen; $7 for fifty, and $12.50 per hundred.

III. Also "*Satan's Master Piece, or the Origin of Freemasonry—A Dream.*" By S. L. MORSE, Southbridge. 1870.

This is an eight page large octavo pamphlet, designed to illustrate the agency and objects of the Prince of hell in originating the world-wide order of Freemasonry. The lodge is well analyzed, and its inconsistencies and evil tendencies are truthfully drawn. Although the imagery in which it is enveloped is darkly subterranean, yet when the dreamer wakes he finds his dream all *true*. It is indeed too true. This mode of opposing the evil may be more easily evaded by the friends of the order than some others, but is not without its advantages. When God moves against the powers of darkness to advance the Kingdom of light, young men see visions and old men dream dreams. Let every legitimate weapon be brought into the fight.

Rev. F. W. A. Reidel, of New Albany, Ind has sent us the first number of his serial work on Masonry in German, which we have turned over to the Professor of German in Wheaton College. We expect a reliable account of its merits from him for our next issue. H.

OUR NEXT ANNIVERSARY.—We continue to receive encouraging utterances for a great and powerful meeting at Worcester. A New Hampshire man (Mr. Wier of Walpole) said to me when first the matter was proposed to him, "If you want to reach the Western mind effectually, hold a great meeting East, where the Western people come from; and where masses of them have parents, brothers, and sisters still living."

THE ODD-FELLOWS—A STRANGE DEFINITION.—When Thaddeus Stevens first went to Congress an Odd fellows' procession was passing, and a friend insisted on knowing what Mr. Stevens thought of them. Stevens at length looked up from his paper, and glancing at them, said: "Oh! they are only the maggots crawling out of the dead carcase of Freemasonry." If one reflects on the *cause* which produced that loathsome and terribly intense figure of speech in Mr. Stevens, he will see it to be the same which produced similar revolting utterances in Cromwell where Popery was concerned, or, in the old Covenanters, and the Hebrew prophets.

Aaron only saw a little harmless jollification, mixed with an acknowledgement of the name of the God that brought the people from Egypt, with only about the proportion of excesses which were sure to come under the best arrangements. And, then, there was something in his own popularity as priest of the calf-worship, and in Moses' being unpopular as a "fellow" and a bigot unnecessarily stern, which did not displease him.

But Moses saw, in that idolatrous carousal, the connection cut between the true God and his people; religion become an invention and a lie; nothing divine to repress sin; God's mysterious promised "PRESENCE" withdrawn, and a chaos of folly, foolery and despotism in its place.

PROSTITUTION ACCORDING TO LAW.—A religious paper which was to save us from the lax doctrine and low morals of the *Independent*, has a long editorial on legalizing brothels, which editorial is just as it would be if there was no God in heaven or he had no law on earth. So marriage and chastity like the Sabbath are to rest not on authority but on argument! The *Advance* however, proves pretty clearly that legalizing brothels would be attended with great if not insuperable inconveniences, and would probably fail to make the accursed thing obey the law that licenses it, We would suggest one additional idea which may possibly have some bearing on the policy and expediency of this question, which is this: "*Whoremongers and adulterers God will judge.*"

THE POT GRIEVED AT THE KETTLE'S BLACKNESS.—Or a gentle reproof of angodliness, such as was once heard in Bahurim, when "Shimei went along on the hill-side over against" David "and cursed as he went and threw stones and cast dirt"—II Sam. xvi: 5–13:

We hereby, and on our own responsibility, either as a man or Christian minister, or both, publicly charge Rev. Mr Blanchard, of Wheaton, Ill., of uttering untruths during his lecture in Farwell hall on the evening of the 3d. inst., which, with the public disgrace to which he was subjected for avowedly wicked conduct, as published in the *Advance* a few months since, should demonstrate his utter unfitness as a public lecturer, a Christian minister, or a teacher of moral philosophy in the Wheaton academy, or anywhere else.

To associate with such a perpetually disturbed mind; to place one's self under the influence of such a fomentor of discord, and such an enunciator of reckless statements as his own brother clergymen have proved him to have been in a given instance, is to incur the foretold damage as well as to violate both the title and the spirit of the Scriptural injunction, "Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn of his ways and get a snare to thy feet."

Our fraternal advice to this heavenly-minded brother is, "Physician (O. D.) heal thyself. first pull out the beam from thine own eye of the love for notoriety, the sweetness of perversity, and, above all, the exquisite luxuriousness of belligerency; then shalt thou, with thy failing eye-sight, try to see clearly to remove—harshly if you must, tenderly if you could—the mote that is in thy brother's eye.

REV. J. S. HANNA,
79 South Morgan street.

PRES'T. BLANCHARD'S OFFER to give a course of lectures on Masonry for a donation of $100 for Wheaton College is meeting with favorable responses.

Here is one from Polo, Ill.:

"The good cause in Polo is getting on well Enough will soon be received to warrant us in sending for Pres't. Blanchard as per his proposition in the CYNOSURE." P. H.

Will the friends of our glorious cause remember these facts: The war which overthrows organized secrecy will be a long one; however sanguine our hopes, but few of those who are now actively engaged will probably live to rejoice at its termination. In consequence if we fail to bring our young men into hearty sympathy and co-operation with this work it will of necessity fail—*fail for want of men*. It is a matter of no small importance therefore, that the institutions of learning which maintain and teach the principles represented by our movement should be amply sustained. Justice to God and his truth demand this. And while a number of our colleges are taking hold of this great work, none can show a better record than Wheaton, as the large audiences from Iowa to the Atlantic amply testify. Put your heads and contributions together, friends, and send for Pres't. Blanchard.

You will find in his lectures thought-food for a twelve-month, and will be in a most important sense supporting the good cause for which we all labor and pray.

COAL SWINDLING.—Not all the disastrous effects of secret-society coal operations are felt to the East. Recent investigations among the coal-dealers of Chicago show that for years enormous swindling has been practiced by various parties in selling at short weight; the deficit amounting in numerous instances to 400 lbs. per ton. The worst feature of the matter is that the poor of the city who buy in small quantities are the greatest sufferers.

Reliable and conclusive proofs of these statements are at hand.

One of the firms most seriously implicated in this wholesale robbery is connected with Blaney lodge, and their good brethren have used great efforts to screen the guilty parties and hush up the whole affair. We may have more information to publish soon.

THE NEXT ANNUAL MEETING—WHERE IS IT TO BE?—At the last meeting of the Executive Committee, a committee of correspondence was appointed to ascertain, so far as possible, the minds of absent members of the committee and others in regard to the next anniversary. So far as heard from the Executive Committee are almost all in favor of Worcester, Mass.; and upon consultation in an informal meeting it was deemed best to empower the Lecturer, now in the East, to go forward and make such arrangements as are deemed necessary for a large and influential gathering in that city.

"HUMBUG AND IMPOSTOR."—The Owego (N. Y.) *Times*, which is blessed with a Masonic editor has the following:

D. P. Rathun, reverend and anti-Mason, figures quite conspicuously in the proceedings of the convention. D P. is a humbug and an impostor. He related to the convention his pretended mobbing which made quite a stir in this county some months since. A committee of Masons waited on Mr. Rathbun some time since to investigate the pretended outrage which he had suffered, with the proclaimed purpose of aiding in bringing the perpetrators to justice. This committee became fully convinced that Rathbun never was a Mason, and never was mobbed by Masons. Go back to your fiddle, D. P., you are a disgrace to the clerical profession.

So many items of this character are being published that we are beginning to think that slander is one of the "Masonic virtues." Similar statements were made at the time Mr. Rathbon was mobbed, and a committee of the Wesleyan Conference investigated those reports, found them false, proved them so, and published the proof to the world. But probably no amount of proof will convince the fraternity, for Mr. R. has once been a Mason; and since Niagara tragedies are expensive, a dragoon's flood of abuse must answer the same purpose.

A TUMULT IN THE CAMP.—The "Temple of Honor" in Pennsylvania seems to have become one of dishonor and disturbance. The *Scranton Republican* publishes a three-column statement of grievances from the "Dist. Deputy G. T." and others, from which it appears these "Templars of Honor and Temperance" have other work along with the promotion of chivalry and temperance. The Deputy sums up as follows:

Here is a plain statement of the case. Many important facts have been omitted, which if time and space permitted, would add further testimony to prove the unworthy and illegal acts of those who control the so-called Grand Temple. Enough is, however, given to show that every principle of our order, and every fraternal obligation taken has been deliberately violated. All law was disregarded when it could not be made subservient to their ends. The expressed will of the order in this state has been trampled on and treated with contempt, and the order itself made a sacrifice to their unholy purposes Revenge for the loss of place and power stimulated them to action. These are the men we have honored in days past. These are the men who now dishonor us and the order. The Mauch Chunk Convention was called for the protection of the order and to sever our association with such men. An appeal to the law for redress would have removed the evil complained of in part, but would not have rid us of the unworthy associations.

To the Friends of the Christian Cynosure.

The first number of our paper was issued two years and a half since without a subscriber, or means to publish the first number. The middle of the third volume shows a subscription list of about 5 000, and great encouragement for the future, providing the responsibility assumed by a few in the early stages of this Christian reform is not left to embarrass and endanger this extraordinary movement.

This work under the supervision of your Executive Committee has grown with such rapidity that they have felt compelled to assume liabilities that were not anticipated twelve months since.

In view of the earnest call for lectures, the attention of the Committee was directed to Mr C. A. Blanchard, a recent graduate of Wheaton College (and son of the President), who seemed in the providence of God raised up for this very work His success has surpassed our high expectations. Your Committee felt constrained to pledge him a salary of $1,200 per year and necessary traveling expenses. Mr B. has added largely to the subscription list of the paper, but his collections have been comparatively small, especially at the beginning of his labors, being unwilling to accept the embarrassing position of seemingly attempting to raise his own salary.

It also became necessary to assume additional expenses in the editorial department of the CYNOSURE on account of the constantly increasing development of the cause. These expenses together with the rent of office, $300 per year, have largely increased the liabilities of the present financial year, but they have seemed unavoidable to the Committee.

The additional expense therefore is concisely as follows:

Office Rent	$300
Salary Office Editor	800
Salary Traveling Agent and Lecturer	1,200.
Total	$2,300.

The associate editor, Mr. Hart, continues his labors as during last year, and Pres't. Blanchard still gives his services free.

Brethren and friends, this cause is not ours but God's; but God has committed it to our charge to carry on with all the means and abilities he has given us. The CYNOSURE is not the property of a few individuals, but of all who love the truth it teaches, and all such, especially those connected with the National Association, must share of the responsibility. All those expenses should not be borne by a few.

Many of the friends are we know enduring scorn and persecution for their love of God's truth; very many of them are poor men, but yet are there not some who might do *something more* towards discharging the obligations, which seem forced upon us?

Your committee earnestly desire that this be made a matter of serious consideration and prayer, especially by those who have made pledges at the Chicago and Cincinnati Conventions from whom several hundred dollars are now due. Shall we not have your earnest and faithful co-operation in entirely removing before the next anniversary a debt, which though small will be increasingly troublesome.

A Call for a Convention.

GALVA, ILL., March 7, 1871.

Mr. Editor:

Doubtless there are many anti-secret society people in the Fifth Congressional District of Illinois, but we do not know each other. We need to come together to get acquainted and to consult as to the best measures for opposing the secret orders, and to let them know that there are a respectable number of persons in our communities that are thus opposed to them.

Galva, Henry Co., is centrally located, accessible by railroad, and has a sufficient number of friends of the cause to entertain a convention. Let all persons interested in such a convention write to the undersigned, at once, giving such suggestions as to the time of meeting, etc., as they think proper.

Yours truly,
J. G. TERRILL.

Lecture Field Notes.

PRES. BLANCHARD delivered one of his best lectures in Farwell Hall of this city, to a respectable and intelligent audience on the evening of March 3d. We shall soon have the pleasure of placing before our readers this able document; its publication was postponed at Pres. Blanchard's request. That such a lecture could be given in Chicago and fair reports appear in the dailies is an item worth remembering.

A few members of the fraternity anxious for the "last word," and to gratify the ambitious propensities of the female Masonic-temperance lecturer, Mrs De Geer, brought her forward as their champion on the evening of March 9th. As might have been expected from such a source, a good share of the evening was occupied in vituperation and small abuse of Pres Blanchard, others as Elder Barlow and Baird, and C. A. Blanchard coming in for a small share.

On the whole, this *debut* of Freemasonry in petticoats was an epitome of the collapse of the Rebellion in the person of Jeff Davis in his well known disguise.

C. A. BLANCHARD writes from Mass: "The meetings all around here are earnest and grow crowded as they proceed. The papers were generally silent, but finding that I don't go away, show signs of improving temper."

He has lately given a course of lectures in Walpole, N. H., and more recently in Vineland, N. J. From the latter place, he writes under date of March 9th. "We are having quite a fight down here, but our God is as powerful in New Jersey as any where else. The meeting last evening was held in the largest hall in town, and was largely attended."

Marcus Willson, widely known as the author of Willson's series of Readers, published by Harper Bros. presided at this meeting.

Mr. Blanchard expects to remain at the East until after the Annual meeting which will probably be held in Worcester, Mass.

ELDER SATAN has recently been lecturing with success in Brush Valley, Pa.

On Sabbath evening, March 12th, Rev J. M. Y. Smith of this city preached a powerful sermon on the Immoralities and Absurdities of Masonry to a full congregation in his church on Morgan St.

On the same evening, March 12th, President Blanchard spoke in the Presbyterian Church in Elmwood, Ill., and has appointments for lectures in the Congregational Church on Monday evening, and for Tuesday and Wednesday evenings in the Congregational and Baptist Churches, respectively, of Brimfield.

The Chicago *Evening Mail* says of Pres. Blanchard's lecture in Farwell Hall:

Those who attended the lecture to hear a thorough rating of a disliked institution must have come away satisfied, and those who went to hear the gentleman's arguments have certainly got food for reflection.

Figures don't lie. But Masons have the magic art of making one and one-tenth equal ninety. Read this solution of the problem.

POLO, ILL., Jan. 19, 1871.

Brother Kellogg:

It is estimated that ten per cent of the voters of Whiteside county, this state, are Freemasons, and hold ninety per cent. of the offices.

Members of the fraternity teach that Masonry has nothing to do with politics.

If the Masons of "old Whiteside" got nine-tenths of the offices without the aid of Masonry, what might they not do with its assistance?

A blind pig may find an acorn; but it is not as likely to get as many as nine *others with* good eyes. P. HURLESS.

The comparison would have been more nearly correct if he had said *ninety others* H.

Request.

Will friends receiving supplement with blanks to be filled with statistics of the relations of office-holders to secret societies fill them up at *once*? Let each one fill with what he knows and leave the unknown out. Make no calculation on what your neighbor will do. If ten men in a county each send what they know we shall probably be able to make out from them all a full report. Don't wait one for another and let no one fail to report because he is but partially informed. Be sure and give your County, State and name.

L A. HART, Sec'y.

Pres. Finney's Work—Announcement from the Western Tract Society.

Some time ago, by the liberality of Mr. Carpenter, of Chicago, we were able to send a copy of Pres. Finney's valuable work on Masonry to one thousand ministers who remitted the postage. Hundreds applied that we could not supply, and we returned their postage, except a few who did not give their post-office.

We are now able to announce that by the liberality of Mr. Champion, of Rochester, N. Y we can supply six hundred more ministers who remit their address, with postage (20cts). We will enter the names as they are received, and mail copies until the number is exhausted.

Address Western Tract & Book Society, 176 Elm St., Cincinnati, Ohio.

ITEMS.

—Philadelphia has 40 Good Templar lodges. Secrecy is beating Temperance.

—The Union League is still alive. Its National Executive committee had an appointment in Philadelphia, on Feb. 16th. What work have they to do?

—The Methodist Church in Denver, was recently thrown open for a Masonic Installation, as we learn from the *Rocky Mountain News*.

—A Boston paper has the following notice:

Mithras Lodge of Perfection was inaugurated at the Masonic Temple to-night, and its officers were installed by Sovereign Grand Commander Albert Pike, aided by other members of the Supreme Council of the Scottish Rite of the Southern jurisdiction. PESLAR.

—According to the Boston *Journal*, the Maine Legislature has 58 Masonic members.

—Ripon, Wis., has an anti-Masonic Library Association which is receiving continual accessions.

—They are raising $500 to employ an anti-Masonic lecturer in Pennsylvania Brother And n raised $50 for this object in Wilkesbarre alone.

—"At a meeting of the Masons yesterday, preliminary steps were taken to form the Masonic Temple Association of Cleveland, with $250,000 capital, in shares of $50 each. The subscription books were opened, and considerable amount of stock taken."—*Cleveland paper.*

How long shall these mounts be cast up against Zion before her children will take the alarm!

—"The Masonic Grand Lodge of Michigan has recently procured for its officers the richest set of jewels ever made in this country. They are of solid 18 carat gold, with the insignia raised on red enamel of rare and beautiful workmanship. The jewels were made in an Eastern city, and cost $7,300. They are thirteen in number, and each is put up in a handsome velvet lined Turkey morocco case."

Thousands of dollars for toggery and vain display, *but how much for relieving the poor!*

—The colored citizens of Chicago, propose celebrating the Anniversary of the Fifteenth Amendment, on March 30th. It is reported that they have invited the various *secret organizations* to take part.

—We learn from a recent *Book Notice*, that a new volume entitled, "MASONRY AND RELIGION THE SAME" by Rev. T. H. Johnson, of Niagara Falls. A daughter of the author is appealing to the fraternity to subscribe, and is meeting some success, the Masons "very generally endorsing the work."

—On a recent Sabbath evening, Rev. Mr.

Stover, of the Ohio street M. E. Church, West Troy, N. Y. stated to his congregation that he was opposed to all Freemasons and to secret societies in general. The Troy *Press* remarks: "We had supposed that the bigotry of so-called religious opposition to Freemasonry has been given its death blow. We are inclined to persist in this belief, notwithstanding the anathemas of the West Troy reverend. * * If the pastor of a congregation could wish to devise a first class plan to bring trouble and discontent into his congregation we would recommend the action of Rev. Mr. Stover; otherwise not."

Ever since honest men have opposed evil doers have they been called troublers and meddlers with others' business. "Let us alone" they said to Christ, and continue to say to all who follow him.

NEWS ITEMS.

St. Louis was visited by a very destructive tornado on the 8th of March, causing heavy destruction of property reaching the millions, and loss of several lives. Seven were killed outright and many wounded. The damage was heaviest in East St. Louis and among the railroad buildings, trains and bridges.

National troops have been sent to South Carolina to suppress Ku-Klux outrages.

The mail service on the Louisville, Frankfort & Lexington route has been suspended in consequence of threats against the life of the colored mail agent.

A remarkable volcanic phenomena occurred recently in the Tyrol. The Schlosberg mountain fell in, or over upon the market-town of Horn Ems destroying a large part of the town and burying 900 of the inhabitants.

A strong political sensation has been made in Washington by the removal of Senator Sumner from being chairman of the Committee on Foreign Affairs, to make room for a Masonic demagogue. It is thought by many that the act will disrupt the Republican party and prevent a second election of President Grant. We shall see.

KU-KLUX

The Committee of Investigation have made a strong report against this order in North Carolina. This is accompanied by a minority report, which attempts to palliate or justify the order on the ground that it was gotten up to offset and protect the citizens against the Union League, a secret order that was formed first, and is equally opposed to the security and equal rights of the citizens with the Ku-Klux.

So it gentlemen, until you reach back to the first and oldest secret order in the land and demonstrate that all are based upon the same corrupt and dangerous principle; and that none can be put down while any one is allowed. Then strike at the root principle of organized and perpetual secrecy, and by one sweeping act of abolition out them all up root and branch, and effect a salvation more devoutly to be desired than that secured by the emancipation of 1863.

Talk of the corruption of rings! The corruption of rings is nothing but the spirit of secretism. and this is death to justice, to liberty, to peace, assume what name or pretense it may.

FRANCE AND GERMANY.

The war is definitively ended. The soldiers are wending their way homeward with such gladness as the experiences of 1865 will enable Americans to understand. The terms of the peace are substantially as heretofore reported. The Germans will hold the fortifications until the money indemnity is paid.

It is reported that Thiers is about to dissolve the Assembly and submit the question as to the future form of government to a plebiscite or vote of the people.

It is also said that the Pope declines to accept the guarrantee of the Italian Government. H.

The Washburn Will Case.

We give place to the following appeal from the respected Trustees of the Home for Aged Females, of Worcester, Mass. The Boston *Congregationalist* of last week, printed the reply of Mrs. Washburn to the N. Y. *Observer*, and the significant letter of Mr. Moen to the Managers of the American Bible Society, both refused insertion in the *Observer*. It is not easy to see what will be the end of this imbroglio, unless the Managers of the Bible Society now see fit to make an honorable acknowledgement of the mistake of their Legacy Committee, and rate concurrent with the six other benevolent societies, residuary Legatees of the will of Hon. I. Washburn. That alone as it seems to us will safely and satisfactorily close the controversy. Meanwhile, monies are being diverted from the American Bible Society in the county of Worcester, and probably elsewhere also, that but for the unaccountable action of its Managers would have gone into this channel of benevolence. A will, probated within the last few months, in the Probate Court of Worcester county, by a codicil revoked a legacy of ten thousand dollars to the American Bible Society, and gave the same to an individual.

WORCESTER HOME FOR AGED FEMALES.

To the Christian Public:

The Trustees of the Home for Aged Females of Worcester, weary with remonstrating in respectful Memorials to the Board of Managers of the American Bible Society against the course taken by that body, "in regard to the Home for Aged Females and its claim, and the petition of the widow of Hon. I. Washburn;" and having already declared that we hold the Managers of that society to the obligation of Christian comity toward a kindred institution of benevolence, either to retract the grave and injurious misstatements referred to in our Memorials, or to apologize for the same as an unintentional mistake, do now appeal to the Christian public, to which both societies are alike amenable.

Deeply regretting, as we do, this painful controversy, and well aware of the great advantage possessed by the Board of Managers, in the circulation of their reports throughout the United States, unaccompanied by the correction of their errors, we are compelled to this appeal in consequence of the course taken at the late meeting of January 5th, 1871, in summarily laying on the table our last Memorial and an orderly motion for its reference to a committee, without even allowing any thing to be offered in its elucidation or support. When the Board of Managers undertake in such a way to stifle or ignore the demonstration that has been made of the errors and injurious charges adopted and circulated, in the reports of their Legacy Committee, there is no alternative for us but to appeal to the Christian Community.

Therefore in self-defense, and in vindication of the widow of Hon. I. Washburn, calumniated in these reports, we issue this declaration to the Christian public, which we have repeatedly affirmed to the Managers of the Bible Society, to wit: that the charges contained in the two reports of the Legacy Committee of April 5th and May 30 1870 and in an article in the New York *Observer* of Dec. 8th, printed at and circulated from the Bible House in pamphlet form, since the passage of a vote in the Board of Managers to submit the Washburn Will case to arbitration, and both of the two latter recently re-issued and distributed by agents of the Bible Society, are contrary to the known truth.

By vote of the Trustees of the Home for Aged Females, Worcester Jan. 27th, 1871.

A WEEKLY CYNOSURE.

We are daily receiving testimonials of the usefulness of the CYNOSURE, and the expressions of co-operation come in from all quarters. We shall let our friends do their own talking at present.

Thus they commence:

I hope soon to greet it weekly.
Oscola, O D. S. CALDWELL.

My vote is for a weekly CYNOSURE. I fully sympathize with the anti-secret work.
Belvidere, Ill. J. N. LLOYD.

I want you to make your paper a weekly. I am willing to pay three times the price for it, once a week. I think every body else would too
Richmond, O. J. L. McLEAN.

I would like to see your paper a weekly instead of its present issue. I think it would accomplish much more good. M. R. CHERRY.

I think the paper ought to be made a weekly. It makes them howl now, and what will they do if it comes weekly. That blessed little sheet under God is sure to shake this nation.
Remington, Ind. D. BAKER.

I heartily wish that measures could be taken to place the CYNOSURE in the hands of every reading man in America. I think the idea of making it a weekly will soon become a necessity.
Goodrich, Mich. A. OLDFIELD.

The only objection which has yet come up is the increase in price, which would be too great a tax on many of our friends. Elder Stearns of Clinton, N. Y., and Rev. Mr. Grant of Cambridge, Ill., have mentioned this as the only drawback to the success of a weekly. Keep talking and writing, and let us have your opinions.

The Trowel.

Editor Cynosure:

We see that the editor of the Masonic organ called the *Trowel*, has dropped the CYNOSURE. Had he not better drop the *Trowel* too?

It has occurred to us that if he should feel inclined to drop the *Trowel*, from the want of adequate support in these days of Masonic tribulation, he might strike out a new venture. that, while it would be equally moralizing to society, might pay a great deal better.

He might get up an organ for advocating the interests of the female secret societies of the city. In that case, a suitable name for the new organ would be the *Towel*, for while this word would differ but little in sound and letters from the name of the paper which he now publishes, as a symbol it would be equally Masonic. As the sheep-skin means *innocence* so the *Towel* might pass for *purification*, which is very much needed for secret societies of both sexes.

We do not recommend this course to our erring brother; but we think it would be equally creditable to him as the one in which he is now engaged.

At all events, Solomon's temple is a little out of date in these days, and there is no occasion for his working away upon it with the *Trowel* any longer. That thing is rather overdone.

But before the *Trowel* shuts up shop, we would like to have it solve this question: Suppose the rebel Masonic leaders forced into their ranks some men who were not Masons, but who were loyal, and were resolved to fire in the air rather than to fire against the "old flag." This is a perfectly supposable case, and probably actually occurred. Now let us suppose that one of these loyal men thus forced by rebel Masons to serve in the rebel ranks, should have found himself alongside of a Mason while in battle, which Mason was constantly making Masonic signs, in order to be recognized, while the loyal man knew nothing about such signs—this being the case, would the Mason soldier in the ranks of the Union army, have aimed only at the loyal man in the rebel ranks and let the rebel Mason go?

But why is the *Trowel* so indignant at the opposition of the CYNOSURE? Why does he affect an injured innocence that it is utterly impossible for Masonry to feel, unless its apron should be torn? Why does he depart from the usual crafty course pursued by Masons in such cases, and not lie low until the storm is over; or, like the snake's head, duck till the blow be past, then rise and hiss again, with a double tongue?

Perhaps the *Trowel* thinks, with no little justness, for once, that the storm never will be over, and the blow never will be past in his day; but that it is all over with him unless the brethren of the "Mystic Tie" should come to regard him as a martyr to their cause, and be more willing to pay for his martyrdom than they ever have for his paper.

A SUBSCRIBER.

NEWS OF THE WORK.

KANSAS.

Masonry Rampant.

In some places the Freemasons play the dignified role, and treat opposers with silent contempt or well disguised indifference, but in Kansas they are not so judicious.

I need not stop to repeat what is so well known, that they claim for their institution the sublimest morality, and declare that only believers in the Bible and men of excellent character are admitted within the sacred precincts of the lodge-room.

Facts, however, are stubborn things, and I have a few damaging facts to present concerning some Freemasons in Kansas.

There is now living in Princeton, Franklin Co, Kansas, a man known as Dr Perkins, who with his wife claim to be Spiritualists. He wears upon his breast in full view the "*mark of the beast*;" i. e. a Masonic badge. This man is a profane, foul-mouthed reviler of the Bible and of Christ, publicly declaring that Jesus was a horse-thief and God a murderer. But remember, he is a good Mason, that is, he pays his dues and does nothing *un-Masonic—only anti-Christian*.

I felt called on in the line of my duty as a Christian minister to preach in Princeton, and was enabled to hold up the cross to a large assembly. He was present and appeared much chagrined One of our members had often publicly rebuked him and especially referred to the fact of his being a Mason.

A few days ago I received a challenge from Perkins to meet him in debate on Spiritualism, and Bro Hendrix (the member before mentioned) received the letter at the end of this communication.

Dr. Perkins signed my letter with his name, the other letter is signed, "A Member of the A. F. & A. M. Society."

I know it to be from him:

1st. Because the letters were written on a half sheet of peculiar paper, and the halves corresponded.

2d. Because although the writing was disguised, there were many letters unmistakably alike.

3d. Those who examined them saw at once that they were from the same hand.

And this is the spirit of the ridiculous, blasphemous, pretentious institution applauded by tricky men, and black as hell in its operations.

Here is the letter:

OTTAWA, FRANKLIN CO, KANSAS, Jan. 18th, 1870.

John Hendrix:

Being fully convinced of your perfidy in slandering various members of our order, I drop you this simply to say to you that if you do not desist from it within 60 days from date, you will lose what little you have got, also will be visited by our vigilance committee which are now fully organized and ready for active service. Our vigilance committee consists of men living all around you. Not a man can you point out that is not a member of this committee You have done a great deal of talk within the last year, and we intend to punish you for it, and will do it within 60 days from date. Mark it well.

Your time is come. Look out for your *throat*. A word in time to the wise is sufficient. You do not know who are around you and will close your black mouth.

A MEMBER OF THE A. F. & A. M. SOCIETY.

This is fact number one. I will send more some time.

Yours in the war,
JAMES MATHEWS.

Garnett, Kan. Feb. 1871

CLIFTON, KANSAS.

The anti-secrecy movement is very favorably received. The "Brethren" Church is prospering this winter, her ministers in this region all firmly maintaining the Discipline of the Church, on this subject.

I praise God for the success of the general anti-secrecy movement among the various Christian churches.

Yours truly,
R. LOGGAN.

PENNSYLVANIA.

Secretism in the Coal Mines.

YORK, PA., Feb. 10, 1871.

Editors Cynosure:

The following is an editorial from the *York* Republican, which shows how secretism regulates the price of coal:

COAL MINERS.

The coal miners are comparatively few in numbers, and yet practically they hold in their hands a vast power. Organized into an oath-bound association, they are able to suspend operations, throughout the entire coal region, whenever anything displeases them, and put many thousands of capitalists, and tens of thousands of laborers to loss, and it may be to suffering. If they cannot make a sum sufficient to satisfy them, they will not only not work themselves, but they will not permit anybody else to do so. They will not allow any one to do what they cannot do. They not only idle away their own time, whenever a whim seizes them, but they compel everybody else to stop work. Men who would be glad to labor, at reduced rates of wages, rather than to idle away their time, and starve their families, are not permitted to do work, under penalty of death. Placards containing piratical emblems, and designs, are displayed all over the mining regions, when the leaders of these gangs have resolved on a strike, and the death's head and cross-bones, and the coffin, plainly announce the designs of the mining Ku-Klux. If any man is dissatisfied with his wages, he need not work, but he has no right to hinder any other man who is willing to do so. There is no justice in permitting these men to lay an embargo upon the industry of the entire State to gratify their caprices, and it is about time that some remedy was sought for and applied to this region. This Commonwealth is bound to maintain and uphold the rights of all its citizens.

It is not the capitalists who are the only sufferers by their strikes. They can live without engaging in manufacturing, but the laboring classes, those who earn their bread by the toil of their hands and the sweat their brows are those who suffer most. Shall this great body of the people, who possess as many rights as the miners, shall they be reduced to poverty and distress, because of the malignity of a few men in the coal regions? We suggest that it is about time that the State stepped in, and tried to regulate those matters. Let us have a law passed, which will give us power to checkmate these miscreants, who have made the coal regions the abode of lawlessness, brutality and murder."

The editor who writes this interesting article is himself a member of the Order of United American Mechanics.

I would like to know the reason why American mechanics should continue secret operations, and why the coal miners, alone, should be regulated by the State. If our legislators first take the enormous Masonic beams out of their own eyes, they can easily fix things for those who have motes.

I approve of the law to regulate the miners, *provided* it is an instrument sharp enough to cut the toll of foxiness off close up to the head.

Yours,
FOX-HUNTER.

OHIO.

RICHMOND, Ohio.

Editor Cynosure:

Two of our preachers here have defended Masonry in public lectures, Rev. D. L Dempsey the Rev. J. Q. A. Miller, which fact we would like to see published to the *world* They know that Masonry, as it *really* is, is too strong a pill for the public to swallow all at once. Hence for their own dear selve's sake they think they must sugar-coat it a little. But we think the friends throughout the Conference ought to know how they stand on Masonry, that they may deal with them accordingly.

The Masons hired D. L Dempsey to give them two lectures in support of Masonry. We got a Mr. Timmons of the C. P. Church to reply to him. Mr. Timmons is one of the best speakers we ever heard. He completely annihilated our friend of the Mystic Tie. We then challenged Mr. Dempsey to meet him in open debate, and discuss Masonry according to their own standard authority, that is, from the standpoint of their own text-books. Mr. Dempsey accepted on the condition that the question be so stated as to give him the opening and closing argument. Mr. Timmons is willing to concede all the advantages possible. So I suppose we will be favored with a great discussion of the merits of the secret order, or else a backing down of some one of the parties. In any event the result will be favorable to truth. All the signs of the times indicate that the man-made religions of our country are going to get a fearful shaking. The secret orders are going to be brought to a fearful account.

JOHN L. McLEAN.

NORTHERN ILLINOIS.

Class Meeting of a New Kind.

CRYSTAL LAKE, Feb 20, 1871.

Editor Christian Cynosure:

DEAR SIR:—The citizens of Crystal Lake and Nunda, being contiguous to each other, are having frequent meetings, which we call class-meetings; open to free discussion of Freemasonry, both *pro.* and *con.* Our last meeting was presided over by the Hon. S S Gates, a gentleman of great wealth and influence Several clergymen eminent for their ability and zeal in every good word and work made telling speeches, also ex-Justice Jackson, a man of considerable legal acumen. Several others spoke freely and intelligently till the evening was far spent. So the good work goes on increasing in numbers and interest and now we would say to other places Go and do likewise.

Yours truly,
L. CHITTENDEN, Sec'y.

Clubbing Offer.

We will send the CYNOSURE and *Western Rural*, one year for $2.50. The CYNOSURE and *Little Corporal*, for $2.00. And the CYNOSURE and *Young Folks Rural* one year for $1.50. And the CYNOSURE and the *Bright Side* for $1.60

As a premium we will send the *Western Rural* for ten subscribers to the CYNOSURE and $10.00; the *Little Corporal* for seven subscribers and $7.00; the *Bright Side* for five subscribers and $5.00; the *Young Folks Rural* for four subscribers and $4.00.

For five subscribers and $5.00 an extra copy of the CYNOSURE or a cash premium of $1.00 will be given if desired.

BACK NUMBERS OF THE CYNOSURE.—Plenty of them left. A brother in Brooklyn writes:

"Find that a copy of the paper has a better effect on most people than tracts or pamphlets."

Try them. Send postage for what you want.

Receipts for the Cynosure from Feb. 21 to March 7, 1871.

J. H. Doan, Isaac Stearns, C. L Case, Campbell Jones, 50 cts. each; Alexander Hay, 55 cts: Ezra Rood, L. P. Sayba, Elisha H. Walker, Rev. O. M. Owen, Cyrus Smith, Charles Lyon, 50 cts. each.

John Weld, J. McClymonds, H. Nordhall, O. Spring, A. C. Hall, John Huddlestee, J. H. Middlekauff John Breden, James Pixley, Mrs. M E Roe, Rev. H. Halsey, Duncan Gass, T. C. Wilson, E W. Robinson, Henry Loker, J McNab, J Cemin, Wm Graham, Mrs. H C, Hayden, Wm. Dawe, G. M. Lodge, W. G. Powers, Rev. D. Glancy. Edwin Wentworth, Allen Aber, B T. F. Oake, Richard Snell, Rev. A. Worman, Joel Talcott, L. H. Bishop, Rev. J. J. Vaughn, N. M. Gibbs, J. C. Piedmore O. H. Alger, Wm. Doan, Mrs. E. Garte, J A. Brown, A Frank, Miss H. S. Norton, B W. Simonds, N. V. Hull, Dr. F. Schofield Sev. T. J. Kerp, D. Baker, G. M. Stow O. P. Alexander, Rev. Sawyer, G. M Wiley Obed B. Worth, G. Crook, P. O. Heizler, Henry Shephard, L. H. Lano, Orin Sholes Jas. H Baudle, Wm. Nichols, J. M. Wetter, Wm. Vinyard, Jas. Kilbourn, I. Telbot, W DeLos Love, Thos. Abbot, Robert Taggart. David Inches, N. R. Luce, John Morrison, J. G. Stearns, Thos. Sweeney, S. H. McHenry, Newell. Callender, M. R. Britten, Joseph Jackson, Rev. James Brewer, Thos. McLouth, $1,00 each.

John M. Nowell, James Scott, And Sherburne, Eugene Ford, $1,50 each.

E. A. Washburn, Benj. Vincent, S. Towne, Mrs. L. C. Augbey, John Webster, E. H. Martin L. N. Stratton, Nathan Hingham, Mrs. L Moore, A. Oldfield Wm. Oburn, P. Murloss Thos. Pitcher, S. W. Stuart, P. Carpenter Pres't. J. Blanchard, A. H. Crandall, $2,00 each.

L. Ketchum $2,50; D. Casper, Rev. L. C. Hudson, John Maughlin, Rev. Jas. Carter, Geo Sroka, M. R. Cherry, Joseph Flanders, and J S Hickman, $3,00 each; C. Wandle $3,50; E. N Palmer, Luther Weld, $4,00 each; A. C Staples $4,50, J. C. Hartholomew, Geo. O. Robinson, Wm. Davis, $5,00; C. F. A. Gaotzchea, E. E Prindle, W. B. Payne, Mrs. Mary Cames, $6,00 each; P. P. Chapman, $10,00; Jacob Martin, $16,00.

Arrears, $1,79; extra papers $1,87.

Convention Pledge—Parker Hurless, $5.00

Donations—W. O. Hart, $5,00; F. D. Parish, 50 cts.

THE FAMILY.

DWELLERS IN TENTS.

A while on earth we roam,
In these frail houses which are not our home,
Journeying toward a refuge that is sure,—
A rest secure.

Only a little while
We dread the frown of life, and court its smile,
A dwelling then we have, not made with hands,
In other lands

Therefore, we need not mourn
That sudden clouds across our skies are borne,
That winter chills us, and the storm makes rents
In our frail tents.

Therefore we need not fear,
Though moth and rust corrupt our treasure here;
Though midnight thieves creep in with silent stealth.
To seize our wealth.

For, in our Father's house,
A mansion fair he has prepared for us;
And only till his voice shall call us hence,
We dwell in tents.

—*Selected.*

ACROSTIC.

EZRA A. COOK.

Ever in the battle's fire,
Zeal like thine God's host inspire;
Raising high the standard fair,
Angels blest thy labors share.
All the foes of truth and right,
Cower and shrink away from light—
O may God thy strength renew!
On Him lean, he'll bear thee through,
Keep the heavenly prize in view.

HELEN S. SMITH.

Wheaton, Ill.

The Little Foxes.

A LITTLE WINE.

There was, a few years back, a man living in this city, wealthy and moving in a good position in society, yet addicted to habits of intemperance. He became converted; gladdened the hearts of those around by the apparent change; went with his little children to the Sabbath-school; taught in a class; took part in the different means of grace, and erected the family altar.

Whether or not he was truly converted the Lord alone knew, but he certainly brought forth the fruits of a new life. It was a very little thing which caused him to fall to rise no more; a little wine indulged in; only a social glass, partaken of upon the occasion of a sailing party composed of CHURCH MEMBERS. There the glass was proffered. Strange, that those who by prayer, faith and example might have strengthened the feeble hands, should have been the very ones to have placed the stumbling block in the way of the weak brother. Appetite returned—religion, holiness, all vanished, until even these refined church members, who could bear with a *little polite* drinking, were obliged to exclude him from their membership, and he died a drunkard's death, to all appearance without hope and without God. Oh, these little foxes, these little openings by which the enemy may enter; how terrible are the consequences which may ensue; how much better it is not "to enter into temptation," and "to keep the heart with all diligence." On the first day of the year, how many young men, professing to be followers of Jesus, visit their female acquaintances, and instead of not looking upon the "wine while it is red," yield to their solicitations, and partake of a *little* at each place, until they return home in a state very unbecoming a sensible man, to say nothing of one who has taken upon himself the name of Christ. It is,

"Little drops of water, little grains of sand,
Make the mighty ocean, and the pleasant land."

Little deviations open the way for wide departure. "Keep thyself pure," and "Abstain from all appearance of evil."

—*Free Methodist.*

Alcohol and Vinegar.

Dr. Jewett says in the *Temperance Advocate* about alcohol and vinegar:

Thousands, aye, tens of thousands use alcoholic liquors under the impression that they possess nutritive properties. I have employed the fact that alcohol is the product of decomposition to prove the falsity of that notion. The primary source of animal nutrition is the organizing principle or property of living plants; in other words, growth. Starch, sugar, vegetable oils, albumen, gluten, etc., which constitute the important elements of human nutrition, are all products of growth. Alcohol is never a product of growth or a constituent of any living plant. Sound apples will not yield a drop of it on distillation; rotten apples and rotten peaches yield an abundance of it. It is always a product of descending changes in organized matter, and decomposition destroys nutritive powers just to the extent to which it is carried. Vinegar is also the product of descending changes, and is non-nutritive. Used as freely as men drink wine or whisky, it would destroy the health quite as soon as alcohol, if not sooner. In certain abnormal states of the system, it may have value as a medicine, but no healthy man needs it or is benefited by it. It would promote the public health if the whole tribe of pickles went directly to the waste-cart, or city sewers. The only reason why the health of individuals is not materially injured by the use of vinegar is due to the fact that it is only used as a relish or a condiment, and in too inconsiderable a quantity to have its results appreciated.

Wars of the Century.

Turning over the annals of the seventy years which have elapsed since the advent of the nineteenth century, we are met with the fact that war has existed almost continually in some one of the civilized nations of the earth. Thus, a statician states that England alone has waged forty-nine wars since 1800. Of these there have been three with France, two with Russia, five with China, two with Denmark, two with Holland, two with Turkey, two with Burmah, two with Persia, one with the United States, one with Prussia, one with Spain, one with Sweden, one with Egypt; the others were mostly waged in India, New Zealand, and Abyssinia. During the same time, France has engaged in thirty-seven wars, viz.: four with Austria three with Russia, three with Prussia, (including the present war), three with England, four with the Arab tribes, two each with Mexico, China, Spain, Holland, and Turkey, and one each with Portugal, Hayti, Switzerland, Denmark, Sweden, Algiers, Morocco, Paraguay, Japan, and the Roman Republic. Russia shows a list of twenty-one wars, Austria twelve, and Prussia seven. All these wars were waged by the leading powers of the Old World, and do not include the many revolutionary movements suppressed at an immense expenditure of blood and treasure. Among the half-civilized and barbaric inhabitants of Asia and Africa war has been waged without cessation, albeit the victims of this terrible scourge have been far less in number than among more civilized peoples. On this continent the dread evil has been quite as often felt. In Mexico and South America there have been a constant succession of wars, while our own country has been "deluged with fraternal blood," and has been almost incessantly engaged in wars with the Indian tribes. With the human race, therefore, a state of war seems to be the rule, and a state of peace the exception. When, if ever, will these conditions be reversed?—*Ex.*

Gambling.

The Chicago *Evening Post* has in its Saturday's issue an article which we wish *all* might read and profit by. Let Christians see if they are countenancing gambling in any of its attractive or repulsive forms.

Do you have grab-bags, ring-cakes, raffling, etc., at your fairs or celebrations? Do you approve of back-gammon and private billiards? Read the extracts from this secular paper and renewedly forsake all for Christ.

"Gambling is, without doubt, one of the worst of the prevailing vices of society: and that it exists to an alarming extent, in this city, none who are familiar with the subject will deny. * * * * * *

"Without further reference to these dangerous and alluring abodes of what may be called the thorough-bred gamblers, a few words concerning what are supposed to be the "innocent amusements," may not be inopportune at this time. The man who plays a game of billiards in a public room, gambles, and the influences and association with which he is surrounded are all injurious and demoralizing in their nature. The player who is beaten, almost invariably demands "satisfaction;" at the end of the second game, if the players have each been successful in one, the proposition to "play off" is made and accepted, and the gambling part of the transaction, if it were obscure before, becomes plainly apparent. Added to this it is usual to "play for the drinks," the looser of the game to pay for everything. * * * * *

"The temptation to bet upon the result of games is with some young men irresistible. Exasperated, or to use a milder term, annoyed at defeat, they essay to "get even" by making wagers with their opponents, thereby rendering the transaction downright gambling. The keepers of the most respectable billiard rooms do not object to this, and in some prominent places the gambling game of "pool" is openly played from morning until night. Viewed in all its aspects, therefore, the billiard room is but another name for the gambling room; and to say that its influences for evil are less than those of the more criminal resorts, is to speak without reflection, and to reason without an appreciation of the truth. The one is clothed in the garb of *quasi* respectability—it is the wolf in the garb of the sheep—while the other is recognized and known only to be condemned, and is supposed to be held in restraint by the strong arm of the law.

"There are places in Chicago where another species of gambling is conducted, without any attempt at concealment, not only during the six days that are devoted to labor and business, but also upon the Sabbath. Go into any of the beer cellars on an afternoon or evening, and you will find them filled with excited card-players. With many tables in the room, and five and six about each one; with loud demands for more beer from all quarters; with the exultations of the victors and the execrations of the vanquished; with the wild and unnatural shouts of the excited inebriates; with the quarrels and contentions that naturally arise between players, these saloons are really so many Babels, and an occasional knock down and miscellaneous riot is but the legitimate result of the proceedings which have been described. Playing cards for beer, for liquor or cigars, is gambling, and is not less debasing and degrading in its influences than the sort of gambling popularly held in abhorrence.

"Betting on base-ball games, horse races, billiard matches, or any other chance enjoyments, is gambling, although it may be looked upon with popular favor, and smiled upon by those who would scorn to do a dishonorable act. Even a wager having as its contingency, the election of a Democratic candidate in Cook county, would in reality be gambling, although it might very plausibly be construed into a benevolent desire to give away money.

"When will the seal of public condemnation be set upon gambling in its more alluring as well as its more repulsive garb? When will the vice which is now protected as nominally respectable, be denounced as a system of public debauchery? When will the mantle of charity be laid aside as a garment of criminality, and every man be placed in his proper light before society?

When that day arrives the millennium will be close at hand."

PRAYER IN EVERY-DAY EXIGENCIES.—Let me here relate an incident which came to my knowledge some years ago, occurring in the life of a minister's wife who now dwells with the angels. She told it to me herself when I was a young housekeeper, and perplexed, as both old and young housekeepers are apt to be, on account of domestics.

"You will have to apply where I did," said she after learning of my trouble.

"Where was that?" I eagerly asked.

Said she, "I had been very seriously tried and annoyed for some time with poor help, and with difficulty at last of obtaining any at all; and had been compelled to do without. That was seemingly impossible, for any length of time, with my large family, my frequent company, and the many calls upon my time and strength for parish-work.

"One Friday evening, I walked to the usual weekly prayer-meeting alone from choice, and took the time as I went for making that subject one of special prayer. It was, at the moment, my greatest care; and I felt that I must, and that I could, cast it upon him who careth for us. I was wholly occupied in this way, till, as I came in sight of the church, my thoughts turned to the meeting, and I asked that my mind might be freed from this anxiety during the hour, and that I might enter into and enjoy its devotions."

She added, that, from the moment she took her usual seat, she had not one thought of her home-cares, and felt herself rested and refreshed by the exercises of the meeting. At its close, as she stood near the door waiting for her husband to join her, a young girl hesitatingly approached her, and asked if she was the minister's wife. On being told she was, she said:

"Then, ma'am perhaps you would help me about getting a place, as I am a stranger."

A few questions led to a partial engagement; and the next day she commenced a service in the minister's family, which only ended with the death of my friend,—a service singularly faithful, whole-hearted, and satisfactory.

Maggie was a Scotch girl, already a true Christian; and she afterwards told to her mistress her side of that evening's experience. She had come from her country home to find in the city a household where her labor would have a money-value, and had been staying at a friend's house till she feared her welcome was wearing, yet day after day disappointed in her search. Coming in at the close of a weary walk again without success, she went to her room and prayed earnestly that *somehow* God would tell her what to do, and would help her. Soon she was called to supper, and while at the table heard the church-bells, and was told on inquiry, that it was prayer-meeting night in several of the churches.

The thought struck her, that there was the place to look for a good family; and she went at once to the nearest church. Who can doubt that she was *directed* there?

Even in our lesser daily wants, when we can lovingly "cast our burdens on the Lord," the answering event sometimes seems almost a direct reward to our trusting faith.

A lady, the widow of a missionary, often straitened in money-matters, had, by close economy and with careful calculation, purchased a dress which she much needed for her own winter wear. A mistake was made in the cutting, by which one breadth was so injured that it became necessary to buy more of the material; a serious matter, when the first outlay had been all she then thought she could possibly afford.

But she went with this where she had long since learned to carry all her troubles, small as well as great.

Then feeling, that, as it was certainly right and best that she should have the dress, the additional expense must be met, and would be provided for, she went and made the purchase; paying for it from a small fund otherwise kept for the use of an invalid daughter. Returning home, she stopped at the post office, though with no definite expectation of any letter.

One was handed her, however, directed in a strange hand, and containing a five dollar bill, with only these words: "For the widow of a good man, from an unknown friend." She has never had any clew to the writer; but she laid the lesson to heart, and once more was lead to "understand the loving-kindness of the Lord."

—*Christian Banner.*

Does Christ Dwell in the House?

The Rev. Dr. Nettleton, while passing the residence of a gentleman in one of his walks, went up to the door and knocked. A young woman came to the door, of whom he inquired "If Jesus dwelt there." Quite astonished, she made no reply. Again he asked, "Does Jesus Christ dwell in this house?"

"No, sir," said she, and invited him to come in.

"Oh no," said he, very sadly; "if Christ is not here, I can't come in," and he turned and went away.

The next time he preached in that city, a young woman met him as he was leaving the church, and with tears in her eyes, asked if he recollected inquiring at a house, if Christ dwelt there.

"Yes," said he, "I do."

"I am the person," said she, "of whom you inquired, and it has been blessed to my soul."

Reader, does Jesus Christ dwell in your house?—*Evangelical Messenger.*

A Sad Choice.

Several years ago, one of the ministers of Hartford exchanged service with the chaplain of the Connecticut State prison. As he arose in the desk he saw in that congregation of depraved and wretched beings, a friend of his youth. Their eyes met with a look of mutual recognition. At the conclusion of the service he sought, the companion of his youth to learn his history.

"We were boys," said the unhappy man, "in the same neighborhood, we went to the same school, we sat on the same seat, and my prospects were as bright as yours. At fourteen, you embraced religion; I chose the world and sin. You are now a beloved and honored minister of the gospel; and I, a wretched outcast from society, lost to hope, having been already in prison ten years, and sentenced for life."

What a warning to the young to shun the ways of vice and crime.—*Ex.*

STRONG MEAT.—The outcry against all dogma, which is so loud and common in our time, tells disastrously on our religious life. I am not concerned to show here that this cry comes mainly from men of science, and does not fall with a good grace from their lips, who are themselves usually tolerably dogmatic, and are emphatically so whenever they undertake to denounce dogma. What is of importance to note is the fact that the clamor against dogma is so great as to effect our religious life. We shrink from the expression of religious truth in forms that are clear and definite, well-defined, methodized. Consequently all doctrinal instruction is tabooed. Persons whose mental organs are enfeebled by incessant doses of magazine articles and newspaper leaders are unable to assimilate and digest the strong meat of a doctrinal theology. It must be diluted and sweetened to suit their dainty palate. It is shunned in books, avoided in the pulpit, and not named in the Sunday-school. This is both a symptom and a cause of much of the soft and sentimental, the weak and the flaccid Christianity of our times. There never has been, and there never can be, a religious life of much strength and power, unless where there is a clear and firm hold of truth—truth well defined and boldly declared. The emollient regimen of a Christianity without doctrine is too soft a nourishment for earnest and heroic souls. In this, perhaps, more than in anything else do we compare unfavorably with the elder Puritans. It is easy for smart young men, the yawning loungers of fashionable drawing-rooms, whose mental pabulum is mainly tales and romances, with a smattering of what is called general knowledge, to have a fling at the Puritans; to crack small jokes about their cropped hair, their nasal twang, and severe austerity. But if they had to encounter these men in discussion upon the fundamental questions of the Christian Revelation, they would only be too glad to take themselves off the field in double-quick time. Our forefathers knew their own minds, and they had great doctrines at stake, for which they were willing to bear reproach, suffering, and death. They had given their deepest thought to the study of Divine truth, and they methodized its doctrines in clear, succinct formulae of definition, and remained there steadfast in the faith amid the fiercest storms. But if many among us are better acquainted with the merest trash literature than with the Word of Truth, we need not be astonished at the monkish and effeminate types of religious life that abound; for unless it be fed with fuel the fire will not burn.—*Rev. H. Simon, London.*

Denying Christ.

It is a false mistake to suppose that there can be no apostacy from Christ where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which are or may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander.—*Bishop Heber.*

A Good Smoke House.

An acquaintance who lives in Albany, and whose business was that of a clerk, informed me that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling. "Why," said he, "this is my *smoke-house.*" "Your smoke-house! what do you mean?" "Why, I mean that twenty years ago, I left off smoking, and I computed that what I saved with interest, would amount to three thousand dollars, and I concluded to put the money saved from smoke into my house—hence I call this my smoke-house."

The same rule will apply to many other useless luxuries, which only perish in the using, instead of real and substantial benefits and comforts. A little mere figuring at compound interest would perhaps be of much utility.

—*T. in Christian Worker.*

Short Sermons—No. 13.

"But while men slept, his enemy came and sowed tares among the wheat and went his way." Matt. xiii: 25.

Yes, he went his way, very quietly, after he had done his wicked work. If the tares had rotted in the ground, no harm would have been done, but in due time they appeared with the wheat. This is figurative; but look at the facts from the days of Cain and Abel to this present hour. At one time, the tares had nearly overrun the wheat, so that it became necessary to take up the little remnant and purge the field for a new planting. Again, in the call of Abraham, a fence was placed around it which served a good purpose for many years. "In these last days God has spoken unto us by his Son Jesus Christ," "who is the truth." The wheat and the tares are still growing and seeking to overtop each other. But Christ is almighty in his followers just in proportion as they abide in him, exhibit his spirit and keep his commandments.

I have often thought that the Christian warfare is much like the duty of a helmsman of a ship at sea. Why will not the ship go directly to its destination, if its rudder is set so as to have the ship point in the precise direction of the destined point? What is the use of having a careful man to keep hold of the helm, or wheel, by night and by day with his eye upon the compass, if the ship is started aright and is moving in the right direction? The truth is, the ship will not keep on her course half an hour if the helm is left alone. And why? Because there are under currents of water, and upper currents of air, that like two hostile forces are continually drawing the ship from her true course. So is Christianity, pure and heaven-descended on the great moral sea of human life. From the age of the apostles to the present, God has taken peculiar care of this precious ship, and has never left it for even a half-hour without two or three good men at the helm. A wicked world and a sleeping church, are crying out to the faithful steersmen, "Do let us alone and let the ship take her own course. What is the use of being turned in this way and then in another, making the waves boil around the keel and disturbing midnight slumberers?"

Alas! is not this the voice of many passengers? Shall the trusty watchman listen to the cry and forsake his post for the sake of ease and quiet and to be on good terms with neighbors and friends? Is it safe to cry peace, peace, while the enemy is coming in like a flood in a thousand forms of anti-Christ, Freemasonry among them? As Satan is called "The prince of the power of the air;" he hath also a province in the infernal regions, so that look which way you will, unceasing danger is to be apprehended. And how are we poor tempest-tossed mortals to know when and where to look for breakers, hidden rocks and quicksands? The holy Apostle seems to meet this case when he said to his brethren in order to give them an unerring criterion to judge the false from the true. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

If Freemasons of every tribe and nation will honor Christ as did the Apostle, then we have no controversy with them. But inasmuch as they do pretend to have found out a sort of patent method of salvation, making Christ an indifferent appendage to the concern; like a useless ornament which may be put on or left off to suit individual caprice, prejudice, or nationality, but of no necessary use whatever, I say it is high time that the true followers of Jesus should expose this poisonous nostrum which is being thrust down the throats of the unwary and the unsuspecting, to their ruin.

Oh young men of America take warning from friendly voices, and have no communion with Belial nor fellowship with the "unfruitful works of darkness!"

W. J. W.

Watchman, What of the Night?

BY MRS. A. D.

Watchmen of our loved land, whose tongues are chained to Satan's merciless will, our hearts bleed for you. It requires no little faith in God to stand boldly and face Satan's artillery; but Christ desires us to love our neighbor as ourselves, and unfurl the colors. What of this present night if the watchmen continue to cry "Peace, peace," and preach of millennial glory, while never a whisper is heard saying there is light, clear and glorious, to save our nation from the ingenious trickery of the prince of this world.

Shall the blood-bought liberties of a true, free government be overthrown, or shall secret societies and favoritism? We will soon be compelled to chose. God is fast bringing this question to a crisis. Is there not danger that we shall awaken too late to shun fearful disaster? Is life so dear and peace so sweet as to be purchased at the price of true happiness? O what a price is there upon that selfish love of pride and ease and honor which exceeds the love of God, truth and real integrity! Woe unto them who "put evil for good and good for evil," although it may be only by their silence.

Lay members might almost as well, and alas! many have laid aside their heavenly armor, fully convinced that until God moves upon the WATCHMEN of our land their most earnest efforts will only excite the derision of the prince of this world. But, praise God! a few are not bowing the knee to Baal. They even dare his threatening fury, fearing not them who can only destroy the perishing body.

Fight on, ye conquering souls, fight on! Let the true light shine; and we who are walking in that light will rally and stay up your hands so you bear onward the pure banner of our leader, Christ. May God move upon all, by his holy spirit in their hearts, to battle earnestly against the secret darkness of this world and never be ashamed of Christ and his words!

Listen! A voice from the throne exclaims, "Cry aloud: spare not; lift up thy voice like a trumpet, and shew my people their transgressions and the house of Jacob their sins."

Shall we Laugh or Mourn?

Editor of the Cynosure:

The Reverend Henry Ward Beecher and the New York *Times* are mourning over the grievous faults of David Dudley Field. They have at length come to the conclusion that "*No lawyer has a right to undertake business which obviously tends to the public detriment.*" The business which Mr. Field has undertaken, which tends to the public detriment, is the defense of Mr. James Fisk Jr., in his Erie operations.

We do not object at all to the principle laid down; but on the contrary we highly approve of it, and think that it should apply to all other professions as well as to that of the law. We think, for instance, that it should apply with special force to the clerical profession, which Mr. Beecher and other preachers make use of for strengthening and encouraging Masonry, one of the greatest public "detriments" and nuisances that we know of. "No man," says Mr. Beecher, "has a right to lend his services in any form to undertakings hostile to honesty and injurious to society." And yet Mr. Beecher makes apologies and defences for Masonry, one of the most dishonest and injurious things to society anywhere extant, in comparison with which Mr. Fisk's Erie ring is as nothing.

With respect to the New York *Times*, we have already alluded to the fact of its having made itself the especial advocate of Daniel E Sickles for one of the highest offices in the gift of the government. It has also made itself the champion in favor of rebel ringleaders, whose very object was to inflict upon the public the greatest possible amount of detriment, viz: the loss of our free government.

What can we of the CYNOSURE, whose principles are frank, straightforward dealing with all men, think of such tender, sorrowful mourners over the short-comings and failings of David Dudley Field? Do Henry Ward Beecher and the New York *Times* expect us to weep, or to laugh, which?

In sad earnest, however, such short-sighted ness, and such littleness on the part of clergymen and editors,—such a want of breadth, depth and solidity of views on the part of men who assume to lead and shape public opinion, is enough to occasion any one the most mournful apprehensions for the perpetuity of our free government.

A READER.

Foolish spending is the father of poverty. Do not be ashamed of hard work. Work for the best salary or wages you can get, but work for half price rather than be idle. Be your master, and do not let society or fashion swallow up your individuality—hat, coat and boots. Do not eat up or wear out all you can earn. Compel selfish body to spare something for profits saved. Be stingy to your own appetite, but merciful to others necessities Help others and ask no help for yourself. See that you are proud. Let your pride be of the of the right kind. Be too proud to be lazy; too proud to be in company that you cannot keep up with in expense; too proud to lie, steal or cheat; too proud to be stingy.

The Two Religions.

There are but two religions in all the world, the subjective and objective, or, in other and better words, the religion of faith and the religion of forms. The religion of faith is best expressed in the expiring cry of an English martyr: "None but Christ, none but Christ!" The religion of forms is known in all varieties by presenting as the object of highest veneration, rites and ceremonies, and saying in effect: "Anything but Christ, everything but Christ."

—*Ex.*

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

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VOLUME 3. CHICAGO, TUESDAY, APRIL 4, 1871. WHOLE NUMBER 69

The Christian Cynosure.

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Another Effort.

At the last meeting of the Erie Annual Conference of the Methodist Episcopal Church, which commenced at Cleveland, Ohio, on the 14th of September last, a committee was appointed on the subject of secret oath-bound societies with especial reference to Freemasonry. A majority and a minority report was presented to the Conference. Neither was adopted; but as a substitute for both, the Conference adopted this resolution:

"*Resolved*, That we earnestly and affectionately advise our preachers and members to abstain from connection with Freemasonry."

This resolution was adopted by the Conference at its session, at Franklin, Pa., one year before. Twice, therefore, the Erie Conference has given the advice contained in this resolution.

Here is

THE MINORITY REPORT.

It must be admitted that the precepts and example of Jesus Christ are the rule by which the conduct of the Christian should be regulated. He said to his disciples, "What ye hear in the ear, that preach ye upon the house tops," and before the high priest, declared, "I spoke openly to the world: and in secret have I said nothing." Surely, the example of Christ and this precept furnishes no encouragement to secret organizations, but are opposed to them.

The lawless seek protection in secrecy; the law abiding, need no such concealment. Truth and righteousness invite investigation, confident that it must result favorably to them. And if in some instances, good men have sought to accomplish laudable objects by secret organizations, have they not by doing this, mistaken their true position? We are not wiser than the Lord Jesus Christ and can never do better than we will by copying his example. Would it not be better, then, to leave secrecy for the exclusive use of the lawless, and in imitation of our Savior, seek to do good in an open, manly manner?

But when secrecy enforces its obligations by oath, it is believed, it assumes a lawless prerogative. Our twenty-fifth article of religion, after recognizing the prohibition of "vain and rash swearing," says: "So we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth." The requisition of the magistrate on a man to take an oath constitutes the only exception to that "vain and rash swearing" which "is forbidden Christian men by our Lord Jesus Christ and James his apostle." But no "magistrate requireth" any man to take an oath in a secret society; neither is there any law of God or man that does require it. According to this article of our religion, is not the taking of such oaths forbidden by our Lord Jesus Christ?

But Freemasonry not only binds its votaries by oaths, but in every instance, enforces the obligation to keep the oath inviolate, by the death penalty. The manner of executing the penalty differs in the different degrees, but is in most, if not all of them, savage, and revolting to humanity. The manner prescribed in the first and second degrees may be taken as a sample. In the first or Entered Apprentice degree, it is, by having the "throat cut across and the the "tongue torn out by the roots." In the second, or Fellow Craft degree, it is by having the left breast "torn open," and the "heart and vitals taken from thence and thrown over" the "left shoulder." (See Bernard's Light on Masonry, Utica edition, 1829.

"R. McMurdy, D. D., LL. D., Grand Prelate of Grand Encampment of U. S," and editor of the *National Freemason*, in volume x, page 41, of that periodical says: "When Christianity shall cover the earth and convince the judgment and fill the heart of the world, *Freemasonry dies*." If this be correct, it is evident that Christianity and Freemasonry are antagonisms; and that what is gained by one, is damaging to the other. Hence, if Christianity should become universal, Freemasonry would become extinct; and should Freemasonry become universal, pure Christianity would become extinct. This boasted "handmaid of religion," is, therefore, a very Hagar; and when Christianity becomes universal it will cast out this "bondwoman."

Freemasonry rejects the Bible as a book of divine authority; and also rejects Jesus Christ. It obliges "them" (Freemasons) only "to that religion in which all men agree,"—*Anderson's Constitution*, page 50 (Originally published in London 1723 Republished in New York by "Masonic Publishing and Manufacturing Co. 1866.) The creed of this religion is "a belief in the existence of a supreme being, and in the immortality of the soul."—*Principles and Practice of Masonic Jurisprudence*. By John W. Simons, Past Grand Master of New York," page 13. In accordance with this confession of faith, we are told in the *Digest of Masonic Law* by Chase, page 208, that "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Christ is excluded from all the Masonic forms of prayer in, at least, the first seven degrees; and when passages of Scripture are used in which his name occurs, it is omitted.

Probably, a little reflection will satisfy the intelligent and unprejudiced that Freemasonry must reject the Bible and Jesus Christ to accomplish its proposed object. This is the formation of a universal brotherhood, and some Masonic writers claim that some Jews, Mohammedans, and pagans are now members of it. A Jew might believe the Old Testament, but would not believe the New; and a Mohamedan or pagan would believe neither the Old nor New; and neither Jew, Mohammedan, or pagan would worship Jesus Christ. If, then, it acknowledged the divine authority of the Bible, or Jesus Christ to be the only Savior of men, it must necessarily fail to accomplish its object. "It would not be Masonry; it would be something else." To accomplish its object then, it must be, as we have seen it really is, in its confession of faith and forms of worship, a system of deism.

Although Freemasonry rejects the Bible and Jesus Christ, it promises future happiness to its faithful votaries. "The *General Ahiman Rezon and Freemason's Guide*: By Daniel Sickles, 33d deg., author of the 'Freemason's Monitor,' Secretary General of the Supreme Council, Northern Jurisdiction etc., New York, Masonic Publishing and Manufacturing Co., 1867," will be considered a competent witness on this point.

On page 70, speaking of the Masonic use of "The Common Gavel," it says: "Thereby fitting our minds as living stones for that spiritual building—that house not made with hands—eternal in the heavens." On page 70, the Masonic purpose is declared to be, "fitting immortal nature for that spiritual building not made with hands—eternal in the heavens." It is also affirmed on the same page that, "Masons are erecting a structure in which the God of Israel shall dwell forever." On page 79, it says: "If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light, and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe." These declarations prove conclusively, that Freemasonry promises future happiness to its faithful votaries. But that men may attain to future happiness without faith in Jesus Christ, must be regarded by Methodist preachers as "erroneous and strange" doctrine "contrary to God's word." We present for your adoption the following resolutions:

1. *Resolved*, That we affectionately, but earnestly advise both our ministerial and lay brethren to have no connection with Freemasonry.

2. *Resolved*, That true to our ordination vows, we will, God being our helper, endeavor to "drive away" the "erroneous and strange" doctrine "contrary to God's word," that men may attain to future happiness without faith in Jesus Christ.

3. *Resolved*, That we respectfully, affectionately, yet earnestly request our brethren who have been induced to become Freemasons, to prayerfully reconsider their course; in view of the decisions of that day, when he who hath said, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," will be our final judge."

H. KINSLEY.

Geneva, O.

Salt Lake Masonry.

Editor Cynosure:

I have just been perusing a book entitled "Life in Utah" etc., which gives a full exposition of the rites, ceremonies and secret mysteries of the Mormon Church or "Latter-day Saints," published by the National Publishing Company.

The author on page 498, after describing the different degrees in the endowment ceremonies in the Mormon Church or Latter-day Saints that "much of it will be recognized as extracted from "Morgan's Expose of Freemasonry,". On the same page, he says, the Mormons have likely made an "attempt to reproduce the Eleusian mysteries of ancient Greece." On page 478, he says at one time, "the Mormons all became Masons," and while at Nauvoo, Ill., "Joseph Smith out-Masoned Solomon himself and declared that God had revealed to him a great key-word which had been lost and that he (Joseph Smith) would lead Masonry to far higher degrees," but "not long after this, their charter was revoked by the Grand Lodge." Probably the Masons of Illinois were incensed that their institution should be patched up or tampered with.

Throughout the endowment ceremonies and mysteries at Salt Lake can be seen the very *trail* of Masonry. The Mormons sometimes call the endowment by the endearing name of "Celestial Masonry!" It is not a matter of great wonder that when these people were driven out of Illinois they should take their Masonry with them. It is substantially the *same Masonry* their "brethren" now practice all over Illinois; save in this the "saints" profess to accept Christ while their "brethren" in the lodges of Illinois and elsewhere reject him.

Now to show the track or trail of Masonry in the endowment services at Salt Lake which is the main part of the Mormon religion and Mormon secrecy. The candidate is *deprived of all clothing*, their attendants *wearing slippers*. After a certain performance they whisper in the candidates ear a *new name*. Proceeding then to a second room, the candidate is placed on the floor, with his eyes closed; they then breathe into his nostrils the "breath of life" and raise him to his feet. Any one at all conversant with the workings of the craft can see the slimy trail of Masonry in the above. But to be certain that we are not on a "false scent," but really on the veritable track of Masonry, this work further says, page 495: "The penalty is to have the throat cut from ear to ear" to which the candidate swears. The candidate is required to be laid upon his back on a table and the priest draws a large keen edged knife across the candidate's throat, not for the purpose of cutting him, but to terrify him so that he will not divulge their secrets. Every one will at once recognize these ceremonies as *Masonic*. The religion of the Latter-day Saints may be safely summed up in these few words: Mormonism is simply a branch of Freemasonry gone to seed!

J. S. HICKMAN.

Luddonville Ill., March 3, 1871.

Save the Erring Brother.

Some few months ago a member of our own church [United Presbyterian] was induced by an Odd-fellow to connect himself with that association. As soon as we were made acquainted with the fact,—which we learned by the brother withdrawing himself from attendance at the church,—we embraced an opportunity of talking with him in regard to what he had done. We believed him to be a good man, and felt assured that we could get hold of his conscience in relation to the step he had taken. After some conversation concerning the matter, we found that he was considerably attached to the order. We stated to him, in a fraternal spirit, some of the objections which we had to the society, and directed his mind to some things which we were sure he had not considered before connecting himself with it. At the close of the first conversation, we requested him specially to observe the prayer which he told us was offered at the opening of his lodge. We wanted to know whether or not the name of Christ was used in it, or whether there was any recognition of Him.

In about two weeks we had a second conversation. He candidly told us that the prayer offered at the opening of the lodge was Christless. We asked him what course he pursued. He stated, that he went to the officer having control of the matter, and told his difficulty as a Christian in relation to the prayer. The officer said to him, in substance, that they did not meet there for religious purposes; the prayer was a mere form at the opening, and that he should not give himself any trouble about it,—dismissing him and his complaint in the easiest way he could. We asked our good brother whether that satisfied him as a Christian. He said it did not; and that he had gone around during the week, and seen all the members that he could, and had got them to agree to dispense with the prayer altogether. This they did at the next meeting of the lodge. Our brother seemed to find some ease for his conscience in this. We informed him that we could now tell him, probably, the reason that Christ could not be named in those prayers:—there were Jews connected with the lodge, and it would be a violation of the rules to do any thing against the conscience of any brother. We asked him to report to us, whether we were correct in relation to this point. He afterwards told us that, on inquiry, he had found that they had two Jews, fellow-members. We told him, that that explained the reason for the omission of the name of Jesus in the prayers. Those Jews would not permit it. We appealed to his conscience whether he could be bound in bonds with those who in the most palpable way rejected his Savior. We told him that it might be that in some lodges where there was no Jews they might pray in the name of Jesus. We had been told that there were such; but in that case there were no Jews or others to object, and although contrary to the rules of the order, the name of Christ might be employed for the sake of easing the consciences of members who professed to be Christians, and in order to give some plausibility to the denial of the charge of anti-Christianity that was brought against the order.

We, however, told him that while he might find some relief in the course he had pursued, still he was in connection with an association which, as such, denied his Master. We referred him to the dedication of the Wildey monument in Baltimore, some years ago. Prayer was offered by the Grand Chaplain, and there was no Christ in it. The benediction was pronounced at the close of the exercises, and the name of the Lord Jesus Christ was left out of that. We informed him that we had stood in the Academy of Music in this city, and had heard the prayer and benediction by the Grand Chaplain of the United States, in connection with the services on the occasion of the grand national parade of Odd-fellows, and that there was not the remotest allusion to Christ in these. We appealed to him as a Christian man, whether he could remain in connection with an order that thus, in the most manifest way, denied and rejected his Savior. The result was, that in a few days afterwards, he showed us his paper, setting forth that his *connection with the association had ceased*. He had, in the mean time, connected himself, without certificate from us, with a neighboring Presbyterian Church. At our next communion he and his wife were before our session with their certificates. They were, of course, received, and we, together with that Christian brother rejoice to-day that he has escaped from bonds that bound him in such intimate relationship with those that deny our Savior. He is delivered from a snare which would probably have drawn off his attachment from the meetings of God's people, and from the church of Christ. We rejoice that he has been rescued and that his case has afforded us valuable testimony in relation at least to the Christless character of Odd-fellowship.—*Evangelical Repository.*

The Tables Turned.

In 1864, the Congress of the United States was so thoughtless, indiscreet, and regardless of its own character as to pass an act chartering Masonic Hall Association in the District of Columbia. It thus encouraged the formation of secret societies throughout the country. And now, in 1871, it is engaged in ferreting out the villainies practiced by such societies in the Southern States. It does not seem to trace any logical connection between its own act of 1864, and the deplorable consequences which it is seeking to suppress in 1871; and if this puerile position of our national legislature is not sufficient to fill every thinking American with mortification and wounded pride, we hardly know what would. We cannot conceive how women or girls could bring the nation into such a lamentable condition, one so void of manliness and thought. Congress might not, perhaps, have prevented Ku-Kluxism, but it might have avoided, at least, such an unworthy act as that of giving legal sanction and recognition to secret societies.

The excuse might be offered, perhaps, that Masonry is different from Ku-Kluxism; but the excuse is a puerile one, for there is no essential difference between secret societies. The pretensions of the Ku-Klux are just as truthful, just as high, lofty, patriotic, sacred, and all that, as those of the Mason. One is an American citizen as well as the other, and the vote or opinion of the one is just as valid as that of the other. The assertions of one are not more credible to honest men than those of the other. Most of the Ku-Kluxes were doubtless once Masons, and many probably are so now, and if Masonry in the North is not as bad as it is in the South, it is only because the members are restrained by the people in the North and not in the South. The very essence of the "order" is scoundrelism; and how the Congress of the United States ever expected to arrive at any proper solution of our domestic troubles by giving charters to Masonic Associations, is more than we can understand, unless it is that a long prevalence of Masonic ideas and practices among us has utterly belittled and prostrated our once respectable character.

We trust that all the subscribers of the Cynosure will read the report of the Senate Committee on the Southern outrages occasioned by the secret societies of that quarter. It is a document that ought to be preserved as a proper Masonic counterpart to our much boasted Declaration of Independence, which, amidst all its long list of crimes and grievances, enumerates nothing so tyrannical, horrid, and outrageous. Such is the proper natural tendency of republican institutions under Masonic management.

We admit that the Congressional grant of 1864, to which we allude, was not, by any means, the first step towards the present awful state of disorder in the country, but it was a very marked step in that direction, and one which any true man could have foreseen was full of danger. It was noticed in Vermont, among the remnants of the old guard who fought Masonry as dangerous to liberty during the last generation; and finally a petition was got up against it by them, which was presented to the Senate by Senator Wilson; but which had about as much effect as if it were to be offered to a lodge of Ku-Kluxes. That petition has been preserved in the columns of the Cynosure, where it will remain as an honor done to Vermont worthy of her better days when she led the van against Masonry, and as a damaging comment on the weak and inconsiderate course pursued by Congress.

As we have already stated before now, if we do not make haste to get rid of Masonry, then Masonry will soon get rid of our free institutions. The two cannot possibly exist together. Republican government needs *men*, high-minded men for its support, while Masonry tends to render men charlatans, impostors, and mountebanks. And the attempt to make such characters out of Anglo Saxons, will only result in making them knaves, assassins, tyrants, and murderers.

Barbarism Eclipsed--Masonic Tattooing.

The first Masonic funeral that ever took place in California occurred in the year 1849 and was performed over the body of a brother found drowned in the bay of San Francisco. Upon the body of the deceased was found a silver mark of a Mark Master upon which was engraved the initials of his name. A little further investigation revealed to the beholders the most *outre* exhibition of Masonic emblems that were ever drawn by the ingenuity of man on skin. There is nothing in the history of traditions of Freemasonry equal to it. Beautifully dotted on his left arm in red or blue ink which time could not efface, appeared all the emblems of the Entered Apprentice. There were the Holy Bible, the square and the compass, the twenty-four inch guage, and the common gavel. There were also the Mosaic pavement representing the ground floor of King Solomon's Temple, the indented tressel which surrounds it, and the blazing star in the center. On his right arm and artistically executed in the same indelible liquids were the emblems, appertaining to the Fellow Craft degree, via: the plumb, the square and the level. There were also five columns representing the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian and Composite. In removing the garments from the body, the trowel presented itself, with all the other working tools of operative Masonry, besides all the emblems peculiar to the degree of Master Mason. Conspicuously on his left breast were the great lights of Masonry, over his heart was the pot of incense. On other parts of his person were the bee hive; the book of constitutions, guarded by the tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and ark, the hour glass, the scythe, the forty-seventh step, emblematical of youth, manhood and age. Admirably executed was the weeping virgin, reclining on a broken column on which lay the book of constitutions. In her left hand she held the pot of incense, the Masonic emblem of a pure heart, and in her up-lifted right hand a sprig of acacia, the beautiful emblem of immortality of the soul. Immediately beneath her stood winged Time with the hour-glass at his feet, which is ever reminding us that our lives are drawing to a close. The withered and attenuated fingers of the destroyer were delicately placed amid the long and gracefully flowing ringlets of the disconsolate mourner. They were the emblems of mortality beautifully blending in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability such as the fraternity may never witness again. The brother's name was never known.—*Rocky Mountain News.*

Ku-Kluxism in Michigan--Letter to the American Wesleyan.

It is generally conceded that a good cause can be promoted only by the use of legitimate means; and that the means necessary to the support of a cause, with some degree of certainty, indicate its character. It is further said upon the very best authority, that a "tree is known by its fruits." In the light of these principles I wish to give the following narrative:

Some time last summer, accidentally or providentially, I came in contact with an agent of secrecy—an M. E. Elder, who was operating in our community; probably with a view to organize a lodge; he being both a high Mason and an Odd-fellow, and chaplain of a lodge in an adjoining town. As a watchman upon the walls of Zion, prompted by a sense of duty, I announced and delivered a sermon upon Masonry and Odd-fellowship, and gave as thorough an expose as was possible in one discourse, to a large audience in our school-house, on Sabbath afternoon. The friends of these orders threatened to do great things, sending their runners in different directions in quest of a champion. But no one appeared. The spirit of bitterest revenge, however, was fully aroused, and their imprecations and ragings were shocking. I had fought through the whole anti slavery struggle, from 1838 to its final triumph—was arrested in Virginia for preaching against it, in 1846—but never waked up so dark a spirit of vengeance as on this occasion. They waited the opportunity for revenge, and by their secret workings while the people were off their guard, got control of the School Board, and what should they do but arrest me for trespass, for going peaceably into a school-house to attend a prayer meeting. The case was to be tried before a Justice's court, the 15th of November. Having spent the day in their secret attempts to get their own men on the jury, and having made me all the trouble and expense they could, they withdrew the suit. Their plottings were so transparent that all could see the wicked animus of their proceedings.

Defeated in this mode of attack, they determined upon another. For, would you believe it, when I returned from the Conference at Berry, in October, I found my family in trouble. Our cattle had been poisoned. Two valuable animals had died, and others barely escaped the same fate. The circumstances were such as to leave no doubt that some of the pumpkins had been charged with poison.

But even this did not satisfy. Ever since it was built, some seventeen years ago, the school-house had been open for religious meetings; but now against a strong vote of the district, it was shut against all meetings and Sabbath-schools—two denominations, the United Brethren and the Wesleyans had been preaching in it. As must have been the case, the result has been to open the eyes of the people most thoroughly as to the real character of these dark orders, as also to their fearful power to demoralize those living in their fellowship, and to unite Christians more firmly to each other, and to Christ their common Master.

The meetings have been continued as heretofore—the prayer-meetings each week and preaching on the Sabbath; but it is from house to house. God manifest himself in an unusual manner. Jesus, at whose command we went into this conflict, has been unspeakably precious to our souls. And new arrangements are fully underway, to build a house of worship, and we expect with the blessing of God, to have it ready for holding meetings early in the summer. "Thanks be unto God, who always causeth us to triumph through Jesus Christ our Lord."

C. M. PRESTON.

South Wright, Mich.

We are well acquainted with brother Preston, and have been for twenty-five years, and venture to say there is not a more orderly citizen in that or any other community. Comment is needless. With facts like the foregoing, the thoughtful Christian and citizen may be left to his own reflections.—[*Ed. Wesleyan.*]

Has Masonry Changed?

Editor Cynosure:

Persons who have not critically examined the Masonic fabric, entertain a suspicion that it has undergone changes since 1826—the time Morgan, Bernard and others—published it to the world. No one, however, who has given the institution a careful investigation, has any such suspicion. Masonry cannot be changed essentially, without defeating its objects. Even if this had not been declared a thousand times in the writings of the order, its nature and purposes offered the most convincing proof.

But it is not to be inferred from this, that Freemasonry, like all other systems, has not undergone verbal changes. Disuse has rendered some words obsolete, while advancing civilization and knowledge shamed the "most worshipfuls" out of certain monstrous absurdities. For instance, even as late as Morgan's day, they used to swear the candidate, in the Master's degree, under "No less penalty than having my body servered in two in the midst, and divided to the North and South, my bowels burnt to ashes in the center, &c," if he assisted at the initiation of a "*hermaphrodite!*" As the belief in hermaphrodites has long been exploded, intelligent Masters do not refer to this immaginary monster. Again in the penalty of the oath of a fellow-craft it was highly orthodox to require the candidate, at the above named date, to consent, in case of violation of his oath, to "No less penalty than to have my left breast torn open and my heart and vitals taken out from thence, *and thrown over my left shoulder and carried into the valley of Jehoshaphat*, there to become a prey to the wild beasts of the field and vultures of the air." At this day the enlightened Master of a lodge omits that part of this brutal absurdity, which indicated the possibility of a man having his "heart and vitals" thrown over his left shoulder, and still be able to thus carry them displaced and mangled, into the valley of Jehoshophat." Anderson and Desaguliers, the architects of the Masonic structure, were evidently a brace of confirmed blackguards or such horrid and unheard of expressions could have had no place in the system they concocted.

The foregoing omissions and the use of equivalent expressions and synonymous terms unavoidable in an organization so widely extended, and worked by men of so many different degrees of experience and capacity. All the changes or variations in which Masonic usage in the lodges of to day differ from Masonry as written by Morgan and Bernard.

What are called the lectures in Masonry are not an essential element in the working of the institution. These admit of contraction or expansion as the taste of the Master may dictate or his ability necessitate. Those prayers and readings from the Bible are only to conceal the repulsive features of the jaundiced hag and entice unwary souls, into her embrace. The verbal agreement in almost every particular between Morgan's Masonry and Masonry as now "worked" in the American lodges, is clearly accounted for, when it is remembered that Morgan, Bernard and other renouncing Masons of that period, studied Masonry as taught in Smith Webb's system of "work" and lectures, and that the Masons in nearly all the lodges in the States are at this hour working after the same author. Webb's Monitor, as published in 1816, is still the highest authority with the craft. Indeed, the work and lectures have not been materially altered since the time of William Preston, who wrote a century ago. In short, then, those who comprehend Masonry as found in Bernard's book, understand it in its ceremonies, oaths and principles as taught in every part of the world. Members of the fraternity may laugh, rage, deny or evade, but it is *truth. Press it home.*

ANTI-MASON.

Strange Work with Politics.

THE CRUSADERS OF AMERICA.

We are informed by those who profess to know, that one intention in the coming April election, is the elevation of a certain gentleman to the Mayorality, and the production of a ticket on which no man shall have a place unless he be a duly inaugurated member of "The Crusaders of America of the Order of '76." How much of truth or otherwise there may be in this, we are not prepared to admit, indeed, our regret is so strong to find even the ghost of such a wholly unauthorized association growing up within the Democratic party, that our wish would be to reject the whole business, as if not utterly absurd, then as entirely reprehensible, as to deserve shame and defeat to come upon its original projectors.

Secret political organizations have never been successful. They have surely brought the bitterness of defeat upon those who aided in their development. No public man who was ever prominent, was ever a member of a dark lantern society. Proscription and secretiveness are anti-Democratic, and will always be ignored by the intelligent man and the man of earnest and honest principles. It can be readily understood how very many worthy men, enthusiasts on the side of this political espousal can be and have been drawn within the seductive charmed circle of a mystic tie because from their very earnest and honest enthusiasm, they naturally cling to the men with whom they affiliate politically, and never stop to inquire if the motives of those same associates are pure and patriotic as their own. They naturally take it for granted that they are so, and it is not until they realize the embarrassing fact that they have been made figure-heads to further the plans of a scheming crew of mere place hunters, that they learn at last how unlike to the pure metal is the pinchbeck of demagoguery.

If the gentleman alluded to is a party to this society of crusaders, or whatever its ridiculous and unmeaning title may be, we regret it very much. He has held offices of trust before, and apart from some extreme views, wholly unnecessary now, and dead, he had a life before him which promised much of usefulness and honor. We say to him if he be one of the same mountebank politicians—and to others who are reported to be with him in the same company, and whom we and the world of honest and respectable men hold in the highest esteem—come out from among those who are leading you to your unutterable ruin, and strike hands again in God's daylight, for the honor and advancement of the grand old party to which you belong. If the principles of the Democratic party are not sufficiently comprehensive for your demands, then stop, for you will not find them elsewhere, and most certainly not in the figurative glimmerings of a darkened cellar, in which a bastard Democracy is attempted to be taught, under the solemnity of a bastard oath and through the direction of totally irresponsible leaders.—*St. Louis Dispatch.*

A Strange Notice.

Baltimore is a "grand" city for foxes, fuss, feathers, and almost everything else except freedom and faith. I see attached to notices of meetings of sly societies, published in the papers, the names of sanguine rebels, who bore arms at the time of the famous riots.

I knew in 1860 that Knights of the Golden Circle were drilling for war secretly; but people would not believe it. As I saw the attack upon the 6th Mass. Reg't in Pratt street, on 19th of April 1861, and was acquainted with some of the rioters and many of their rebel sympathizers, I now give notice to that regiment, that their old foe is now slyly getting ready to receive them again, at the Philadelphia depot, and to escort them through Pratt street, as before.

Here is a Baltimore sly Association notice:

AGAIN.—The Owls to the Granny,
And the Granny to the Flock,
Meet on the Shingle,
TO-NIGHT, at twelve o'clock.
THE BLACK BAND.
LOOK SHARP FOR THE SIGNAL.

Tax-payers of the United States, will you now expend a few dollars to put down foxiness, or will you wait a while and then give hundreds of dollars and all your male relatives from 18 to 45 years of age?

FOX-HUNTER.

Documents Worth Reading again.

SEWARD ON SECRET SOCIETIES.

We give an extract from a manly speech of Wm. H. Seward, delivered in the United States Senate in the year 1855. It was provoked by the Know Nothing folly. It is worthy of being placed among the imperishable records of our nation:

"I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian Church—that branch of it, all imperfect though I think it is, which according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder to come in and partake of the privileges with which he invested it, and of the blessings which he promises. I belong to one temporal society of men, and that is the political party, which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association, also, of which I have last spoken, is an open one. All its transactions are conducted in the broad daylight, and it invites all citizens and all men who become subjects of the power of this Government of whatever clime or race or color they may be, to enter into its ranks, to participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature. These two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong. Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

MASONRY IN 1825.

The following extract is from an oration delivered by W. F. Brainard at New London, Ct., in 1825.

What is Masonry now! IT IS POWERFUL. It comprises men of all ranks, wealth, office and talent, in power and out of power, and that in almost every place *where* power is of any importance; and it comprises among other classes of the community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of *cement through the civilized world*. They are distributed too, with the means of knowing each other, and the means of keeping secret and the means of co-operating, in the *Desk*, in the *Legislative Hall*, on *the Bench*, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season to *counteract*, DEFEAT and PUNISH.

The Christian Cynosure.

CHICAGO, TUESDAY, APRIL 4, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 68 La Salle St. Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

SPECIAL NOTICE.

An adjourned meeting of the Executive Committee will be held at the CYNOSURE office on Friday April 7th, at 11 o'clock A. M. Business of importance is to come before the Committee.

EDITORIAL CORRESPONDENCE.

Elmwood and Brimfield Meetings--Freemasonry and the Corner-stone of our New State Capitol--Harmon G. Reynolds--Rev. Mr. Webb--The Elmwood Pastors--Good Success.

BRIMFIELD, March 18, 1871.

Dear Cynosure:

I preached by previous appointment in the Presbyterian Church, Elmwood, on Sabbath evening, to a fair audience. The pastor, Rev. Mr. Reasoner, was present, and led in the opening prayer; Elder Cratty, a man of strong mind and decided opinions, takes the CYNOSURE.

On Monday evening I lectured to a much larger audience in the Congregational Church The Masons were out in force. It seems that they were prepared with ammunition and hoped for some sparring, but one thing always discomfits them when present, viz: the spirit of Christ.

At the close of the lecture, Rev. Mr. Webb (Methodist pastor) arose in the aisle to say something. Rev. Mr. Pierce (Congregational pastor) asked him forward. He came, but stood as a man in an intellectual miasm or mist. He said he was a Mason, but for "years not legally connected with the lodge," and so might be considered "a bad Mason" and "imperfect representative of the order." (true.) The speaker had said that "Masonry claimed to regenerate the soul; would he explain that?"

I replied, quoting Mackey's Manual, speaking of the candidate for the Entered Apprentice degree as follows:

"There he stands without our portals on the threshold of this new Masonic life, in darkness, helplessness and ignorance." * * He comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight." "There is to be, not simply a change for the future but also an extinction of the past: for initiation is, as it were a death to the world, and a resurrection to a new life." And "the shock of entrance [i. e., stamping and clapping when the blinder falls] is the symbol of the agonies of the first death, and of the throes of the new birth.' And then when this new-born soul becomes a Master Mason, I quoted; "The Master Mason represents a man, saved from the grave of iniquity, and raised to the faith of salvation."—Mac. Man. Bit. pp 22–109.

Rev. Mr. Webb looked puzzled, stunned, and almost stupid, and went back to his seat saying he was perhaps a "bad Mason" but "he had not so understood it." He afterwards bitterly assailed and accused me of falsehood and told Rev. Mr. Pierce that he had read nothing and cared nothing for those Masonic writers. That is, he is willing to pass for a Mason, and be used as a stool-pigeon to help the lodge swindle his young men: but he "knows nothing and cares nothing" what its standard authors teach!! In short, a blind leader of blind Masons, 'in whom the god of this world has blinded his mind'—'having his foolish heart darkened,' and whom nothing but the blood of Christ, whom his lodge rejects, can save from the damnation of hell!

On Sabbath evening I had said that Freemasonry seeks to destroy the Christian religion by striking out Christ's date, "A. D." and substituting "A. L," the year of Masonic light; that the Grand Lodge had so marked the corner-stone of our new State Capitol; that Mr. Carpenter started and forwarded petitions signed by Masons and others to have that inscription erased; and that the corner-stone itself had been taken out and buried in the earth. So when Rev. Mr. Webb had sat down, a man handed me the following telegrams which explain themselves:

ELMWOOD, 3—13, 1871.

To H. G. Reynolds, Springfield, Ill:

Was the stone laid for Capitol with Masonic date ever removed? Blanchard lectures tonight.

W. H. KELLOGG.

ANSWER.

SPRINGFIELD, 3—13, [4 o'clock P. M.]

Defective—another substitute to be lettered.

H. G. REYNOLDS.

Mr. Reynolds means "a substitute," not "another substitute." This ignorance of the English language is excusable; his craft is not. Does he mean that that Masonic inscription is to be put on the new stone? He leaves us to infer that it is. But I do not believe the lodge will dare repeat that insult to the people of this State.

But Mr. Kellogg failed to catch me in my words, and I read his telegram to the meeting confirming my statement, that the stone was removed; and after it had received that Masonic inscription it was morally and politically, if not literally, a very "defective" stone

Here at Brimfield we had a good meeting in the Congregational Church. To-night I speak in the Baptist Church.

Yours in Christ,

J. BLANCHARD.

P. S.—Brimfield is favored with two good ministers; Rev. Mr. Drake, Congregational, and Rev. Mr. Haney, Methodist. Both are opposed to the lodge. Good Mr. Cyrus Brooke here, has procured Finney's and some other publications; and the effort now making to form a lodge here, it is hoped, will prove abortive.

REPLY TO AN INVITATION TO LECTURE.

O. P. Cheesebro, Geo. H. Garrison Sebreon Baldwin, A. W. Murphy, F. W. Barlow, Sebre Baldwin and Geo. F. Baldwin, of Greenwood, Ill:

BRETHREN—Your invitation to visit Greenwood and lecture on the subject of Secret Societies is before me. Did health and strength permit, and my daily cares and labors allow, nothing would please me better than to accept; both that I might enjoy a re-union with old and valued acquaintances, and that I might perhaps impart some instruction to some among you, and at least leave my verbal testimony with all who have there known me in the past. I find people anxious to hear from those who can testify from personal knowledge. There is something of the spirit which lead Thomas to say, "Except I see with my eyes the print of the nails, I will not believe." 'I want to hear from Bernard or Finney or Stearns, or some of the old seceders for myself.' This is natural, but it can be gratified only to a limited extent. Most of the 45,000 original seceders are dead, and the last of them will soon be. But their testimony is written and sealed and published, and it has every external and collateral confirmation necessary or possible. They all declare with one voice "Bernard's Light" is the literal, correct, and complete truth, as Masonry was forty years ago.

Masons say in their glorifications of the order that Masonry has been what it now is from the most ancient times, and shall be the same until time shall be no longer. All the public manifestations of Masonry are so they were before the murder of Morgan, and recent seceders declare that Bernard's expositions agree in all essential particulars with that which they have purchased of the lodges of today at the price of $25 to $500. This is the testimony of Tapley of Mississippi, Travis of Chicago, Burrell of Oberlin, and Baird of Pa All seceding Masons indeed, and many who are not seceders, even dare to own these revelations are true and accurate. You have then a reliable expose. You have abundant evidence of the facts of the case. Use then the evidence and judge of the character of the institution and treat it accordingly. Does it need an argument to show that an instituiton is wrong, is a wicked abomination, which strips a man, hood-winks and places a hang-man's rope about his neck, leads him in this plight, (i. e., more than half naked) into a congregation, tries to frighten him with the idea of undefined exposure even to instant death, and then puts him down upon his knees and solemnly prays over him that God will protect him, and then swears him to keep all this secret, under pain of having his throat cut, or something more horrible—is there any room for argument whether this is an impious mockery, a blasphemy? Exacting such an oath is an *implied threat of murder*; and such a threat direct or indirect is a *crime*; and the criminality is not taken away by saying, "am I not in sport?" And to make the threat in connection with solemn prayer is a crime of such devilish impudence as is rarely equaled out of hell. Does any Christian man want an argument whether an institution that enacts such abominable buffoonery is wicked and ought to be execrated by all decent men, not to say Christians? But this threat is not a mere sham, signifying nothing and ending in smoke. Most Masons, I confess, look upon this implied threat of murder as a mere force. But if a man points a gun at me and says I am going to shoot you, I would knock him down as soon if the gun were empty as if it were loaded. But this Masonic gun is loaded. And the implied threat has repeatedly been carried out in actual murder. God only knows the number of the victims—and yet good men want arguments to prove that the institution is bad!! "Be astonished O ye heavens, at this, and be ye horribly afraid!" For the superlative deceitfulness of the very denial is exhausted upon the system, of good men and intelligent men could not be found to adhere to it or say one word it its favor. Study this initiation and then consider the fact that in all the liturgic services of Blue Lodge Masonry. Yes, through the first seven degrees, the god worshiped in the lodge is not the God of Christianity. The only begotten Son of the Father is not recognized, neither is the Father so the Father of Jesus. Neither the Holy Ghost as proceeding from the Father and the Son. It is the "Grand Architect or Grand Master of the lodge above," a god whom infidels, Jews, and pagans, who reject Christianity and its God, agree to worship. Masonry induces men to attempt to gain access to the true God without recognizing the one mediator, "the door," by whom alone we we can have access to God or heaven. Christ tells us to ask in his name, and tells us that "No man cometh to the Father but by me," and he that attempts any other door or way, "is a thief and a robber." This deliberate slight put upon Christ is a direct insult both to the Son and the Father, who sent him. This incense is smoke, a strange fire, an unauthorized approach into the presence of the awful majesty of heaven. So that joining an order which invents and practices such worship, is morally and spiritually identical with joining one's-self to Baal Peor; is identical with worshiping Baal in the groves and high places of old, or worshiping the golden calves at Sinai. The worshipers said, "These be thy Gods, which brought the out of Egypt." The worshipers in the groves and high places no doubt, supposed they were worshiping the real Creator and God of the universe; and so Masons think when they engage in their lodge-worship in the secret chambers of imagery, or around the coffin of an associate. But all the prophets were inspired to denounce the calf and grove-worship as apostacy and idolatry, as spiritual adultery, as worship of devils. They did not mean *that*, but they did it, the Holy Ghost being witness. Masons don't *mean* that, but for one I cannot doubt that it *is* that. And as God punished the one so he will the other; but more fearfully; for it will be more tolerable in the day of judgment for the ancient worshipers of Baal and the golden calves than for adhering Masons amidst the clear light of this gospel day.

This is my testimony and admonition to all men and especially to the rising generation, whom I am soon to leave behind. Oh, come away from all secret orders and conclaves! Make Christ your all and be satisfied with his love and his institutions. In that darkness lurks every evil, every danger. It is the devil's den his last refuge in these last days. May you walk in the light of God as deposited in his word and in his church.

Yours etc.,

I. A. HART.

A SENSIBLE CONCLUSION

"The men who insist that Freemasonry is a false religion certainly fail to establish their position," said a rather pompous speaker, but superficial thinker, to a sound but unpolished deacon, who passed among men for a Mason. Now, it happened that the deacon had studied Masonry in its lodges, until he had become convinced of its false and pernicious character; but up to this time had renounced it only in his heart, and like Washington and the great majority of real Christians and honest, sensible men who got entangled in the meshes of this devil's net, simply staid away from its gatherings, and preserved the Masonic wisdom of a silent tongue.

His mind has not been quite clear as to his oath, to the extent of testifying freely against the vile deception. But being thus appealed to, he judged that the time had come for him to confess to the truth which he knew, and to plant himself squarely and boldly for the right and against an insidious and damnable delusion. Straightening himself to the work like an honest man as he was, he replied, "If it be not a false religion one thing is certain, it is not a true religion. And another thing is equally certain, there are multitudes who *make a religion of it.*" Whether it be a false religion or no religion at all, is all the same as it respects those who make a religion of it. On either supposition it is alike a fatal snare to the souls of those who trust in it. And since multitudes actually do make the lodge and its teachings a substitute for the church and the teachings of Christ, no Christian can innocently countenance Freemasonry. If it were as harmless in itself and as innocent as the brazen serpent which the Israelites preserved as a sacred relic from Moses to Hezekiah, it should now be abolished for the same reason that led Hezekiah to break that sacred symbol to pieces and to call it Nehushtan. Seldom has there been in the world so interesting a relic. But men burnt incense to it, made a God of it. Call it therefore Nehushtan, a piece of brass, and devote it to merciless destruction. Men make a religion of Freemasonry. It is no religion or a false one. It is therefore perdition to those who trust in it. Away with it, even if it excelled all that human art and genius ever devised, no man who believes the gospel of Christ should spare it for one moment." Good for the deacon. That is sound doctrine. H.

GEN. B. F. BUTLER AND THE KU-KLUX.

Gen. Butler and one or two other members have declined serving on the commission for suppressing the Ku-Klux, on the ground ostensibly that the measure originated with the Democrats, and a few high tariff Republicans; and that he, the most obnoxious man to all the country to the Southern rebels, being able to pass through the South on this business without an army at his back in safety, would be proclaimed by the Democrats as proof positive, that the reports of Ku-Klux outrages, are false, and gotten up for political effect; and thereby the Republican party would suffer great damage.

Of course we do not question Gen. Butler's sincerity in offering these reasons for declining to accept this appointment. But they recall to our minds certain facts so forcibly that we cannot refrain from surmizing that possibly other reasons exist, which were not enumerated, because they are such as demand the Masonic virtue of the silent tongue.

The Committee which has been investigating the Ku-Klux outrages in North Carolina, give the names of 134 victims of these outrages in Lincoln, Alamance, Catawba, Wake and other counties, many of whom were whipped; some were robbed, some were hung, some were driven from their homes, and others were shot. And they state that all these victims were *Republicans*. Another fact is that gentlemen of intelligence and perfect reliability who have traveled extensively in the South and inquired diligently concerning these outrages, assure us, that the victims are never Freemasons. The Ku-Klux spare both Democrats and Freemasons. They consequently expect and receive from both these classes, whatever favor is necessary to their impunity; and if a Mason should refuse this aid he would then receive the vengeance which such orders adjudge to treachery. Add to this another fact that Gen. Butler is a high Mason and that many of the Ku-Klux are also Masons. Now might not the fear of injuring Freemasonry by a vigorous war against an order modeled after it, and in such close sympathy with it be as influential as the fear of injuring the Republican party? And by' e bare possibility might not as brave a man as Gen. Butler have as much fear of an ignoble death at the hands of masked assassins, as of the consequences of his passing among them in *safety?* These reasons would have had *far* less of the appearance of the special pleading of a demagogue skilled in the craft of secrecy. And we certainly hope that every Freemason nominated on this Committee or Commission, which ever it may be called, will follow Gen. Butler's example of declining For until they make up their minds that Freemasonry and the Ku-Klux order or White Brotherhood, as they call themselves, ought to be buried in the same grave, they will never act with any efficien in putting down either. A few "simon-pure" Masons on that Commission will utterly paralyze it, and cause it to do nothing but show "how not to do it." H.

FREEMASONRY IN MR. HEALY'S TABERNACLE CHURCH IN CHICAGO.

Petition for Degrees printed for Mr. Healy's Right-hand Man, Deacon T T. Gurney, who figures as Deputy Grand Master of a "Lodge of Perfection," and is Third in Command of Occidental Sovereign Consistory, S. P. R. S., 32d Deg.

We print herewith an exact copy (differing only in size and style of type) of a petition for degrees in Deacon Theodore T. Gurney's lodge.

As the Masonic order makes especial provision for conferring degrees on ministers of the gospel without charge, and as Mr. Healy when pastor of Tabernacle Church both defended and advocated Freemasonry, there is no good reason for doubting that he was a member of his deacon's lodge, since he classes him among "the most active and spiritual Christians of that church." We then have a minister of the gospel and a deacon in a Christian church with the *despotic titles* of MOST VALIANT AND ILLUSTRIOUS SUBLIME PRINCE, PERFECT PRINCE FREEMASON, GRAND PONTIFF, MASTER *ad vitam*, GRAND INSPECTOR INQUISITOR COMMANDER, and the *blasphemous titles of* PRINCE OF THE TABERNACLE, KNIGHT OF THE BRAZEN SERPENT, AND PRINCE OF MERCY.*

And "if found worthy to receive the said degrees and orders he covenants to take the required Ob.·. of allegiance, fealty and submission to the constitutions, ordinances, laws and regulations governing THE RELIGIOUS AND MILITARY ORDERS OF F.·. M.·." Think of a deacon in a Christian church taking—yes, conferring on sinful men the title, PRINCE OF MERCY, and calling his lodge-room THE THIRD HEAVEN, and of a Christian (?) minister receiving such a title! And further, think of a Masonic orator publicly declaring in Farwell Hall that "FREEMASONRY IS TRUE DEMOCRACY!!" *Will Grand Master H. G Reynolds* tell the writer whether he still denies that Freemasonry is a religion and dispute the statement that it is a false religion?

EZRA A. COOK.

Chicago, March 21st, 1871.

[THE PETITION.]



TO OCCIDENTAL SOVEREIGN CONSISTORY OF MOST VALIANT AND ILLUSTRIOUS "SUBLIME PRINCES AND COMMANDERS OF THE ROYAL SECRET," HOLDING THEIR RENDEZVOUS AT THE G.·. E.·., CHICAGO, ILL., 40° 58' 10" N. L., AND 87° 38' 01".2 W. L., MERIDIAN OF GREENWICH:

Greeting:

The undersigned most respectfully represents that he is a regular Master Mason, in good standing; that he has also been admitted "a member of the Society of Knights of the East and West," and created and constituted a Perfect Prince Freemason of H-R-D-M.·., and Knight of the Eagle and Pelican, under the title of Rose Cross, in the "Ancient and Accepted Rite," certificates of which accompany this letter of application.

He now prays to be elevated to the superior grades and orders conferred in your body, and to be admitted as a Grand Pontiff; Master *ad vitam*; Patriarch Noachite; Prince of Libanus; Chief of the Tabernacle; Prince of the Tabernacle; Knight of the Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Sun; Patriarch of the Crusades; Grand Elect Knight K-H.·.; Grand Inspector Inquisitor Commander, and to be proclaimed and acknowledged as Knight of the White and Black Eagle, and Sublime Prince and Commander of the Royal Secret.

If found worthy to receive the said degrees and orders in your Sovereign Body, he covenants to take the requisite Ob.·. of allegiance, fealty and submission to the constitutions, ordinances, laws and regulations governing "the religious and military Orders of F.·. M.·.," "Ancient and Accepted Rite," and conduct himself as a true and loyal subject of the H.·. E.·."

______________ *A. D.* 18

Fee Enclosed, $______

* Prof. Richardson in his Masonic Monitor, page 173, Art. PRINCE OF MERCY, says "The meeting is called a Chapter and the place of meeting THE THIRD HEAVEN!

MASONIC MOBS--C. A. BLANCHARD.

Our Agent and Lecturer has been speaking at Vineland, N. J. We hear from him there from two sources. An anonymous letter directed to Wheaton, Ill., written to draw information from a citizen of that place concerning Mr. Blanchard, and the Vineland *Weekly*, which devotes in all, near two columns close print, to a description and condemnation of his lectures, and a vindication of the lodge from complicity in two attempts of the mob to seize and inflict violence on his person.

The anonymous (Masonic?) letter mailed Vineland, March 20th, says Mr. B. "Is creating no small stir among the people"—gives a phrenological description of his head—says he denies being the Mr. Blanchard assailed by Rev. Mr. Hanna in the Sunday *Times* (Chicago) etc., etc., and wishes information.

The Vineland *Weekly* says that at the close of a meeting addressed by Rev. Oscar Clute, on Mr. Blanchard's attempting to speak his voice was drowned by an uproar. He then attempted to sing, and in the *Weekly's* words, "A rush was made towards him, and several ladies had their bonnets badly smashed; and one lady, we are sorry to say, received some injuries."

"As Blanchard left the hall, he was followed by a crowd of half-grown young men, who hooted and yelled and attempted to surround him, but he was defended by several gentlemen and escorted to his carriage."

The *Weekly* continues:

"On Thursday evening, Mr. Blanchard replied to Rev. Mr. Clute, and made a partial apology for the language he had used in regard to the Good Templar Organization. As he left the hall another attempt was made to surround him, but it signally failed"

Our lecturer has spoken in four or five different States, and his manner of treating his subject is well known.

The *Weekly* is happy that some members of secret societies helped protect our lecturer. So are we, and shall be more happy when they quit the lodge, as they doubtless will. These mobs show its bloody and murderous nature.

REV. MR. HEALY'S INJURED INNOCENCE.—Read an article concerning Mr. Healy's leading deacon and himself in this paper.

We shall keep MR. COOK'S article standing in three successive issues. Our readers will thank us for it. It shows what a bottomless pit of blasphemy Mr. Healy's leading confidential deacon belongs to—perhaps which he belongs to himself! Read it and say whether such a minister is fit to be an apostle and church founder for the American Missionary Association and orator at its anniversaries.

CHRISTIANIZING THE CONSTITUTION.—A very important convention on this subject comes off at Monmouth, Ill. April 5th and 6th.

Bishops McIlvaine and Huntington, of the Episcopal Church. Dr. A. A. Miner, Pres Teffts College, Mass., Universalist, Amos A. Lawrence, Unitarian, and United Presbyterians Governors and Judges, are among the signers of the call to this great and important convention. The above written names are, at least a guaranty that no fool-hardy Church-and-State, coercion-of-conscience scheme is contemplated or will be tolerated in the Monmouth Convention, as to the feasibility of its object, and wisdom of its measures, the convention will speak for itself. The Editor of the CYNOSURE is among the signers of the call and addresses the Convention April 6th. Let all readers of the CYNOSURE who can possibly do so attend.

The next Annual meeting will be held, D. V., at Worcester, Mass., commencing June 7th at 2 P. M. This was voted by the Executive Committee at their last meeting.

To Editors and Publishers.

The electrotype of the beautifully mysterious hieroglyphic in this issue can be obtained for seventy-five cents. This gem should have a wide circulation, and some of our exchanges can aid it. Send to Ezra A. Cook, 68 La Salle street.

LECTURE-FIELD NEWS.

An interesting item of Mr C. A. Blanchard's work in New Jersey, will be found in the editorial columns.

Elder Baird in Pennsylvania.

Elder J. R. Baird has been lecturing during the last month in Indiana and Armstrong counties, exposing the workings of secret oath-bound societies.

He lectured in Homer, Jacksonville, Crete, West Lebanon, Plumville, Dayton, Smicksburg, Davidsville, Mahoning, Covode, and Clarksburg In each of these places he lectured to a large and appreciative audience. He is an able lecturer; can hold an audience spell-bound for three hours; and gave universal satisfaction. I do not mean to say that the members of secret societies were satisfied or pleased. They manifested very much the spirit of Herod toward John the Baptist. They did not behead him but they thirsted for his blood. They go around all the day long, howling, "He is an impostor." "He is not telling one word of truth." "He is a perjured man not to be believed." "It can't be possible that so many good men can belong to such a society as he represents it to be." Perhaps their idea of a good man differs from God's. He says a good man's footsteps are ordered by the Lord, not by the lodge. He also says in Psalm cxii, "A good man sheweth favors and lendeth; he will guide his affairs with discretion." It is not true that a good man must be bound with Masonic oaths and obligations to show favor to the distressed and the poor,

The Wesleyan Methodist, the United Presbyterian, and the Covenanter Churches were hearty supporters and defenders of the cause brother Baird so ably defended. The M. E. Church gave him no countenance, but rather cried, "Away with him. Crucify him, crucify him." The O. S. Presbyterian Church in principle, are anti-secret, but the ministers of that church have such a propensity for proselyting from churches that make it a term of communion, that they could not treat brother Baird with a degree of Christian courtesy so worthy a man deserves. Covode, Smicksburg and Plumville, are exceptions, however, for there he was kindly received and treated like a brother. God bless the men who have courage to stand up for the right in public as well as private. In every reform movement there are dumb dogs who dare not bark. There were such during the conflict with slavery, but when the war was over and slavery abolished, they were the first to cry, "We killed the bear."

Brother Baird found many warm-hearted friends in this section who feel that he is "the right man in the right place."

A FRIEND OF REFORM.

Parker Hurless at Lee Center, Ill.

Bro. Hiel Lewis writes from Lee Center, Ill., an interesting account of a series of lectures in that place, March 6th and 7th, by Rev Parker Hurless of Polo. The lectures were held in the Methodist Church, although not without some show of opposition by a few. While negotiations were pending, the little Free Will Baptist Church two miles from town, was freely offered. Brother Hurless received a cordial welcome from the Congregational pastor, who led in the devotional exercises on one evening. The Methodist pastor, however, showed but little sympathy during the meetings. The letter continues:

The lecturer, in addition to being in very poor health, was much embarrassed by the necessity of putting into two lectures what should have filled four. His subject was the Relation of Masonry to the Church. He did not show the institution in any but its best form as set forth in standard Masonic works His manner was that of one deeply imbued with the spirit of Christ, so much so, that some of the Masons themselves said that he seemed to be one of the most candid and honest of men. The spirit of inquiry has been excited, and the subject has been the theme of discussion ever since. The most rabid of the Masons accuse him of falsehood (to use their own expression, "he told lies enough to send him to hell twenty times;") and the "Jack Masons" are very much alarmed on account of the inevitable destruction of the M. E Church in this place—not the building, but the society; and many who do not belong to the church are very anxious, lest the sight of the "handmaid" of religion in her best dress should throw religion into convulsions. Perhaps there is abundant cause for alarm, for where Masonry prevails, religion dies. I suppose Christ understood the case when he said, "Ye cannot serve two Masters."

There was evident uneasiness among some of the ladies when the speaker referred to the preparation of the candidate for initiation On another occasion, when a Masonic procession paraded the streets, each with his flag of distress at half mast, a young lady said she thought that it (Masonry) was *perfectly glorious*. How different the impressions of Masonry when viewed from different stand points. Some of our substantial men are asking, "Cannot the Elder be induced to come again and give us a series of lectures?" We may call for him again soon.

Rev. John Levington at Fairfield, Mich.

MR. EDITOR: I doubt not but some citizen of Fairfield will give the readers of the CYNOSURE an account of two lectures by Rev. John Levington, on the evening of the 14th of March, and the afternoon of the 15th. However, a few remarks from a stranger who attended those lectures may be of some interest.

Fairfield is a neat little village six miles south of Adrian City, Lenawee Co., Michigan. It contains three well-appearing houses of worship, and one Masonic hall. These are the four places where the citizens and community around worship—also there is a convenient hall where the lectures were delivered. But what aroused the people or who solicited Rev. John Levington to lecture in this place, I know not; yet one thing I can affirm, that I found many sober-minded and deep-thinking men belonging to the Methodist, Christian and Baptist churches nobly standing for the vital principle which the lecturer ably defended. The attack was against secrecy, but all the attention was turned towards Masonry. I learned that the name of John Levington had been blazed around through this section for more than a year, as an insane man and disaffected Methodist preacher; yet here he stood profoundly listened to by candid intelligent men, who would have scorned the thought of being where insanity was to be the instructor. The lecturer was master of his subject, and spoke, not as a wild, deranged enthusiast, but like a humble, honest, intelligent man, who dared to make a venture amid peril, to lift sinking humanity from a dreadful fate. It was said before he came that he was harsh, and could not hold an audience, but (leaving out the craft) all felt at home in his presence; regretted that the two hours lecture had not continued four; and while kindness flowed from the speaker toward all, truths of awful weight fell with unmistakable effect upon the assembly. As he proceeded with a delineation of most of the first degree and parts of other degrees, the audience felt that Masonry was disgustingly degrading, and their oaths exceeded beyond barbarism and partook of the infernal, while their worship was a horrible imposition upon all that might be held as sacred. I need not add that no man who listened to these lectures would have the weakness or bold effrontery to intimate that Rev. John Levington was insane.

Masonry closed the doors of the churches against the man, and although but one member of the Christian church belongs to the fraternity, yet as the custom of the craft is, that one had insinuated himself into office, and the church must be closed or a grand fuss must be the result; from this the brethren for the time shrunk, but declare it shall be opened for the next Christian lecturer. The Masonic control upon the Baptist Church is relaxing its grasp rapidly. The ministers of both the churches are anti-secret. The Methodist Church contains many firm, substantial men, who have never bowed the knee or inclined their sympathy towards this "Shiboleth," and although their pastor stands high in the degrading fane of Masonry, and some of their brethren in the church are following hard after their leader, yet these candid men are determined to leap the bounds which the hideous craft have so subtley thrown around them.

We believe that hereafter, in this place, all funerals conducted in these churches will have to submit to those proper, soul-elevating, and highly Christian forms that have graced these denominations in the past, and when impostors wishes to thrust in Christless sermons, Christless prayers, diabolical mummeries, and inhumanly press back the affectionate mourners, voices, firm though kind, will be raised to paralyze the abomination.

But how the honorable ancients of this place are going to parade in the tiny white aprons hereafter, is beyond my comprehension; for the lecturer gave us a quaint view of the wonderful article of drapery which displays the grand innocence of the brotherhood. I remember how the lecturer convinced the people that all who entered the lodge left Christ outside, and when coming from the lodge left their manhood inside. This being the case the inevitable conclusion of these dignitaries will be, that all the uninitiated will be confounded when they appear in their costume.

Next time they parade the people are going to see, and of course some will laugh on beholding the precious symbol of innocence all ironed out, and keeping its appropriate place.

In addition to the disgust riveted upon the intelligence of this community, they have a desire to see the laws of the land administered by men who have not sworn allegiance to an order whose members must be defended at the expense of the innocent, and I heard many say they would never vote for a man belonging to a secret society.

Let any man pass through this rich beautiful country and witness the candor and intelligence of the people, they will be assured that their conclusions in this direction will be carried out. They say if defeated, even in part, this year, they will bring it up next. Who dare say the craft will not have labors abundant for the future.

C. S. CITCHELL.

Binghampton and Springfield.

The Murderer Ruloff.

[This article is from the pen of a frequent contributor to our columns who writes with authority. Inquiries have reached us concerning this Ruloff: we should be glad to publish the particulars of his case in detail if they can be procured.]

If there is one spot in the universe ahead of great Salt Lake City in the way of Masonic influence and power, that spot is Binghamton in the state of New York. When we saw by the papers that reconstructed Virginia was to have a governor (Walker) from that place, and when that extraordinary murderer Ruloff first began to loom up so gloomily upon the public notice from that region, behold, thought we, the power and the working of Masonry! Let us watch governor Walker and the murderer Ruloff and see what Masonic glory will crown them with the brilliance of its splendor. For we have seen so much of Masonry—so much of its power to lift unworthy men into office, and to clip the necks of outrageous criminals from the halter of the law, while the people look on admiringly as upon the mysterious ways of God, that we watch its sly sneaking course with a kind of uncontrolable fascination.

Alas! how many innocent couples in this Paradisiacal land of American freedom are there who take the apple from the snake, and fancy that they are outwitting God himself! They not only eat of the golden fruit offered by Masonry, but they feed their children on it; and then, more innocent than the first couple, wonder why those children are given over to envy hatred, murder, social repulsion, disorder and strife.

During Ruloff's whole trial for murder, in which he was found guilty and sentenced to be hung, there was a certain majestic reserve, composure, and assurance, that showed plainly to our minds the magnificent faith which he had in the saving grace of Masonry. We will admit that we know nothing of Ruloff's character, except what we have learned of it in the papers. We do not know whether he is a Mason or not;—all we know is that Binghamton is a very great place for Masonry, and that Ruloff is not hung, as the law decided that he should be. So many exceptions were found to the hanging, that the only wonder with us was why Ruloff was ever tried at all, unless it was for the express purpose of showing how much more powerful Masonry is than the law. A gloomier, more savage, malignant case of murder was seldom ever committed. So thought the law; and yet Ruloff is not hung; he is respited; he is to have another trial; and it is not at all likely that he will ever be hung. On the contrary, it may yet be proved that he is a persecuted saint;—a Masonic saint perhaps; whose salvation from the grip of revengeful law is another miraculous evidence of the great power of Masonry.

Be Ruloff what he may, Mason or anti-Mason, there can be no mistake about the power of Masonry, and of the exceeding great power of Binghamton as a center of Masonic influence. If Ruloff is not a Binghamton Mason then we advise the lodges there to install him at once as their very chiefest high priest; for a harder, firmer, cooler, closer, darker, subtler ice-defying character, every way well suited for sustaining the interests of Masonry, we have no where seen. Whether his peculiarities are his own, or whether he derived them from Binghamton is a question; either supposition is probable, especially when Masonry is the moulding power.

When a town or village once comes under Masonic Jesuitical rule, we can conceive of nothing more lamentable than the condition of the people of that town or village. Nothing is truthful or natural therein; but all is fictitious, artificial, manufactured and false. A false construction is put upon everything; nature is made to belie herself, and become subject to the collusive manipulations of mountebanks and impostors. Her order of events is all broken up, transposed thrown into pie, in order that they may be set up in a new

order to suit the puerile fancies of the lodge, or the confessional. Even the wind cannot blow from any given quarter without being made to convey a Masonic or Jesuitical sentiment. Unhappy, thrice unhappy is the lot of such a town or village!

While awarding to Diegbamloo so much Masonic glory (!) we do not intend to deprive Springfield, our state capital, of its just claims. But unfortunately for the cause of truth the archives our grand lodge at Springfield have recently been destroyed by fire. We regret the loss, for, considering the numerous handsome Masonic works "unique and valuable," contained in the library, we have to deplore so great an amount of testimony in favor of anti-Masonry. It is in Masonry itself, its oaths and its writings, that we expect to find the strongest evidence against it. But what is our loss will probably prove the gain of every Springfield men who is under the bondage of Masonry. As Don Quixotte was cured of his madness and folly by the burning of his books on knight errantry; so perhaps the Masons of Illinois may receive a lucid interval from the burning of their precious collection of Masonic books and treasures. Those fiery tongues, however, that have licked up these precious treasures, have proved only too willing witnesses against the cause of the CYNOSURE. They have destroyed documentary evidence of the best kind. R. A. A.

The Senate Report on the Ku-Klux Outrages.

On Mar. 10th, Senator Scott made a report from the select committee to investigate the alledged outrages in the Southern States. The following is an abridged copy:

From the tenor of the documents referred to the Committee, and language of the resolution under which it was appointed, it will be seen that the purpose of raising it was to ascertain by investigation,

First—Whether the the crimes are of the character alleged to have been committed by organized bands of a political character.

Second—Whether persons and property are secure in the Southern States.

The language of the resolution authorizing the appointment of a committee embraces all the Southern States. North Carolina having been made the subject of a special communication from the President, the Committee at once entered upon an investigation of the condition of affairs in that State.

The report here says that among the witnesses examined are State and Federal Judges, prosecuting officers, political editors, ministers of the gospel, private citizens (both white and colored). Fifty-two witnesses were examined, twenty-nine of whom were Republicans or Radicals and twenty-one Democrats or Conservatives. Six of the latter were members of the 'Ku-Klux Klan."

The first subject of inquiry then is—Have the crimes and outrages of the character complained of been committed by organized political bands of disloyal or evil-disposed persons in the State of North Carolina?

We first direct attention to the evidence showing the existence in that State of secretly-organized bodies of a political character.

The first in point of time is the order known as the "Heroes of America," or the "Red Strings." The Union League was introduced into North Carolina about the latter part of 1867. The latter was a political organization in the interest of the Republican party, its purposes were publicly avowed, it held public meetings and processions, and the colored population were generally members.

The Ku-Klux Klan

With this preliminary reference to the "Heroes of America" and to the Union League, we now come to the establishment of what is termed the "Ku-Klux Klan," the real name of which in its several stages has been "The White Brotherhood," "The Constitutional Union Guards," and "The Invisible Empire"—the name "Ku-Klux Klan" having been suggested by its members to deceive the public and to enable them to deny connection with it when asked upon the witness stand whether they were members of that organization. This order was instituted in North Carolina, some time in 1868, certainly before the Presidential campaign in that year, and, according to some allegations, as early as 1867. As an exposition of this organization, of the obligations imposed upon its members, the penalty for revealing its secrets, its modes of proceeding, its purposes, members, connections and extent, the Committee insert here at length the testimony of one of its members, a man acknowledged by all who have spoken of him to have borne a good character as a lawyer and citizen. Then follows the testimony of Judge Battle, Judge Settle and District Solicitor Bynum.

Acts of these Bodies.

The committee continued: Having thus spoken of the secret political societies, the other branches of the question is to be answered. What crimes and outrages have been commited by them? Nothing is alleged against the "Heroes of America" or Red String" Orders, except treason against the Southern Confederacy, although the intrusion of members of the "Grand Army of the Republic" into the White Brotherhood" is guarded against, there is no evidence to show that the organization of the Grand Army of the Republic exists, or has existed in the State of North Carolina; nor does any evidence appear that it is a political organization; nor has any other complaint appeared against it than its alleged interference with the rights of the South or of the States.

Traces of the Ku-Klux.

The message of the President contains documents tending to show the existence of this organization in Stokes County as early as the Fall of 1867.

The same message also communicates the preliminary examination before Judge Thomas, of the Third Judicial District, at Newbern, in the cases of the Lenoir County prisoners charged with conspiracy. The testimony taken on cross-examination shows the existence of the Ku-Klux organization in Lenoir and Greene Counties in April, 1869; that the death of Sheriff Colgrove was voted in one of their meetings because he assisted to arrest one Haines a member of that order; that he was murdered in pursuance of that decree, in April, 1869; that Haines, with another member of the order, who was confined in jail with him, were forcibly released from the jail at Kingston by his fellow members.

Treason a Qualification for Membership.

It is to be noticed that after enjoining secrecy, the first requisite to membership is that the "novitiate" is not a member of the "Red String" order, or of the "Heroes of America." Bearing in mind that this order "Heroes of America," was opposed to the rebellion, that its members were charged with treason against the Confederacy, and that it had for its object "adherance to the Constitution of the United States and the restoration of the Union." It follows that the spirit of the organization in which men are admitted under this oath, is that of the rebellion, and that its refusal of fellowship to those who were true to the United States. The second requisite is, that applicants are not members of the Union League.

The third requisite is, that the candidate is not a member of the Grand Army of the Republic. So that the soldier of the Union Army cannot be admitted into it.

The next assertion guarding against any other possible organization, similar to these named, is that they, the "Heroes of America," the 'Union League," and the "Grand Army of the Republic," have the aim and intention to destroy the rights of the South, or of the States, or of the people, or to elevate the negro to a political equality with the white men. Asserting this the man initiated is sworn that he is opposed to all such principles. As if this were not enough, the obligation is made express that no member of these organizations, they holding Radical views or opinons, shall be allowed to be initiated. The further obligation to "oppose all Radicals and negroes in all of their political designs," some members of the Order stated they did not remember. But whether it was a part of the obligation or not, the effect of the preceding obligation tends to that result. It is not necessary to pursue the argument further, nor to cite from the evidence to show that an organization, itself secret, which by the terms of its oath exclude all members of other secret societies whose objects were to protect and preserve the Government of the United States, is of a political character. What is that political character?

The Ku-Klux all Democrats

The testimony is uniform that none but members of the Democratic or Conservative Party in the State of North Carolina join it. This being the case, the members and Press of the political party which, according to the testimony quoted, had 40,000 of its adherents enrolled in these camps, would be, to say the least of it, under great temptation to palliate their offenses, or to withhold denunciations, when crimes were charged against them. To show how this subject is viewed, the testimony of several gentlemen of high standing in opposite political parties, in their own words is given.

Ninety Black and Forty White Victims.

Starting with the cases in Lincoln County, the following are specifically referred to as having occured in other counties. The Committee give the names of ninety blacks and forty-four whites in the Counties of Lincoln, Alamance, Catawba, Craven, Caswell, Chatham, Jones, Orange, Rockingham, Rutherford, Wake and other counties, nearly all of whom were whipped, and the remainder were shot, robbed, hanged or driven from their homes. Besides these specific cases of outrages, the testimony refers in general terms to others committed in other parts of the state.

The Crimes Voted on in Secret Meetings.

The testimony already quoted and referred to shows that in many instances the murders and whippings of men were expressly voted upon in their meetings, and executed by the members. When it is remembered that a disclosure of their secret proceedings incurs the penalty of death, and that of all other secrets such as involve the members in guilt, as assassination, murder and violence, would be most sacredly guarded, it is remarkable, not that so little evidence has been procured bearing upon particular cases, but rather that any should have been elicited. Members of the Order unwilling to go into details have, however, stated enough in a general confession to authorize the belief that this organization, by whatever pretense men were induced to enter it, stopped short of no means, however criminal, to accomplish its purpose. The testimony quoted, almost without exception, establishes that the outrages perpetrated by these bands in disguise were inflicted upon members of the Republican Party, both white and colored, in some instances the fact that they were of that party being given as the reason for the punishment, in others alleged crime being the pretext, while in some, such acts as keeping a Sunday-school for colored children were given as a sufficient reason.

Security of Person and Property.

The second inquiry, namely, whether persons and property are secure in the State, is considered in two aspects. One, is the civil law adequate to protect those wronged and punish those who are guilty of these crimes? Second, to what extent does this organization still exist and commit acts of violence? On the 12th of April, 1869, an act was approved making the act of going masked, disguised or painted, a felony. It was intended to punish the class of cases enumerated.

In pursuance of the authority conferred upon him by the act of Jan 29, 1870, to secure the better protection of life and property, Gov Holden, in March, 1870, declared the County of Alamance in insurrection. About the 22d of June he sent State Militia into that county under the command of Col Kirk. Numerous arrests were made of persons charged with being members of the Ku-Klux organization, who were held prisoners in military custody until released upon writs of habeas corpus.

Whatever view may be taken of the power exercised or of the wisdom of exercising it, the Governor seems to have considered it effective for the time being, and to have hoped for the continuance of peace and order.

These anticipations do not seem to have been realized, for since that time in other portions of the State acts of violence have again been committed, as appears from the extracts of the testimony.

Effect on the Elections.

The feeling that would be aroused against the Governor in a fraternity bound together by such oaths and by the terror of the common peril in which they stood for the multitude of crimes they have committed, would naturally be intense. The effect of these outrages upon the colored voters was to keep many of them from the election. This, coupled with the introduction of an issue arising out of the prodigal and unjustifiable use by the railroad Presidents of the bonds issued on the credit of the State for public improvements, resulted in the defeat of the party friends of Gov. Holden on the election, and adverse majority was returned to the Legislature.

The Impeachment of Gov. Holden

Frederick N. Strudwick, a member of the House of representatives, whose name is unenviably connected in the testimony with an alleged arrangement, as a member of this Order, to assassinate Senator Shoffner, introduced resolutions of impeachment against the Governor, and he is now upon his trial before the Senate upon eight articles, which charge him with declaring the Counties of Alamance and Caswell in insurrection, with the arrest of a number of persons who were taken into custody by Cols. Kirk and Bergen, under his order, and with unlawfully paying, from the public treasury, the troops called out by him to suppress the disorders in those counties. The law authorizing the Governor to declare counties in insurrection has been repealed, and one witness states that the act making it a penal offense to go disguised has also been repealed.

State of the Popular Mind.

With what feelings and apprehensions the class of persons who have heretofore been the victims of the lawless outrages in Alamance County look to the result of these proceedings, will be better understood by giving the words of a citizen of the county than from any inferences of the Committee. He says:

Question—"To what did you attribute the occasion of these outrages?"

Answer—"Well I attribute it to this, just waiting for an opportunity. The feeling there against loyal men has not abated,

Question—Upon what do you base that statement?

Answer—Upon statements made by parties who say, that when certain things have transpired then they will bring certain men to account.

Question.—what things?

Answer.—Whenever they have impeached the Governor of the State, and have convicted him and turned him out of office, and also the Judiciary of the State, as they propose to do then they will take charge of the men in my county.

Question—Does that refer to the impeachment proceedings now pending?

Answer—Yes, Sir.

Question—are the men who have made statements of that kind members of the Ku-Klux organization?

Answer—I do not know, or rather I will modify that statement by saying that men have told me so who belong to it.

Condition of the State.

That such feelings should be entertained will not be considered surprising, when it is remembered that so far as the testimony taken shows the condition of the State, it is clearly established:

First—That the Ku-Klux organization does exist, has a political purpose, and is composed of members of the Democratic or Conservative Party; that it has sought to carry out its purpose by murders, whippings, intimidation and violence against its opponents.

Second—That it not only binds members to carry out decrees of crime, but protects them against conviction and punishment, first by disguises and secrecy, and, secondly by perjury, if necessary, upon the witness stand and in the jury-box.

Third—That of all the offenders against the law in this order—and they must be many hundreds, if not thousands, because these crimes are shown to be committed by organized bands, ranging from ten up to seventy-five not one has yet been convicted in the whole State.

Conclusions.

Such being the state of affairs, it is surely not necessary that committees should argue the insufficiency of the reasons given for establishing an order which has led to such results. Whatever may have been the original purpose of the Ku Klux, or the offenses of those to counteract whom they allege the order was established, it now has gone so far as to present the issue between government and anarchy, and if it has not reached it, is fast approaching the point where, in that issue, there can be no neutrals. With such an army of criminals at large, with no power in the State tribunals to bring them to justice; with organizations, oaths and secrecy baffling and denying all the appliances of the law, and bringing them to each others' aid with the consciousness that they number enough to turn the scale of political power in favor of the party with which they act, so long as their violence and intimidation are successful against those whom they oppose. With these facts in view he must have a credulous nature who believes that any temporary lull in the activity of such an agency, at once of crime and of power, imparts continued security to those who must become either victims of their crime or submiss suppliants to their power.

Respectfully submitted,

JOHN SCOTT,
Z CHANDLER,
HENRY WILSON,
BENJ. F RICE,
JAMES W. NYE

NEWS OF THE WORK.

NEW YORK.

FORESTVILLE, N. Y.

The work goes bravely on in those parts. Anti-Masons are multiplying fast, and the seceding Masons are speaking out quite plainly against the old hand-maid. The CYNOSURE is doing a good work and fighting a good fight.

C. D. BROOKS.

IOWA.

MT VERNON, Iowa.

Dear Editor:

One Mason, here, told me he heard nothing about Masonry. Another intimated that Finney's book, which I loaned him, had stopped his further progress in Masonry. Masons are very much disturbed. Some try to stop our mouths, others threaten, and still others withhold their patronage. But, fearless of men, individually or combined, and trusting in the Lord, we stand up and speak our sentiments against all secret societies, and in favor of all truth, as it is in Jesus Christ.

Yours most truly,

G. M. LODGE,
Pastor Presbyterian Church.

PENNSYLVANIA.

The Miner's Secret Association.—Wholesale Murder Attempted.

YORK, Pa., March 11, 1871.

Editor Cynosure:

We must have the CYNOSURE enlarged and published weekly, in order to keep up with secratism in Pennsylvania.

I send with this an account of some secret society work, up in the coal regions. It seems as though rum, tobacco, and Freemasonry, have set the people crazy up there. We have a reign of terror throughout the State, but just at present, the coal districts are suffering most. All is quiet in these parts, but still the people are *intimidated*, and those who love liberty, *are being hounded*. Many who are glad to see the CYNOSURE if you quietly hand it to them, look pale and terror stricken if you ask them to subscribe for it.

It would require 100,000 troops to enforce our laws, which are only *made as a blind*, to keep people quiet, while men are being tried secretly in lodges; and then hounded and ruined. Life here is as intolerable as it ever was in France or Austria. If any one wishes to see what Freemasonry can do, let him come to York, where the lodges meet nightly, to deprive citizens of the United States of their rights of life, liberty and the pursuit of happiness, to say nothing of character and property. Yours truly,

E. J. CHALFANT.

MURDER AT MT. CARMEL, PA.

The *Miners Journal* has the following:

Between 1 and 2 o'clock on Saturday morning, while fourteen miners were employed in the co operative colliery of F. Roads & Co., were sleeping quietly in their boarding house, kept by David Williams, one of the men named George Hoffman heard some one making a noise at the door as if trying to pry it open. After listening some time he got up and looked out of the window and discovered a large party of men around the house, and gave the alarm to the inmates. No sooner had he done this than several shots were fired in at the window—one of them taking effect under his jaw and passing out the top of his head. The other inmates sprang from their beds and without stopping for their clothing, ran out and made their escape, although the mob which numbered about fifty (some say one hundred) men fired about a hundred shots after them—fortunately without effect. The inmates had barely escaped from the house when a keg of powder which had been carried into the house, and ignited by a long fuse from the outside, exploded with terrible effect, blowing the gable end and side off, and entirely gutting the building. It was the evident intention of the fiends to hasten the inmates of the house into eternity without a moment's warning, and their hellish design would have been accomplished only for the timely awakening of Mr Hoffman, who only awoke for a moment to gaze out into the night upon his assassins, preparatory to closing his eyes in the last long sleep that knows no waking.

After blowing up this house the mob fired into the windows of the house of a man named Smelie, a teamster, who had but a short time before moved the family and goods of a so-called "blackleg" from Shamokin. The balls flew around his bed, but fortunately none of them hit him.

Fiends from the lower region could not have conceived a more hellish plot to destroy life and outrage humanity.

The article continues and proves conclusively that the authors of this atrocious crime are members of one of the miner's societies, known as the Workingmen's Benevolent Association; and that it is only an aggravated specimen of many previous outcroppings of villainy manifested by these secret orders towards the uninitiated.—[ED.]

The Monmouth Convention.

From the Christian Statesman

WHEATON COLLEGE, Ill., Feb. 22, 1871.

REV. T. P. STEVENSON:

Dear Brother—I have noticed what the Boston *Congregationalist* and the New York *Tribune* say against the movement for recognizing Christianity, or rather, Jesus Christ as the "Truth," in the U. S. Constitution, and have again carefully re-read the amendment proposed. I am more and more in favor of this national reform movement. I see no alternative between a recognition of Jesus Christ as presented in the Old and New Testament Scriptures, and a clean and literal divorce of our civil institutions from all religious sanction whatever, and leave each man's *conscience* free to take as many wives and as many purses, and as many lives as he may find or fancy it to be best for him to take; he, of course, running the risk of the Federal and State laws, which he may alter or defy without sin, provided he is able to do so.

Our civil Courts and Constitutions must have some religious sanction;—must draw something beyond and above this life, or men are a nest of insects who may kill each other, or be abated as a nuisance by whatever other creatures have the power, without moral wrong!

The talk of the *Congregationalist* is, to me weak and inconclusive. If Christianity needs no constitutional recognition because the constitution is saturated with it, as the sea-water is with salt, then we need no bill of rights; no constitutional provision against buying and selling men and women, in the constitution. For surely our country was originally more thoroughly "*salted*" with ideas of *inalienable* human rights than with the Christian religion. Would the *Congregationalist* have us go back to the constitutional guards of personal ownership?

The *Tribune* writer is sharper and more damaging. But I insist that putting Christ into the preamble of the constitution is but a national profession of faith; and does not bind us to burn *Servetus* or other heretics, any more than my personal and family profession of faith in Christ binds me to cudgel or burn my faith into my children. I agree that laws enforcing conscience cannot make Christians but hypocrites. I agree that infidelity, atheism, even, shall not disfranchise a voter, or disqualify a shoemaker from shoemaking; but it should save us from the grim farce of his oath! What will you swear him by? I am in favor of the Monmouth Convention. J. B.

A Noble action of a Methodist Minister—A New Reason for keeping People at Home.

RED CREEK, N. Y.

Some six years ago, a lodge was formed in the village of Red Creek by the Methodist minister stationed here, Elder Crosier, and by his influence one hundred were induced to be hood-winked. He lost influence among members of the church, went twelve miles West to Rose Valley, formed another lodge, and caused more trouble. But then Mr. Baird's lecture at that place caused a reaction. * * *

A Mason died in Red Creek a few days ago of strong drink, and the Masonic funeral was held in the new church (Methodist), but the resident minister, Elder Warner (a subscriber to the CYNOSURE), refused to sit in the pulpit with Elder Phillips who preached with the white apron on; and as Phillips descended from the pulpit and went to his Methodist brother Warner, sitting in center of the house, the entire congregation saw it and was made aware of the refusal. Saturday night a Masonic apron was placed on the Christmas tree for Elder Warner. So we shall be looking for batteries to be opened on both sides soon. Probably the protracted meetings which are being now held in every village near, is the only preventive of open war.

Some of our most influential citizens here ceased attendance at the lodge meetings, and utterly refused to even go in the procession at this last Masonic funeral. Yet as they number about two hundred members they are quite a power; six M. D's, and most of the merchants in town belong to the craft.

About the 10th of November last, I called at Elder Warner's and he inquired if my husband and I were going to the Syracuse Convention. I replied, "Yes;" and at the same time I noticed a friend present, looked up with surprised interest. I did not know that he was a Mason, but found next day that it was circulated through the village that we were going to the anti-Masonic Convention. I had not even told my own children, but all was made clear when I saw the Methodist friend in the procession at the funeral. We were to start in an hour for Syracuse, when some Methodist friends came from an adjoining town to visit us. Of course we were sadly disappointed in not seeing and hearing Elder Bernard, Stearns, Blanchard, Gerrit Smith and other master minds.

It may be all for the best, as I am informed that Masons were on the watch for our going, and a Master Mason's wife informs me that a lodge-meeting was called to consult what should be done about Mr. Devoe's circulating so many anti-Masonic publications. Persecutions come in various ways, yet while I am living I shall try to keep all from becoming slaves.

MARIA DEVOE.

Extract from a Sermon by Rev. J. M. Y. Smith of Chicago.

Preached in the Free Methodist Church on Morgan St., Sabbath evening, March 12th, 1871, from the text: "Wherefore by their fruits ye shall know them.

[Limited space compels the omission of a large portion of this discourse. We commence with the closing remarks on the antiquity of Masonry.]

It is somewhat remarkable, and we think entirely fatal to Masonic boasting of the antiquity of the institution, that a society claiming the glories of Masonry should have existed for ages unnoticed by any writer in the pages of the world's history; such a thing is not only wholly incredible, but it is utterly unworthy of belief. Without referring to former centuries at all, but confining our attention to the last three, we have the Puritans, and the Presbyterians, the Cabalists and the Rosicrucians, the Gypsies and the Necromancers, the Alchymists and the Jesuits, all of them often and liberally noticed by various authors and historians; but Freemasonry has not so much as a name until the eighteenth century, when it is frequently descanted upon with an interest and copiousness increasing unto this day. To a sound historical scholar, this fact alone is enough to overset all Masonic pretentions to antiquity, and publicly convict it of shameless duplicity and atrocious falsehood in its book of constitutions and its authorized publications. Such is the fruit of Masonry discovered and revealed in her immorality of deceit and lying as touching her formation and origin.

But another item of her immorality we gather from the obligation of the Master's degree where the candidate says, "Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it." I want for a moment to call your attention to the reckless demoralization couched in this sentence. It covertly sanctions and endorses the violation of the chastity of any woman who is not directly related to some member of the Masonic fraternity. If license is not given to commit the infernal deeds, why did they not include *all women* in the obligation, instead of the wives, mothers, sisters and daughters, of members of the craft? And why should the obligation be so artfully couched as to read, "*knowing them to be such*," that is, knowing them to be relatives of Masons? Masons pretend that the principles of their institution make men moral, and yet they have to swear the most horrid and blasphemous oaths to guard themselves against violating the chastity of the female portion of their own fraternity.

Another evidence of the immorality of Masonry is its diploma to *commit murder.*

[The criminal implication of the lodge is here shown from the penalties of the various oaths which have been frequently published in our columns.]

The picture is so hideous that to unveil it in its darkest aspects would terrify and appall all who behold it. When the Lord would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, upon the walls of which were portrayed their loathsome and abominable doings. But if the enormities of Masonry were to be thus tapestried in our sight, who of us could bear the awful disclosure? If Masons, like Hazael, should affect to be shocked at the bare mention of such atrocities, and exclaim, "But what, is thy servant a dog that he should do this thing?" our answer might be that of an old divine who very quaintly remarked, "the dog did it after all." Such is the fruit of Masonry as manifested in the immoralities of its obligations and its oaths. How exceedingly appropriate and applicable the language of the text in the words of Jesus, "Wherefore by their fruits ye shall know them."

Another feature of the immorality of Masonry, and another of the fruits of the Masonic tree, is found in connection with her initiatory and other degrees. Just picture to your minds a professor of the religion of the meek, pure, and lowly Jesus passing through these various scenes of degradation; imagine, if you can imagine a thing so mean, so vile, so despicable, as your minister stripped to a state of nudity, his eyes bandaged, and a halter round his neck, kneeling in the most abject posture, and swearing the most horrid imprecations and oaths. Imagine, I say, your minister whom you look up to for spiritual advice and instruction in righteousness, just leaving such a Masonic cabal, and coming to the bedside of your dying wife, sister, daughter or mother. The room in which she reposes is redolent with the richest odors of spiritual and holy incense, her immortal nature is hovering on the confines of eternal purity, and she is burning to hear words of encouragement and impassioned utterances of heaven's promises from the lips of her pastor. She has been communing with angels, and her pure spirit has been ranging the inheritance that is incorruptible and undefiled; the paradise that is ever vernal and blooming; that city whose every gate is of pearl, every street a sun-track, and whose ever-spreading splendor is the joy of the Lord. She is touched with heavenly inspiration, the impurities of life are hid from her spiritual vision, only the gentlest zephyrs are wafted from angel wings, and the only sound is the symphony of heaven's melody. Hush! Tread softly—she whispers. Bend carefully over her. "Angels beckon me away, and Jesus bids me come. Let the minister pray with me, quick—I am dying!" And would that Masonic brute—*reverend* though he be—dare to pollute the holy atmosphere that surrounds that couch of death, by the utterance of a petition tainted with the poisoned and polluted breath just inspired in a Masonic den?

In closing these remarks, I wish to observe that there never was a period, perhaps, when the defenders of pure unadulterated Bible truth, and the aggressors of popular evils were carried out into a hotter battle, or were surrounded by fiercer and more subtle elements of antagonism. Masonry is holding thousands of our race in thrall, and almost invariably succeeds in banishing from their perceptions all thought of the true God, while it holds the minds of its votaries under the tyranny of its enslaving power, and under the dark and sad eclipse both of intellectual and spiritual knowledge. It is an *imposture*, which accommodates itself with the most exquisite ingenuity to the prejudices of the population among which it is spread, complimenting Moses to cajole the Jew, speaking respectfully of Jesus to seduce the nominal Christian, offering a voluptuous heaven to the licentious pagan, and gathering in the indifferent by gilded promises that are made only to betray and deceive. It is a *superstition* which corrupts Christianity by pagan and heathen admixtures, blinding its dupes with the utter falsehood of half-truths, dazzling the senses and emasculating the understanding; trafficing in absurdity and folly as in merchandise, and enacting penalties for disobedience almost as terrible as the pangs of damnation. A superstition so fascinating and insidious, that under its strange, weird influence atheist and libertine, infidel and Jew, may join hands together, acknowledge each other as companion, brother, friend, and congratulate each other on their success in being connected with an institution that knows no creed but Masonry, and by which talisman they expect admittance into the lodge above, where they can sniff at pleasure the stinking and corrupting carcass of Hiram Abiff, and sing Jeb-ju-ba-lum, all through eternity. Masonry is a system of *skepticism*, that cold and soulless thing, that mystery of iniquity, which doth already work, chilling the ardor of the church and hardening the unbelief of the world; a skepticism that bribes intellect to sustain it with sophistry, and genius to foster its errors, and poetry to embalm them in song. It is a skepticism that travels through the universe in search of truth and beauty, that it may enfeeble the one by its misgivings, and blight the comeliness of the other by its chilling and wintery breath.

Oh! for some mighty and powerful arm to fell this deadly Upas, dig out its roots, and destroy its influence. We need the zeal of all true Christian hearts, and the energy of all resolute souls. Every thing around us is in earnest—suns in their constant shining, and rivers in their ceasless flow; the breeze that stops not day or night to bear health upon its wings, the spring tripping up the winter, the seed-time hastening on the harvest—all are active, faltering not in the steady purpose of their being. Masonry is in earnest, she is self-devoted, resolute and valiant; she compasses sea and land to make her proselytes. Shall we be indolent and indifferent, with Masonic death at our doors and in our homes, with the sad wail coming from Masonic lodges for help to rid them from their galling chains and slavish bonds? Masonry is the great hindering cause of all Christian progress. Under the shadow of its influence the Church sits at ease in Zion, and eats out its inner life, as the vampire sucks out the life-blood of the victim that it is all the while fanning with its wings. My brethren and sisters, we need, all of us, a baptism for a deeper and diviner earnestness that we may testify against the immoralities, the absurdities and blasphemies of Freemasonry, and replace it by a pure and undefiled religion.

THE FAMILY.

What Shall We do with John?—Try Him a Little Longer!

"That John Hague is incorrigible. We must send him away. He is getting no better for our teaching, and he keeps the classes around in a ferment all the time."

But John's teacher was reluctant to give up the boy. He felt that reckless and hardened as John seemed to be he was still dear to the Savior, one of those for whom he died. He felt that the Sunday-school was meant for just such boys, boys whose homes had done little for them, whose school had been the street, whose memories of mother-love and care, were very, very faint and indistinct. And as a parent often learns to regard with even more tenderness the sick and ailing and troublesome, than the well and happy child, so he had come to keep a very warm place in his heart for this worst scholar.

"If I were to lose my hope," he replied, "my absolute faith, I may say, that John Hague is to be saved, and that this school is under God, to be the means of saving him, I should lose half my strength for labor. Brother Falls, the boy is motherless, but he had a praying mother, and he was given to God long ago. I cannot consent to let him be dismissed from the school."

"But he swears, lies, and I am told drinks. He is a terror to the little children, and a pest to the larger ones. Are the many to be sacrificed to the one?"

"We'll try him a while longer, and love him more, brother Falls, and we'll pray more earnestly," was the teacher's reply.

Days and weeks went on, and John continued to be the black sheep in Mr. Winthrop's class. What shall we do with him? was a question that was often pressed upon the attention of superintendent and teachers. But love and faith and prayer, won the day. Jesus himself held out his hand to the wanderer, and led him to the fold. It was in the boy to be a leader, and from the hour of his conversion, the energy, the will, the earnestness, which had helped to make him most vile among the vicious, were consecrated to holy purposes. John Hague grew up to be the right-hand man in that school, prompt in every good word and work.

"I shall never dare to propose sending a bad boy out to become worse," said Mr. Falls to Mr. Winthrop years after. "I am often thankful that you opposed my wish to get rid of John."

"The promise is to the uttermost," said Mr. Winthrop.—*S. S. Times*

Prayer.

A monarch vested in gorgeous habiliments is less illustrious than a kneeling suppliant, ennobled and adorned by communion with God. Consider how august a privilege it is, when angels are present, when cherubim and seraphim encircle with their praise the throne that a mortal may approach with unrestrained confidence and converse with heaven's dread Sovereign, Oh! what honor was ever conferred like this? When a Christian stretches forth his hands to pray, and invokes his God, in that moment he leaves all terrestrial pursuits and traverses on the wings of faith the realms of light; he contemplates celestial objects only and knows not of the present state of things during the period of his prayer, provided that prayer is breathed with fervency.

Prayer is a heaven to the shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. Oh blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of over-during joy, the mother of philosophy. The man who can pray truly, though languishing in extreme indigence, is richer than all beside; while the wretch who never bowed the knee, though proudly seated as a monarch of a nation is of all men the most destitute.—[Chrysostom.

I Feel It Pull.

In the deepening twilight of a summer evening, a pastor called at the residence of one of his parishioners, and found seated in the doorway, a little boy with both hands extended upwards, holding a line.

"What are you doing here, my little friend?" inquired the minister.

"Flying my kite, sir," was the prompt reply.

"Flying your kite!" exclaimed the pastor; "I can see no kite; you can see none."

"I know it sir," responded the lad; "I cannot see it, but I *know* it is here, for I *feel it pull*."

If our affections are set on things above, we shall have a sense of it which cannot be mistaken.

Boarding-House Christians.

There is in some of our churches a class of persons who might appropriately be denominated "boarding-house Christians." To them the church of God is a grand hotel, where if they pay a stated fare, they think themselves exempt from all further concern in it. With its inner workings and internal arrangments they have nothing to do. Is it not the business of the pastor and deacons to see that everything goes on right? Why, then, need they trouble themselves? They bear their share of the expenses, and what more can reasonably be expected of them?

They also claim the undisputed right of boarders—that of finding fault if anything goes wrong, and loud is the grumbling if the dishes served up are not to their liking. An underdone or an overdone sermon causes them to turn up their fastidious noses in intense disgust, and a frequent repetition of the offense sends them off in high dudgeon to seek for quarters where the fare will be more to their taste.

When these persons speak of the church and its affairs—which, by the way, they seldom do, unless something goes wrong—a stranger would not suspect their identity with it. It is "they" did this, or "they" did not do that; not "we;" and to the question, "Why did you not use your influence to have a different state of affairs?" comes the answer, "Oh, I wasn't at the church meeting." If pressed for the reason of their absence, various excuses are given; but a few, perhaps, are candid enough to own that "There were enough others to transact the business without me, and I did not think it necessary I should be there." Shame upon such indifference! These persons probably never reflected upon the effect that would be produced if each individual member should arrive at the same conclusion; and perhaps it never occurred to them that they are acting a very unjust and selfish part, in thus throwing upon the shoulders of others their share of the general burden. Let them remember the prophet's denunciation, "Woe to them that are at ease in Zion."—*New York Chronicle.*

The Opinions of Old Divines.

In a late CYNOSURE mention is made of an Association of Congregational ministers and their delegates held in Hartford county, Conn. The Rev. Joanna Williams warmly advocated the institution of Freemasonry. But before his death, about 1827 or 8, he publicly renounced it, and his son-in-law assured me that in his will he left a warning to all his friends to shun the wicked institution. One of my neighbors, now ninety-one years old, told me that when a young man, he asked advice of Dr. Everest about becoming a Mason. Dr. E. told him that Masonry was a wood-chuck. He was not, by that answer, encouraged to become one.

C. H.

Short Sermons—No. 14.

Our text for to-day is to be found in the thirty-second [chapter of Exodus, from the 2d to the 8th verses inclusive:

> And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.
>
> And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.
>
> And he received them at their hand, and fashioned it with a graving-tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.
>
> And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said: To-morrow is a feast to the Lord.
>
> And they rose up early on the morrow, and offered burnt-offerings and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

This action of the Israelites during a temporary absence of their legitimate representative and leader, Moses, is precisely like that of the Masons in the absence of that puritanical spirit which at one time pervaded and governed the land. That spirit was too high, exalted, and worthy; it reached too far up into the mountains of God's truth to please the Masons, and hence they have been taking away the jewels from the people and making them into that molten calf which is called Masonry, and is proclaimed to be "better than religion." Feasting and drinking, and rising up to play, is about the highest level to which Masonic notions of religion attain. The golden calf of self-interest is the idol which they worship. They call this idol true charity, and then fancy that it was the very power that led them from the enslavement of the old world into the promises of this new one.

There is no more charity in Masonry than there is of the true living God in a golden calf.

As with a graver's tool Aaron wrought the golden calf into shape; so the Masonic High Priest, by means of the tools of stone and brick masons, fashions out an idol for the worship of the brethren; an idol which they are assured, is the very one that taught them to throw off the old world subjection and enslavement, and to set up the institutions of Christian religion and liberty which have thus far blessed this land.

As Aaron, by making a golden calf, was preparing the people to be led back to Egypt, to the abominations which they had cast off, so Masonic High Priests, by inculcating Masonic ideas and worship, are preparing the people to be led back to that despotism which they cast off when they left England, under the spirit of Puritanism, and came to this country.

Nor have leading Masons the same excuses for their folly that Aaron had. Aaron was but an ignorant, unenlightened slave, at best, just cast loose upon his own miserable resources (he thought); while Masons of the present day have long since been manumitted through the principles of Puritanism, through the teachings of the gospels, and through the wretched experiment of Aaron himself and ought to know better than to follow his example. They ought to know better than to take the gold from our young men in order to indoctrinate them with a species of worship, in which eating and drinking, merry joking, and making holidays of funerals are a considerable part of its religion, and which is hardly as reasonable (all things considered) as that which was paid to the molten calf.

Our text states that the people brought peace-offerings to the altar of the golden calf; and this is precisely what the brethren of the lodge do. They think that they have a peculiar knack of making peace, when in fact their art consists only of glazing and whitewashing over matters. They merely compromise with evils, compounding with the adversary at the expense of moral principle. They merely adjourn a difficulty, the ruin in the end being greater in proportion to the length of the adjournment. A pretty peace would Aaron have made in the great issues then depending on the course of the Israelites; it would have been the peace of annihilation and death. A great event, upon which depended the issues of immortal hopes and promises to men, he was for making a mere matter of child's play;—just as the Masons would do; and just as they have done with the great, serious issue involved in our civil war, and in the manumission of another four millions of slaves.

Aaron proclaimed a feast, the feast of the golden calf. And herein he also resembled our high Masons, who appoint the festival of All-soldier's day, or decoration day, or grave-yard day, or whatever else it may be called, and who seem to think that so long as office may be got by so doing, the chief issue of the war is fully accomplished.

The Deacon's Story.

In the Twelfth Report of the Rochdale chapel for the destitute, John Ashworth tells the following story of an aged deacon, a gray-headed veteran whose locks had become hoary in his Master's service, and one of those singular characters both loved and feared by several who knew him, for reasons they still remember. He was by trade a flannel-weaver; steadiness and industry, in early life, enabled him to become a manufacturer; and by caution, prudence, and perseverance, he secured a competence that enabled him to retire from business before old age or infirmities compelled him; but he did not travel on the Continent to spend his wealth, or build a mansion and set up his carriage to consume it, or fill his house with servants and fast company to devour it; he knew who had given him all his bank-notes; he knew he would some day be asked what he had done with them, and he tried to be a faithful steward.

I have no wish to forget my first, second, and last interview with the eccentric old man.

I had gone down to take service in the church of which he had long been a worthy member, and an active, patient, prudent deacon. For many years his house had been the home of the workers in the Lord's vineyard, irrespective of creed, and he furnished many a hungry ambassador with something more than a cup of cold water. I was then a very young man, and rather afraid of several in the congregation, the deacon in particular. His countenance was neither placid, sanctified, nor heavenly-looking, but the very contrary; he had a large face, strong features, his eyebrows fledged with long white bristles, and his hair iron-gray, defying all order; he knew little about grammar, but his language was powerful, and fearfully direct. Talleyrand said "that words were invented to hide thoughts." This may be true in regard to diplomats, such as Talleyrand was, but the old deacon would have been astonished to have heard him.

I had finished my day's work in the pulpit, and on leaving the chapel found the deacon waiting for me at the gate. Placing his arm in mine he said:

"Well, my young friend, I suppose thou will have to take a little provender at my house; thou art very welcome, and that will make the feed no worse."

After the repast, he sitting on one side of the fire and I at the other, after a considerable pause, he said:

"Art thou married, my young friend?"

"Yes," was my answer.

"And hast thou family prayer in the house?"

"Yes," I again replied.

"I'm a glad to hear that. There are many people that can talk loudly about religion abroad, that have not much at home; all their religion is for exportation, none for home consumption; but I am always pleased to see young married couples begin right, and there is nothing so likely to keep a family right as a family altar; many families professing religion have gone wrong for want of it; keep up piety at home, my lad, keep up piety at home; it keeps the fireside warm and comfortable. I am thankful that the very first day my Betty and me began house-keeping, we adopted Noah's plan when he came out of the ark. Did I ever tell thee about it?"

"No, sir, this is our first conversation."

"Well, then, I will begin a little further back. Before I began to 'follow her,' as they say in the country, I was careless, ignorant, and sinful; I thought much about her, but if I offered to speak to her I lost all my words and trembled all over. I followed her at a distance from place to place, and one Sunday evening I followed her into a chapel. And it was well for me that I did. I shall never forget that night. The light of the gospel of Christ shone into my mind with such terrible force that I saw and felt myself a great sinner. I forgot all about Betty, in anxiety for the salvation of my soul. The day following, thinking I was the only person in the work-shop, I kneeled down under my looms, and began confessing my sins and iniquities in a loud whisper; praying for pardon and peace, while sweat ran down my face. One of the weavers who had entered the room in his slippers, hearing my groans and sobs, which I could not suppress, stooped down to look at me, and to my astonishment and confusion said:

"Well, lad if thou art half as bad as thou says thou art, thou ought to be sent to Botany Bay."

"I made no reply, but was heartily ashamed, and crept from under the looms to commence work. He said nothing to the other weavers about it, for which I was thankful. But the arrow from the Lord had pierced to the depths of my guilty conscience. I durst not again pray in the work-shop, and I had no private place at home. I remembered that there was in a neighboring field an old deserted stone-delph. Again, and again, in that stone-quarry did I plead the blood shed for me. At last I found what was more valuable than all the delphs and mines in this world. I found the pearl of great price, and was so happy that I durst tell the man that caught me praying under the looms.

"After considerable difficulty on my part, and obstinacy on the part of Betty, we agreed to be married, with the clear understanding that at least once each day, the Bible should be read and both join in prayer for God's blessing to rest upon us. We had many a laugh about our first beginning. Neither of us had ever engaged in prayer audibly in any meeting, though we had both been sometime members of the church. So I took hold of the Bible, thinking I could manage that part better than the other. After reading a chapter we kneeled down, and I requested Betty to pray. I waited, and waited, but no voice. Then with a choking utterance, she said:

"John, thee pray, for I cannot."

"A big lump came in my throat, and as soon as I could get it down, I replied,

"Nor can I, what must we do?"

"After kneeling a little longer we rose to our feet without another word, for we could not speak. That was our first attempt at family prayer. And that God who saw the fullness of our hearts recorded our wishes in heaven.

"And while on this subject, I will mention one other occasion when my nerves were a little tried. Betty and I were very careful and industrious, I as a journeyman weaver, and she as a spinner. We saved a little money and bought a pair of looms, a jenny, and other requisite machinery, then another pair, then another, then bought a pack of wool, and began manufacturing for ourselves, getting on and on until I could keep stock until the market suited me. One rather rough winter day, a dashing gentleman, with plenty of rings and gold chains, came to see my stock of goods. After a careful inspection of the whole he asked my price for all. I told him, and without a word he gave me a check on Rawson's bank for the amount. He then put on his coat and gloves, looked out into the dark, wet night, and I saw he seemed troubled. The coach was gone, there were no cabs in our neighborhood, and railways had not then been thought of.

He walked back into the house, and forward to a bright fire in the kitchen, our principle sitting-room, and asked if he could not get lodgings somewhere in the neighborhood. Yes, I replied, my wife can make you up a clean, comfortable bed in a plain way. You should have seen our Betty's face when I said that; it was almost scarlet, for she was afraid of the fine gentleman; but she quietly went up stairs to make already. He took off his overcoat and gloves, and sat down by the kitchen fire, and seemed very glad to remain with us. We talked about wool and prices, and prospects of trade, and about his family, which he informed me consisted of a wife and six children, until eight o'clock, our time for family devotion. My wife had got all ready for the grand man, and was sitting in her usual place. I was rather timid and had not taken hold of the Bible at the usual time. My wife saw it, and gave me a look which said:

"What! are you afraid of the big man too? Do your duty and never mind him."

"That look nerved me so I took down the Bible, saying to the merchant:

"Sir, ever since this dear body and me became man and wife, our custom has been to daily read God's word and bow down before him in prayer. I do not know your views or opinions about these things, but feeling it to be our duty, we hope you will excuse us.

"Certainly, certainly," was his reply.

"I read the one hundred and fourth psalm, our lesson for the evening, and in prayer besought the Lord to make us thankful for the day's mercies, to bless the stranger sojourning with us for the evening, to save him from making a *bad bargain*, and that if his riches should increase, that he might never set his heart on them; and I prayed for his wife and six children he had left in Scotland, that God would take care of them in the absence of the husband and father, and that not one of them might ever give their parents any trouble, finishing with the verse in the evening hymn:

'Oh, may our souls in Thee repose.'

"The gentleman tried secretly to wipe his eyes with his scented pocket-handkerchief. The mention of his wife and children had touched his soul.

"I have done much business with the fine Scotchman since that night, to our mutual profit, and he never sends us an order without a note saying, 'Never forget the Scotchman and his family when you pray, and use the same words you used that memorable night I was your guest, especially that part 'may not one of the children ever give their parents any trouble.'"

No character can be lastingly injured by a fearless discharge of duty. Calumny or prejudice may obscure it for a time, but in the end it will shine all the brighter for the clouds which obscure it.

Education is the constant confronting of the mind with the objects fitted to stimulate it.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

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VOLUME 3. CHICAGO, TUESDAY, APRIL 18, 1871. WHOLE NUMBER 70.

The Christian Cynosure.

Terms, $1 per year; six months 50c. [illegible]

NEWSPAPER DECISIONS. [illegible]

BOOKS AND TRACTS. [illegible] Address Ezra A. Cook & Co., 88 La Salle St., Chicago.

Masonry from a Christian Standpoint.

Pres. J. Blanchard: Dear Sir—Until quite recently, I was not aware that you were engaged in editing a paper, which with a view to extend, far and wide, information so much needed upon the influence and tendencies of [illegible] secret societies [illegible].

I have no words to express the conflicting emotions with which I take my pen, with the purpose to place in your disposal a series of [illegible] on the subject of Freemasonry.

Both by nature and much practice, I am a sinner—by the grace of God I am to-day what I am. [illegible]

More than forty years now past I took upon myself, in ignorance and the great sin, several distinct Masonic oaths, and all the so-called secrets of Masonry have been most truthfully revealed by others. The whole history of Masonry, [illegible] its glaring deformity, falsehood, infidelity and God-defying blasphemy, may be seen in a single volume, price fifty cents, and may be had at McNally's bookstore on Dearborn street. There are but two classes of the descendants of our first parents in this sin-cursed world. *All* are by nature, without one single, solitary exception, the children of Satan, and except as they are divinely restrained have with their growth in years, and in mental and physical development, a constantly increased and increasing tendency to do the work of *their Father*. There is no degree of Satanic wickedness to which they will not gradually descend with greediness, if God but leave them to themselves. This is the simple, undeviating teaching of God's word. It is a great fundamental truth upon which redemption work is based, established in the experience of every one who has been "born again."

It is by no means surprising, that men thus left, and whose origin, character and downward tendency is told by divine inspiration and to which I ask special attention as found in Romans first chapter, should have devised, under the cloak of charity, and even with pretences to semi-divine origin, the institution of Masonry. This one subject absorbs my mind. It occupies my waking and my sleeping hours. It takes from me all interest in the Bacel scenes which surround me, and sets me down among my own people. I hear the tolling bell that tells me, another soul has gone from that little flock with the record of my faithfulness or unfaithfulness to it, sealed up, finished to the final judgment. I hear the solemn warning, "Son of man lift up thy voice like a trumpet." Show thy people in this thing your experience, whether they will hear or whether they will forbear and thou shalt deliver thine own soul.

It is but little more than a year now gone, when certain strangers were seen in our little village, which you know does not contain 1,800 inhabitants. It was some days before the object of their visit was known, but it could not long be hid. They had come to constitute a certain number of our citizens, into a lodge of "*Free and Accepted Masons.*" Soon a large upper room was prepared and furnished. The "Charter members" went to work in earnest. Some of our young men united with them, and had these only been absorbed *from the world*, I might perhaps have held my peace; but they have invaded the church and I cannot with a good conscience longer remain silent. I know from an experience of many years as a Mason, that increasing with every degree to the highest which I have taken, *the tendency is not to promote spirituality*. The active Mason is not the active, spiritual Christian. He may occasionally be found in the prayer meetings, but it is the exception not the rule. He will I fear, ere many months quit praying, or give up Masonry. Many have lost their peace of mind among Masons. Many retain their peace, but that is a "false peace," which will perish, and which at the very threshold—but I forbear, Christian Mason, *you know what I mean!* You who have gone to the Arch degree, and have substituted tradition for revelation, think not that you will atone by your associate charities for a breach, at every step, of the plain commandments of God. You may "give all your goods to feed the poor," and even "give your body to be burned," but if you have not another "Charity"

than that upon which Masonry is built, it will not stand in the day when "The heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." *Every way of man that runs counter to God's way* is a *way of* death. Christian Mason, my business is with you to-day. I shall in God's fear, use great plainness of speech. You may have started right on your pilgrimage toward the celestial city; you may have gone safely through the "Slough of Despond" and passed in at the "wicket gate;" you may have even lost your load of guilt at the sight of the Cross; but if you are from evening to evening, or week to week, going through Masonic "work" with no consciousness that you are doing wrong, have you not reason to fear that your peace is a *false peace?* Pause ere it is forever too late, and ask yourself, am I to-day on the kings highway, the way of holiness?

Alas! I fear, that either in ignorance you have wandered in this "By-path Meadow," and are asleep on the ground of Giant Despair, or it may be that you *did not start* right; that you made a profession of religion, and have no evidence that professing you possessed it. If Christ is "formed in you the hope of glory," you are safe. But you will never find the evidence of this in passing your evenings away from your family in the sinful fooleries of Masonry. You know, that there is not, in all the "secrets of Masonry," *one valuable thing to be revealed;* the *great secrets of Masonry are her great sins*. This is plain language. I mean it shall be so. You have asked for "Light," but if the light that is in thee be darkness, how great is that darkness. Let me ask you with all the earnestness that belongs to a dying hour, and the endless state beyond, is that worthy of so much of your precious time, which has no value in a dying hour? Did you ever hear of one in the "dark valley" sending for his "Worshipful Master," or the "High Priest" of his Chapter, to smooth his dying pillow with the slang religious phrases of the lodge-room? And yet Masonry claims a pre-eminently religious (?) character. "Be not deceived, God is not mocked."

Call to remembrance the first dawnings of the religious light (if you have any) which first led you to pray, and the "light" and its surroundings which came to you in your first Masonic teachings. Think seriously, if you can, of the language you then uttered. Reconcile it all if you can to God's word, to a Bible, and not to a traditional and Masonic conscience, and if, after this you hear not, or disobey his voice—"*Come out from among them my people and be ye separate,*" if you go on, and finally "stumble among the dark mountains," "cast off fear and restrain prayer," and return to your youthful sins, like a dog to his vomit, the fault shall not be mine.

Bear in mind that I am addressing this very feeble appeal, not to Masons generally, but to the ministers and people of the Lord Jesus Christ, who are ensnared, perhaps ignorantly, in this abomination. I shall be met by the former class with a universal howl of detestation for my apostacy from the "noblest, most charitable, and useful institution in the world." I shall be told of its multiplied and noble charities, of the great, and the noble, and the good, whose names are enrolled among its members. To all which I have simply to reply that, I do know from many years experience, and close observation, that "bright Masons" are not bright Christians; that above and before all other reasons, *Masonry requires of her every member what the God of heaven most expressly prohibits*, and that to such a degree of horrid aggravation that a world lying in sin would hardly believe, "though a man should declare it unto them."

Christian Mason, where is your heart to-day? God looks upon it. He regards not your outward appearance, your standing among Masons, or among men. You have taken upon God's word an oath, that you will not seduce a Master Mason's wife, mother, sister or daughter, *knowing them to be such*. You have classed in that oath—recorded in heaven against you—your mother, your wife, your sister, with harlots and fools. Yes, you and I have in madness taken this oath. Let us think of it this night upon our beds when none but God is nigh; and I will seek from him wisdom so to present in my next number the relation of Masonry to woman, that by the divine blessing you may be taught, as I have been, something of the enormity of this sin, and be led to confess and forsake it.

AN OLD MASON.

The Order of the Mud Turtle.

There is an organization in the State of New York, with its headquarters at Rochester, which styles itself "The Commercial Union of the State of New York," consisting of a "Grand Lodge," with subordinate lodges, which, as we are informed by a recent circular, "are being instituted in every city, town and village" of the State. These subordinate lodges are governed by "local chiefs." The lodges are represented to be "places of confidential meeting, and free talk on the most vital points which it concerns a citizen to know." The circular before us is signed "A. Nelson, Grand Chief." Its official designation should be the Order of the Mud Turtle.

The declared purpose of this union is the removal of all tolls upon the New York canals, so that they may be made free, and thereby command the carrying trade of the West. We do not understand why, if this be the real object of the union there should be any secrecy about it.

It seems to us that the organization of a secret order to release canal transportation from tolls is an extraordinary proceeding. Instead of being a subject for "confidential" discussion, it is one that ought to be discussed as publicly as possible. The fact that the union has a cand policy which cannot be disclosed except in confidence ought to satisfy the public that the Grand Lodge and the subordinate lodges are dangerous institutions.

There is a very large ring forming, having for its object the sale to the United States of all the canals which have ceased to pay expenses. The property to be sold yielding no revenue, and not paying the cost of keeping in repair, of course has no real value. But this "ring" will patriotically sell it to the United States for fifty or sixty million of dollars, and generously accept twenty-four bonds in exchange for it.

It looks to us that this scheme of selling canals to the United States, is the very thing to be discussed "confidentially" in secret lodges and behind locked doors. It threatens the National Treasury. It has for its object the transfer of worthless property to the United States, and a division of the spoils among the lodges. We want the Erie Canal made free, but not by its sale to the United States, and we think there is nothing connected with any honest policy of promoting the efficiency of the Erie Canal, which requires to keep concealed from the public.—*Chicago Tribune*.

The Dying Struggle still Prolonged.

The dignity with which Cæsar died has been very much admired in former days, by classical scholars—folding his robes around him, as lofty summits wreath themselves about with snow, and yielding calmly to the cold, wintery, mysterious dispensations of inevitable fate. But the modern taste of America has changed all that, and now the more kicks, flounderings, spasms, and terrific grimaces the stage hero makes in dying, the more heroic he appears to be. A cornered chieftain would show no spirit at all unless he should fight on desperately for ten or fifteen minutes after having been shot through the heart.

Our Vice-president, Schuyler Colfax, appears to be aware of this trait of popular taste; for though it is a long time since he promised to die out from all public life, yet his affecting leave-takings continue to be numerous and pathetic. The last one was held, very appropriately, in Masonic Temple, Washington, where he made to an assembly of Indianians a very Masonic sort of speech, evidently intended to mean a great many things, yet like all other Masonic stuff, amounting to nothing of any value. It was aptly Masonic in several respects, and especially in its types and symbols, alluding as he did to the *gavel* and the *gridiron;*—it is so very natural for his thoughts to run in Masonic channels.

Now at the time when secret associations are carrying matters with a high hand over a large portion of our national territory, scourging and killing scores of our fellow citizens without any law, justice, or decency, what must any honest minded man think of the second officer of the government, making a covert display of his membership of a secret association of which he is a leading chief, and appealing to the sympathies of the "order" in an affecting speech, delivered from Masonic Temple? Is there any delicacy in it? any avoiding of the appearances of evil? any abstinence from undue influences of an unchristian and unrepublican kind? Is he not encouraging those very Masonic subtleties which are at work aiming to destroy our free institutions?

Schuyler Colfax has yet nearly two years to serve as Vice-president; and why, therefore, should he begin now to take leave of his republican friends from Indiana? When he expects only some two years hence, to return to private life and the sympathizing bosoms of his friends in Indiana, why does he begin *now* to take *leave* of them in *Masonic Temple*, in *Washington?* Who can understand the mystery of such a movement except Masons alone?

We should suppose, however, that the instincts of the dullest citizen, when sharpened by a proper concern for the welfare of his country, would see the danger which is threatened against its liberties from the wickedness of secret association. It is a standing conspiracy against law, order, and religion. Its constant threat is "to hang the last king by the entrails of the last priest," or in plainer terms to strangle authority by destroying religion. It is a ready means for forming illicit combinations and collusions against the good of the community, resembling the former popular idea of the adder, that if cut in pieces and left unmolested would re-unite before sunset, and hiss with its double tongue, as fiercely as ever. By means of ingenious combinations, which are always readily formed where secret societies exist, the United States officers, in any part of the country could be so hedged in and bound that they could not possibly perform their duties. Where the general government has no large standing army, or police, as our free government has not, to which its officers can appeal for help against a combination of Ku-Klux, Masons, Mormons, Odd-fellows or Horse thieves, how can order be preserved, or the laws executed? Take away secret societies; make them a criminal offense punishable by law, and elect no heads of such societies to the Presidency, Vice-presidency, and other offices, least of all to the pulpits of our holy religion, and then our government may be able to redress Ku-Klux wrongs against private rights, and not before.

How strange and dreamy—how spiritualistically transcendental and mysterious, how like the distempered visions of *mania a potu* it seems that, while one secret society is torturing and murdering our fellow citizens with most ingeniously barbarous devices, trampling upon law and setting its officers at defiance, the head of another secret society holds one of the casting votes in the law-making department of the government, and is the second in the order of succession to the presidency! Can such possibly be the result of the natural operations of the human mind in a Christian country?

J. T. S.

Freemasonry in the New York Courts.

The remarks of the Rochester *Express* of March 28th, in connection with the trial and verdict of the jury in the case of Filkins, who attempted the murder of Halpine in Albany, deserve attention from the special notice taken of the argument which anti-secret societies employ against the institution. They are these:

"There is one fact which appears in the Judge's charge that interferes seriously with one argument of the anti-secret society folk, Filkins was a Mason, as his counsel took occasion to hint to the jury during the trial. Whatever may have been the reason for this reference, it did not succeed in modifying the verdict or the sentence, the latter being to the full extent of the law."

It is here intimated that the Judge in his charge stated a fact which opposes "one argument of the anti-secret society folk," but we are not informed what it was, only it went to exonerate the institution from all complicity in securing to the criminal a verdict in favor of acquittal. Was the Judge a Mason? But it is also stated that the counsel of Filkins took occasion to hint to the jury through the trial that he, Filkins, was a Mason, most evidently to secure the sympathies of any brother Mason in the jury, and remind such of their solemn obligations to give a verdict for his acquittal, according to the oaths of the order. Why should he hint such a fact, if it was not to influence some jurors against the effect of law and evidence? Was his counsel a Mason as well as the Judge? What are these facts but a confirmation of the arguments of "anti-secret society folk," that judicial and civil proceedings are often perverted by the obligations of Masonry, and the best we can make of the Filkins case is, that it was an exception to the rule. It was either so plain a case as well as so aggravated in villainy that they had no sympathy for him, else dare not manifest it after the counsel had so unwisely appealed to them by his information that he was a Mason.

Notices in our secular press of such facts as above, favorable to the order, indicate that the public mind is awaking to the evils of secret combinations, and especially to Freemasonry. You will see that the editor does not defend it very ardently, and virtually admits that the design of Filkins' counsel was to use it to help the criminal by saying, "whatever may have been the reason for this reference, it did not succeed in modifying the verdict or the sentence."

We may, perhaps, give all credit to a jury who could not be influenced by any such appeals, because not in bondage to any such organization, or if members of it, belonging to a class of upright men who are better than their vows. There is a large number in that institution, who have been deceived by promises of good which can never be fulfilled, who dare not expose the imposition, and remain secretly disgusted with its foolery, and abhor its knavery. Such might have been the Judge and the jury in the above case. They are good and true men, who seldom meet with their lodges—we cannot approve of their silence when such iniquity is rampant, while we appreciate their difficulties.

Not far distant from where I write, is a man under sentence of death for murder. The time for his execution has been fixed twice, and he was each time reprieved, and is still living and in jail. I have not heard whether a third day of execution has been ordered. The lawyers have taken some exceptions and obtained reprieves. I made inquiry about this remarkable course. The answer made was: "He is a Mason." Of course I do not say this is the reason, but it looks suspicious in connection with so many facts of a similar kind, and the oaths of the order.

D.

Secret Aristocracy.

It is remarkable how often the humbler members of the Masonic fraternity state they have to let the aristocracies alone; fear and dread are attendant on their steps, especially if they are artisans. You probably recollect, in one of their works on Masonry, the remark, "Honored men, far advanced in Masonry, have condescended to converse even with artisans." There is democracy for you! Some quote Scripture as to the necessity of respecting those high in the order, then the master of assemblies will take action against. It may be said in support of the democracy of the order, that all meet on one platform and common level—here the lie and the smile come in and beautifully blend while a smirk appears on one side of the face, intimating a portion would not touch another portion with a finger tip. Is it not strange that lovers of plain republican principles should uphold an institution in whose books they read that their exalted dignitaries have been known to condescend to speak to men who labor? A non-producing, fashionable rowdy, a high-salaried Masonic vagabond, a pretentious, aristocratic Freemason loafer, cruel and heartless as a fiend, actuated as a governing motive of life with black-hearted malice towards the human race—he, in his bloated exaltation, talk of condescending to speak to one of our noble mechanics! Artisan laborer, friend, where are you to-day? You know without a secret organization no aristocracy could long exist in any country; and yet when we find you to a large extent the main pillars and support—why, just permit us for a while to throw over the veil and hide our heads in shame; especially while we reflect on the enormous wealth of widows and orphans amassed, and these cruel, heartless, high-salaried loafers, fatten and depredate upon and burrow in, leaving the little charity done to folk only as an additional tax and burden upon special lodges.

How oft the thought has occurred while viewing the majestic pomp and pageantry of Masons and Odd-fellows in harness on parade, that preferable must have been the feelings of a Hessian who fought for pay, to those of members who have an intelligent notion of the views taken by the superiors of the orders, as from a distance they smiled down approvingly on the fantastic, tramping subordinates! The dignitaries expect to have the masses pay to them all reverence and respect, and if insubordination or disrespect manifests itself they have and wield the power speedily to reduce them to submission; and this they claim as a right, having arranged all aristocracy at the head of Masonry, and all democracy at the tail. The exalted owners of secret orders inculcate virtue in their underlings that they may the more easily govern them; economy, that the masses may accumulate wealth, to enable them the more lavishly to expend their hard earnings upon their own idleness and extravagance; industry, that they may enrich the country whereby they are able to wield power and influence and curb and control the masses.

O. S. O.

The Next President.

Mr. Editor:

I perceive that several prominent politicians, among whom is Vice-President Colfax, are out in elaborate letters in support of the present administration, with a view of conciliating those who have become estranged by its faults, and of forming a sentiment in favor of the re-nominating General Grant. Some of these political leaders, jealous of the power of the New York *Tribune*, and mistrusting its position on this question, have attempted to sound Mr. Greely, in the hope of drawing or forcing him into an endorsement of their scheme. But he is too wide-awake and too philanthropic, to allow himself or the journal he represents, to be wheedled into the support of any man, at any very serious risk of a party defeat, in the next presidential contest. Mr. Greely claims that the question whether A. or B. shall occupy the White House, is of small moment in comparison with the importance of a Republican triumph in the present unsettled condition of the country. He thinks it a year too soon to begin president-making, and the Republicans should stand wholly aloof from personal committals and entanglements, until the time for action, and decision with regard to the next presidential contest shall have arrived.

On this point, we think Mr. Greely's views both wise and well-timed, and he has undoubtedly administered a well-merited rebuke to politicians, who would subordinate the interests of the country to the enhancement of the fortunes of any man. If political wire-workers would not afflict and poison the public mind with dissertations upon the claims of favorite candidates, which claims often rest for their validity more upon individual obligations than upon the gratitude and respect of the people, the public mind would in due time gravitate slowly, but surely, to that Christian patriot and statesman, whose services in the cause of God and his country have most endeared him to the hearts of the people. The feeling of public preference for the right man for this most responsible office would find vent in the spontaneous outbursts of the masses, when the time for considering this important question shall arrive.

If Vice-president Colfax and his co-workers believe a Democratic triumph would be a great calamity to the country, and if they are honest in their determination to avert such a calamity, they will give us a candidate for the succession, who will combine all the elements possible necessary to success in a presidential campaign. If they will give us a candidate who is certain to secure for the Republican party, against all opposition, a new lease of power, they will give us a man who will exercise his official authority without regard to clan, caste, order or council. In short, if the Republican leaders wish to enter the next presidential canvass with a fair show of success, they must give us a man whose conscience is not bound by horrid oaths to favor a few at the expense of the many, but one whose mind is free from bias of every kind and in whom the masses have confidence.

Such a man, Mr. Colfax will find, when the issue is made, will stand foremost with the readers of the Cynosure. Whether General Grant will be found to fill the above bill, when all the facts with reference to his relation to the dark orders comes to be known, we will not at present hazard a conjecture. The fact that Vice-president Colfax has entered the arena in his favor, is to the friends of equal rights and privileges, a little suspicious. But one thing we will hazard, and that is the predicting, that no candidate for the presidency, no matter how popular he may have been heretofore, who belongs to the orders of Odd-fellows or Freemasons can poll the votes outside those orders in our township.

We want the friends of truth and justice to take courage. Jesus Christ is moving the hearts of his people. So hopeless are the fortunes of the devil becoming, and so desperate his cause, that thrice in our vicinity has he had recourse to the house of God—yea, to the ministry, to get Christ to fight against Christ. But the Father of lies has deceived the people here so often, that he has lost his power to deceive, and the people will not be hood-winked by him. As the scales fall from their eyes they discover that these Christs that he has suborned into the support of his cause, are *really anti-Christs*.

REPUBLICAN.

Richmond, Ohio.

Suspended Animation.

The proposed grand reception by the Masons of the United States of the Earl de Grey and Ripon, Grand Master of the lodges of Great Britain, and head center of the English branch of the "High Commission," did not come off, and hence we are left, to mere conjecture as to what is the cause of the omission; for the reasons of the lodge, of course, are kept profoundly secret.

Perhaps the Masons have decided that it would be better first to have a successful session of the Commission, and a satisfactory adjustment of difficulties, and then to get up a great Masonic demonstration over it. If the celebration had been held before the work was done, and the work should happen to prove a failure, then it would have been bad for Masonry; but if popular approval crowns the labors of the Commission, then, indeed, can the Masons come out in all their regalia, with Andy Johnson on the right hand, Earl de Grey on the left, and Schuyler Colfax in the middle, and say—Behold! of what exceeding great excellence is Masonry! It adjusts difficulties and saves the peace of the world!

We must keep our eyes upon the Masons, with respect to this High Commission business, to see what they will do. We may perhaps discover whether they are in regular Masonic communication with the Earl de Grey and Ripon or not.

In the mean time, let us openly refer the youth of the country to the fact that high Masonic office appears to be closely associated with high political distinction. This is a fact which we of the Cynosure have to meet, and dispose of the best we may. Besides the three distinguished politicians that we have mentioned, there are Sickles, Logan, Butler, Gen. Cole, and numerous other secretive men, all of whom are basking in popular or governmental favor.

But while we of the Cynosure must admit the fact, however hard it may seem to bear against our cause, we still claim that the only real nobility or worthy distinction in man will be found in connection with traits of character that are diametrically opposed to those practically inculcated by Masonry. True nobility of character will ever exhibit itself in such traits as these, simplicity, singleness of purpose, absence of double meanings, ingenuousness, frankness, openness, sincerity, directness, truthfulness, plainness of dress and language, candor, integrity, virtue—while Masonry inculcates the opposite of all these, such as, complexity, duplicity, closeness, reserve, caution, secretiveness, indirection, symbolism, mysticism, untruthfulness, gaudy toggery in dress, slangy, canty, thievish lingo in language, and collusiveness, and recoupling lust with morality in religion.

We are willing to leave any intelligent boy of sixteen summers, a graduate of our district schools, to decide which of these set of qualities are the most suitable to the character of a true nobleman.

W. H.

A Veteran Methodist on the Position of his Church.

At times for several years, I have been greatly exercised and much chagrined on account of so many ministers and laymen of our Church—the Methodist Episcopal—distrusting the covenant mercies of the promises and oath of God; not content with the honor and glory God and Methodism have conferred upon them, many of whom, not improbably, were lifted from the gutter; not satisfied with pure unadulterated Methodism; lusting after the flesh-pots of Egypt, have joined themselves to that oath-bound conclave of darkness—the Freemasons. "With her much fair speech she caused them to yield; with the flattering of her lips she forced them. They went after her straightway, as an ox to the slaughter, or as a fool to the correction of the stocks."

What more mortifying and humiliating spectacle than to see the professed sons of God and the sons of Belial, ("Ye are of your father the devil. The spirit that worketh in the children of disobedience,") walking in fraternal association, and this in the face of Scripture prohibition against it, 2 Cor. vi: 14–18, inclusive. Eph. v: 11, 12. Was it not because he knew the danger both Church and State would be in from secret organizations, that led our Savior so frequently and urgently to warn his disciples to beware of things "hidden and covered up."

A recent installation of a Masonic High Priest (no marvel that they reject Jesus,) at which a Methodist minister officiated, revived and rekindled the most intense anxiety of mind, and grief of heart, about the Church's illicit connection through some of her members, with that Christless and worldly institution. Some time in the night of the 2d of January, I woke, and being much exercised on account of this unholy alliance, I arose and brought the matter before the Divine throne in the name of Jesus. After long and earnest pleading, I asked God, if it pleased him, to direct me to some portion of his Holy Word that would be an answer to my prayer, and afford me the relief and comfort I sought. On opening the Bible, the 43d of Ezekiel met my eye. The 2d, 6th, 7th and 8th verses arrested my attention. The more I read and thought, the deeper the impression grew, that God had in amazing condescension and kindness, heard my cry, and granted the request of my lips. I poured out the gratitude of my heart with glowing emotion and flowing tears.

In this marvelous answer to prayer, we have a fresh proof that the Holy Scriptures are of no "private interpretation," but are for the reproof, edification and comfort of all God's intelligent creatures in all ages. The points which impressed me, as especially applicable to the burden of my prayer, are—

1st. That all institutions assuming to be rivals of the Church of God—setting their thresholds by its thresholds, and their posts by its posts—as does Freemasonry—are abominations in the sight of God.

2d. That God's children who join those rival fraternities, thereby commit spiritual whoredom, violate their plighted faith to the Church and its great Head, and from bitter and sinful alliances.

3d. That God proposes to dwell with his Church forever, but only upon condition of her putting away this spiritual whoredom. Jehovah will not divide his glory with another. If we would have him dwell even in his own house, all neighborship or fellowship with such rivals must be abandoned.

4th. No rival of the Church of Jesus Christ, however highly esteemed among men, or strongly banded in its obligations, can ever attain final success. The destruction of all such is so certain, that inspiration speaks of it as *already accomplished*. I have confirmed them in mine anger.—*Ezk. xliii: 8.*—*From the American Wesleyan*.

Queries of a Master Mason.

A few things to be considered by every Christian man. 1st.—Does the Bible contain instruction sufficiently plain to guide an earnest inquirer in the path of duty? If so, does he need the aid of Freemasonry? 2d.—Does Freemasonry lead to devotion and to God? For answer look to its members. They are the most of them only nominal Christians, even those who make a profession of religion. 3d.—Has any Christian man a moral right to squander the means God has put in his hands? Has he a right to use it for the support of a species of infidelity? Has he a right to rob the church of its support and its minister of his salary to aid an unholy institution? *If you are out, keep out forever.*

T.

Absurdity.

The following anonymous piece of literature was addressed to Mr. L. Densmore, a citizen of Sharon, Wisconsin. It is the raving of a moral demoniac.—[Ed. Cyn.]

That Freemasonry, with its established dignity, honored and accepted throughout the bounds of civilization, should suffer harm by the infantile opposition and detraction from a set of renegades and outcasts from other societies of less importance, is truly an amusing farce. Whenever you find a broken down pretended religionist, a canting hypocrite or whining bigot, close at hand, you will find an anti-Mason. Go a little farther down the land of vandalism, and find a gang of dishonorable rejected candidates and expelled Masons, and you may be certain an anti-Mason will turn up. A majority of this class of beings are men who are thrown outside the pale of decency on account of their own absolute worthlessness. There is no society in the world that has not more or less of this class of human rubbish in it. Some get rid of them. Others endure them. It has been the case since the landing of the Ark—is now and will be until the end. Masonry with her gems of wisdom, gathered from past ages, riding down the tracks of time, through peace and war, persecution and tyranny, oppression and freedom, to-day, raises her towering crest above them all, conscious of her power to resist all opposition that may be brought against her. The foundation is wisdom, the support is strength, the condition beauty, and the walls around are truth.

Here is some little consolation for the few miserable meddlesome unprincipled anti-Masons about Sharon, and may give their minds a new impulse to exhibit their powers of slang and ridiculousness in a more brilliant and Christian-like manner.

ADIEU.

What Does Economy Mean?

In our use of the word it means merely sparing or saving; economy of money means a saving of money; economy of time, sparing of time, and so on. But economy no more means saving money than it means spending money. It means the administration of a house; its stewardship; spending or saving, that is, whether money or time, or anything else, to the best possible advantage. In the simplest and clearest definition of it, economy means the wise management of labor; and it means this mainly in these senses, namely: first, *applying* your labor rationally; secondly, *preserving* its produce carefully; lastly, *distributing* its produce seasonably.—*Ruskin*.

—Make no more vain resolutions, but proceed at once to duty. Know your weakness; trust and pray. God will help you through and give you patience.

The Christian Cynosure.

CHICAGO, TUESDAY, APRIL 18, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Assoc'ate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 53 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois

Special Notice—An adjourned meeting of the Executive Committee, will be held at the CYNOSURE office on Friday April 21st, at 11 o'clock A. M. Business of importance is to come before the Committee.

To Subscribers—Important—Read the notices at the top of the first column of this number, also the "Word with those Who Should Write to us." It is highly important that all who are indebted to their National Association for the CYNOSURE should relieve their minds by paying a small debt, and thus affect another important object—providing the Executive Committee with means to pay their obligations.

☞ Please read and heed.

Convention Pledges—These should all be paid, if within the range of possibility, before the first of June next. Reason 1st—To free the National Association from all indebtedness before our coming Anniversary. Reason 2d—To relieve mind and conscience of an honest obligation. Reason 3d—To enable the Treasurer to get his accounts in order, debts paid, and something over to thank God for. Thanks to those who have cancelled their obligations recently.

AURORA ASSOCIATION.

AURORA, April 5, 1871.

Dear Cynosure:

This body is holding a harmonious and pleasant meeting in the New England Church in this place; Rev. Prof. Hascall in the Chair.

Rev. C. S. Harrison preached an excellent sermon, which was requested to be printed. The preacher alluded distinctly to the lodge as a human system of signs and grips and disgusting oaths, intended as a substitute for the work of Christ.

The following paper was read to the Association, and the resolution at the close of it adopted.

A NATIONAL COUNCIL.

WHEREAS, The type of dissent from Romish corruptions called "Congregationalism," originated immediately in a protest by Hooper and other learned and godly men, in the year 1550, against the lax doctrines, loose morals, lofty titles, showy parades, and despotism of the State Church of England; and

WHEREAS, The institution of Freemasonry, now covering this entire land, contains in itself and workings all that English Puritans withdrew from in their State Church, and even in more objectionable forms than when they cast them off; and

WHEREAS, In addition to its unchristian morals, titles, shows, and despotism, the lodge is a system of Unitarian deism, promising to regenerate and save men without the atonement of Christ; and

WHEREAS, We are *assured* that Rev. Dr. A. H. Quint, Chairman of the Committee of seven, to call and inaugurate a National Congregational Council, is a Freemason, adhering and active; that while he was an army chaplain he declared in his correspondence, published in the Boston *Congregationalist*, that he obtained favors of a traitor and secessionist landlord in Charlestown, Va., by using the symbols of the "order;" and that, against the remonstrance of his brethren, he still adheres to that order and its ways; and that so late as December 27th last, six days after he was appointed Chairman of the National Council Committee, which his mind more than any other shapes and directs, he was "duly inaugurated" a "Grand Chaplain of the Grand Lodge of Freemasons in Massachusetts," a fraternity largely composed of Spiritualists, Universalists, Jews, deists and other skeptical persons; and

WHEREAS, If any considerable part of the things above written be true, we cannot expect the blessing of Jesus Christ on any National Council inaugurated under such auspices; therefore

Resolved, That we refer the further discussion of a National Council to our State Association meeting at Moline, on the fourth Wednesday of May next.

Eight young men from Chicago Theological Seminary appeared and were examined for approbation to preach as probationers for the ministry.

They were questioned as to their opinions on secret societies. The answers of three were satisfactory; the other five were exhorted by the moderator by vote of the Association to make the subject one of prayer and serious consideration. The first three were approved by a separate vote. The others passed with the above addition.

In a little while a member of the Society of Jesuits will stand as good a chance for licensure by Congregationalists as a Freemason. A good spirit pervades the meeting.

EDITORIAL CORRESPONDENCE.

GALESBURG, April 8, 1871.

Dear Cynosure:

The colleges in this region are cursed and crawling with secret societies. Monmouth College (United Presbyterian) is a good and flourishing institution; and as the law of their church has excluded Freemasons and Odd-fellows from fellowship, I had supposed that a college supported and paid for by such churches, would have no drill-camps in the shape of the College Societies, to make Freemasons of their graduates. But lo! the very fact that these monkish orders of Protestantism are excluded by the church, gives a keener thirst for and relish of them in the college. The usual results follow; and I am told that Brother Wallace has just lost three Seniors in a brawl which sprung out of these dens of folly and puerility.

I believe the "Central College Association," formed originally at the instance of President Wallace, was moved by President Gulliver, at its last meeting, to form a ring for the crushing out of these college pests. I fear that, as in wolf-hunts, the ring will get broken, and the wolves escape through the breech. What does a college, animated by the spirit, and practicing the "Good Fridays" and "Ash Wednesdays" of Bishop Whitehouse, care for college secret societies? They will bid for and welcome every Freemason whom we may turn out of our colleges.

The only way to purity our colleges and save our future Governors, statesmen, judges, and professional men, from being heathenized, is to set individual consciences and individual corporations against the college semblances of our national curse.

THAT DEACON'S FUNERAL AGAIN.

The *Advance* editor having published Dr. Whiting's account of the Deacon's Masonic funeral, admits an anonymous response, signed "Templar," with the intimation that he has "*no space for a controversy over it*;" thus closing the discussion as usual by giving the Masons opportunity to fire at an open opponent from ambush and to have the last word. This may be very fair and candid; no doubt the Masons will say so, and perhaps pardon the *Advance* for admitting now and then an anti-Masonic article. But whether it is quite right to use the columns of a paper set for the defense of truth to circulate the most pernicious errors where they would not otherwise go, and that without any refutation and disclaimer, is another question entirely. A man who sells poison is required to label it and not to leave it lying about loose, unless the antidote is inseparably connected with it. But this is a question we must leave with the conscience of the editors and patrons of the *Advance* to answer to themselves and to their God.

It seems that "Templar" is a Deacon too—a Congregational Deacon, a Sabbath-school teacher and a Christian, or at least a singer, who hopes that when he dies the "Prelate of the order and his good Congregational pastor" will attend his funeral side by side, and "that the cross of steel may be formed over his grave." We hope his good Congregational pastor will have sufficient Christian discernment and decision, to exhibit no such concord with prelates of any kind, and especially such prelates, but will treat them in the same spirit, though not in the precise manner in which Elijah treated the prophets of Baal.

"Templar" informs us that the Deacon, of whose burial by Christless services Dr. W. complains, was a Knight Templar, which he tells us is emphatically a Christian order. A marvelous Christian order which when Christ says expressly "put up again thy sword into his place, for all they that take the sword, shall perish with the sword," still insists upon propagating Christianity by the sword. Christianity wants the help of no such orders. *Non tali auxilio*. He admits the Christlessness of Masonic worship generally, but excuses it on two grounds: 1st. It is not *all* Christless; the Templar service is eminently Christian. But, 2d. The ancient degrees, the main body of Freemasonry proper, are hundreds of years *older than Christianity*, and "hence," he says, "the total absence of the name of Christ from the funeral ritual of the order."

How long shall ignorance or brazen impudence continue without shame to reiterate this stupid and pernicious historic lie? We challenge "Templar" and all the Masons in this universal world to produce a particle of proof of this antiquity; to produce a single authentic, historic allusion to any other than operative Masonry, or trades-unions of such operative Masons, in any book that was written two hundred years ago. Masonry had its origin with the race says one. No doubt if Masonry means house-building it did. But is that the speaker's meaning? Or does he, using a *double entendre*, speak deceitfully and really lie, by intending to have a literal truth understood in a false sense? "The principles of our order," says another, "are as old as human society." And so are the principles of photography and electric telegraphing; but does that prove that the ante-deluvians understood the laws of light and of electricity as well as Daguerre and Morse? Doubtless the *principles* of Masonry are as old as self-righteousness, as selfishness and a disposition to get the advantage of our neighbors by cunning, combination, and hypocrisy. But it is not two hundred years since these principles were put into practice in the organized form of Free and Accepted or speculative Masonry.

What is more, the ablest Masonic historians, such as Steinbrenner, Dacho, frankly confess, Freemasonry dates no farther back than the early part 18th century, and that to assert that Solomon or St. John were Freemasons, "may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

Hundreds of years older than Christianity! And therefore Christ's name is not in its ritual, and yet the lodges are dedicated to God and held forth to the holy order of St. John who was cotemporary with Christ! Older than Christianity! Therefore the established ritual could not have the name of Christ and the initiatory lectures to candidates contain quotations from English poets of the 18th century. (See Bernard, pp. 10f, Utica edition.) We insist on this point because it demonstrates willful imposture and proves the whole system to be one of deceit and imposition.

We could indeed almost wish that Masons could prove Freemasonry to be as old as they pretend; for that would settle the matter at once. The claim is perfectly suicidal. If it be hundreds of years older than Christianity it is clearly one of those man-devised systems which Christianity positively condemns and supercedes. Is there a man or a child so ignorant of the New Testament, as not to know that not only the systems of Gentile worship, but even the Jewish, were set aside when the kingdom of the Messiah was set up? Not one of all was spared. The language of inspiration concerning them all was "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." The reception of Christian baptism was an open and confessed turning wholly away from every worship on earth to God as manifested in Christ; with the full understanding that to take the cup of the Lord, and to share in any of the Gentile worships of that day, was not for a moment to be thought of. That is most manifestly the position in which the gospel places all the Gentile worships of the apostolic time; and if Masonry existed then, that is where it places Masonic worship, with the mysteries of Isis, Eleusis, or the Magi; with the worship of Baal and Backus, and every god of the Pantheon. "Come out from among them and be ye separate and touch not the unclean thing," *was* and *is* the Christian law, touching every form of worship which existed before Christ. The same law applies now to every worship that man has invented since Christ, whether it be an original, or is fashioned after those discarded systems so as to trace its origin from them.

Burn matches to light you through the streets at noon will you, Templar? Dare to worship God out of Christ and in derogation of God's only mediator, because some poor heathen did so before Christ came. Verily, verily, it shall be more tolerable for any heathen that did this, or may do it still, than for the Christian Deacon who excuses it, practices it, and wants the popish symbol of a steel cross formed in pagan pomp over his grave. H.

ANTE OR ANTI—WHICH?

"Settle this and you will see
What mighty difference there may be,
'Twixt Tweedle'dum and Tweedle dee."

What difference does it make whether Freemasonry is two hundred or two thousand years old? Simply this: if it be only two hundred years old, it is plainly and deliberately anti Christ; framed with malicious and hypocritical intent to dishonor Christ and supercede Christianity, by simulating its virtues, and pretending in many respects, to improve upon them, while the lusts and deeds of the "old man" are left undisturbed only as they are covered up by the assumed mask of virtue. But if it be more than two thousand years old it is simply ante Christ, framed without any especial malice against Christ, and according to the best light which Jews or pagans had before Christ, the Son of Righteousness, was risen. And surely pagan guides who never had the true light, blind though they were, are preferable to those who have seen and rejected the light, madly preferring darkness because their deeds are evil.

But whether Freemasonry be ante or anti Christ, either is a sufficient reason why Christians should have nothing to do with it. We know that the Son of God has come, and that we have eternal life in him and in no "other name given under heaven among men;" that his religion is all-sufficient, and that "of the people there was none with him." He neither formed nor allowed any partnership with any system of worship, morals or philosophy; but set up his religion as sole and exclusive. Saying, "No man can serve two masters." Concerning all the sects and orders of earth, which assume to guide in matters of religion and morals otherwise than by his authority and teaching, his law is, "Come out from among them and be ye separate." What then has a Christian to do with a religious order that is either anti or ante Christian?

O brother Christian, if you claim that holy designation, come out from among them, and touch none of the emblematic garments of those who assume to teach and to worship the Creator, but not the Redeemer, neither by his authority or his teaching. Do you want a better teacher, a better Savior, and better institutions than Christ's? Do you want mortals to help out the imperfection of Christs' teachings, or of his atonement, or of his power? If not, and Christ is all-sufficient and perfect, let him be all in all to you. In simplicity and Godly sincerity cleave to him and his institutions only; and grieve him not by a heart divided between him and his rivals. H.

THE SOCIAL EVIL.

It appears that in St. Louis, Cincinnati, and Chicago the Social Evil, in other words the vice of fornication, is too much impeded by the diseases which God has ordained as a check and rebuke to it, to suit the interests of brothel-keepers, or the wishes of male fornicators. That temptation may exert its full power and licentious passion may have unrestrained exercise, and the business of pimps and bawds may encounter no let or hindrance from fear of natural or civil penalties, it is proposed to license houses of ill-fame, and that government shall undertake to guarantee the health of the inmates and, of course, the safety of those who go to her house which "is the way to hell." And when thus the foolish are assured that they can trample on God's law of chastity and defy its penalties, won't business be lively in the perilous of the Social Evil? Won't Paris be rivaled? Won't Sodom be outdone? Yes, and the fools will find the promise of impunity just like that which the old serpent uttered when he said to Eve "Ye shall not surely die." H.

FREEMASONRY IN MR. HEALY'S TABERNACLE CHURCH IN CHICAGO.

Petition for Degrees printed for Mr. Healy's Right-hand Man, Deacon T. T. Gurney, who figures as Deputy Grand Master of a "Lodge of Perfection," and is Third in Command of Occidental Sovereign Consistory, S. P. R. S., 32d Deg.

We print herewith an exact copy (differing only in size and style of type) of, a petition for degrees in Deacon Theodore T. Gurney's lodge.

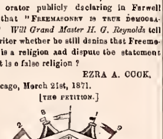
As the Masonic order makes especial provision for conferring degrees on ministers of the gospel without charge, and as Mr. Healy when pastor of Tabernacle Church both defended and advocated Freemasonry, there is no good reason for doubting that he was a member of his deacon's lodge, since he classes him among "the most active and spiritual Christians of that church." We then have a minister of the gospel and a deacon in a Christian church with the *despotic titles* of MOST VALIANT AND ILLUSTRIOUS SUBLIME PRINCE, PERFECT PRINCE FREEMASON, GRAND PONTIFF, MASTER *ad vitam*, GRAND INSPECTOR INQUISITOR COMMANDER, and the *blasphemous titles of* PRINCE OF THE TABERNACLE, KNIGHT OF THE BRAZEN SERPENT, AND PRINCE OF MERCY.*

And "if found worthy to receive the said degrees and orders he covenants to take the required Ob.˙. of allegiance, fealty and submission to the constitutions, ordinances, laws and regulations governing THE RELIGIOUS AND MILITARY ORDERS OF F.˙. M.˙.!" Think of a deacon in a Christian church taking—yes, conferring on sinful men the title, PRINCE OF MERCY, and calling his lodge-room THE THIRD HEAVEN, and of a Christian (?) minister receiving such a title! And further, think of a Masonic orator publicly declaring in Farwell Hall that "FREEMASONRY IS TRUE DEMOCRACY!!" *Will Grand Master H. G. Reynolds* tell the writer whether he still denies that Freemasonry is a religion and dispute the statement that it is a false religion?

EZRA A. COOK.

Chicago, March 21st, 1871.

[THE PETITION.]



TO OCCIDENTAL SOVEREIGN CONSISTORY OF MOST VALIANT AND ILLUSTRIOUS "SUBLIME PRINCES AND COMMANDERS OF THE ROYAL SECRET," HOLDING THEIR RENDEZVOUS AT THE G.˙. E.˙., CHICAGO, ILL., 40° 53' 10'' N. L., AND 87° 38' 01''.2 W. L., MERIDIAN OF GREENWICH:

Greeting:

The undersigned most respectfully represents that he is a regular Master Mason, in good standing; that he has also been admitted "a member of the Society of Knights of the East and West," and created and constituted a Perfect Prince Freemason of H-R-D-M.˙., and Knight of the Eagle and Pelican, under the title of Rose Cross, in the "Ancient and Accepted Rite," certificates of which accompany this letter of application.

He now prays to be elevated to the superior grades and orders conferred in your body, and to be admitted as a Grand Pontiff; Master *ad vitam*; Patriarch Noachite; Prince of Libanus; Chief of the Tabernacle; Prince of the Tabernacle; Knight of the Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Sun; Patriarch of the Crusades; Grand Elect Knight K-H.˙.; Grand Inspector Inquisitor Commander, and to be proclaimed and acknowledged as Knight of the White and Black Eagle, and Sublime Prince and Commander of the Royal Secret.

If found worthy to receive the said degrees and orders in your Sovereign Body, he covenants to take the requisite Ob.˙. of allegiance, fealty and submission to the constitutions, ordinances, laws and regulations governing "the religious and military Orders of F.˙. M.˙.," "Ancient and Accepted Rite," and conduct himself as a true and loyal subject of the H.˙. E.˙."

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____________ *A. D.* 18

Fee Enclosed, $________

* Prof. Richardson in his Masonic Monitor, page 173, Art. PRINCE OF MERCY, says "The meeting is called a Chapter and the place of meeting THE THIRD HEAVEN!

AN EPOCH IN OUR CAUSE.—*A distinguished citizen and church officer who was a Royal Arch Mason, renounces and reveals.*

We begin, in this number, a series of articles from an Elder in a Presbyterian Church, an earnest, pious, and devoted Christian and church officer; who has often represented his Presbytery in General Assembly, and whose family connections and name have had no superiors in the American Presbyterian Church. The writer, for various reasons, wishes to sign his articles by the title, "An Old Mason," which is what is material to the reader. But the editor of the CYNOSURE has his real name, enjoys his personal acquaintance and endorses and certifies him as all he is represented in this writing. The writer's name will not be withheld from any one who gives a good and sufficient reason for asking it. Let our Presbyterian brethren hear and heed.

—Rev. D. L. Dempsey, M. E., of Richmond, G. recently came out advocating Masonry, and charged the United Presbyterians with serious complicity with the order. Rev. Mr. Timmons, G. P., challenged him for proofs, when Mr. D. was obliged to acknowledge that it was a Methodist Conference he referred to. An interesting account of this debate was crowded out of this issue.

A Word with those who Should Write to us.

Our present plan of sending the paper until expressly ordered to stop is on the whole the best, saving much labor in the office, and giving greater satisfaction to many who cannot renew promptly, as large numbers of letters will show.

But many subscribe for friends, who take the paper from the office without knowing who pays for it, nor for how long. To these one word. For several months we have published what you may read at the head of the first column of this paper. By this we have thrown some responsibility upon you—just this, to let us know if you wished the paper stopped. This would cost you nothing, for your post master will do it for you. A number of names are on a written list; to these renewal bills have been sent when their subscription expired, informing them of the fact, asking a renewal, and stating the arrearage if any. Those who receive their papers with a printed address, can tell whether they are indebted by the number attached to their names, which number corresponds with the number of the CYNOSURE, with which their subscription expires. There is enough now due from arrearages—and we think justly due—to aid materially in cancelling the indebtedness of the National Association. Prompt attention will be a great relief to all concerned.

—Mr. J. W. Cralt of Pittsburgh, Pa., writes that the issue of the first number of the United States *Artist*, has been somewhat delayed, but will appear in due time.

—Brother Arnold of Sycamore, Ill., is issuing for gratuitous circulation, a spicy and vigorous little sheet—The *Reformer*. It is chiefly devoted to the discussion of Masonry.

—Christ says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Let all who pray "ask" for the outpouring of the Holy Spirit upon the Worcester meeting; "seek" for strength and grace to overcome our adversary, the devil; and "knock," that an "effectual door" may be opened there for the truth.

NEWS ITEMS.

FRANCE.

There has been severe fighting between the force of the Reds or Communists and those of the Thiers government. The Insurgents or Reds have suffered disastrous defeat, and several of their leaders are killed. The insurrection seems to have failed in Marseilles, Lyons, and all other cities but Paris. That city, hardly released from the severities of a long siege by Germans, is again besieged by Frenchmen. The spirit already exhibited by the insurgents demonstrates that only want of power on their part prevents a repetition of all the horrors of the Revolution of 1792-3. The march of the German armies homeward is said to be arrested, and it is thought in case the insurrection goes on and increases, that they will return to Paris to save Frenchmen from becoming a prey to each other; or rather to uphold the government from which alone they can look for the fulfillment of their treaty of indemnification.

ITEMS.

—An Odd-fellow's lodge has been established in Montreal.

—It is reported that Vermont has but two or three Odd-fellow lodges. That is two or three too many.

—The Grand "Chief Templar" of the order of Good Templars, in a western State, has been fined in the District Court, for selling whiskey without a license.

—The first "Temple of Honor" was organized in New York, Dec. 5th, 1845. It sprang from the Sons of Temperance, there being too little secret manipulation in that order to give it "stability and make it *equal* to other and older *benevolent* organizations."

—The Knights of Pythias have invented a new name for the Baal of secrecy—the "Great High Chancellor of the Universe."

—The American Protestant Association, a secret order opposed to the Romanists is making a bid for female sympathy, they have been tacking on "Esther degree" upon their order.

—Detective Dixon, who recently worked up the Gambleton murder case in this city, and has now gone to Europe to arrest the supposed murderer, is a high Mason. It is said that he took 18 degrees in "no time at all." Let us see if he takes his men.

—A female Knights of Pythias has been started, the highest degree is called the Supreme Pavilion Pythian Sisterhood. When the ladies are mounted on this modern tripod there will be no more business for the advertising astrologists and mediums.

—The Chicago *Times* of a late date has notices for the meetings of one Odd-fellow lodge, one Odd-fellow encampment, one Masonic lodge and two Knight Templar Commanderies to attend the funeral of one man on Sabbath day.

—In a certain place in Pennsylvania the Masons have an excellent way of managing. They present to a certain church a communion set, bowls, cups and tankard, and perform their "mysterious" incantations; the minister then gets up and lets off a general glorification of the order, praising the "holy inspiration" that animates them. They seem to understand the practice of what is called, in uncouth but expressive terms, "soft-soaping."

—An M. E. pastor in Ohio and member of the Pittsburgh Conference writes, that secret orders are exerting a baneful influence on the churches in his vicinity, an attempt was made and nearly succeeded, to deprive an aged brother of his license to exhort for the simple reason that he had on two occasions warned his hearers against Freemasonry.

For the same reason an attempt was made to expel a local preacher in a neighboring circuit. The Masons were greatly chagrined at their ill success.

—Brethren, pray for the next annual meeting.

—Judge Blodgett of this city adjourned the court over which he presided on April 7th, which is "Good Friday," in deference to the Catholics He remarked at the same time on the ultra measures of the Lutheran Reformation. Is Chicago following down-hill after New York?

—An exchange says:

The movement that has just been made in the Massachusetts Legislature to open the public libraries of Boston on the Sabbath, though ably advocated, has failed. The bill was voted down by a very decisive majority. The friends of the Sabbath in the Old Bay State, we are happy to know, are not yet prepared to see one of the strongest bulwarks of their prosperity and virtue battered down and, trampled under foot. 'God bless the commonwealth of Massachusetts!'

—Two English members of the Joint High Commission, Lord Tenterden, Past Master and Past High Priest, and Earl De Grey, M. W. Grand Master of Masons in England, were feasted by the Grand Lodge of Free and Accepted Masons of the District of Columbia, on April 10th. 170 were present including many members of Congress.

—A colored lodge in Galesburg, Ill., recently held a festival. J. C. Graves pastor of the 2d Baptist church, Mr. Mitcham, pastor of the A. M. E. Church and others addressed them. Next time they should send for Mr. Healy.

—Mrs. L. C. Aughey of Dakota City, Neb., has been writing a series of articles for the Covington (Neb.) *News*. We have read only the introduction, the succeeding issues of that paper having failed to reach us. We hope to have the rest soon. Mrs. A. writes of great difficulty in securing publication, but perseverance triumphed.

—With the Lord is the "residue of the Spirit" Pray for its out pouring upon the coming meeting at Worcester.

—President Grant and Speaker Blaine attended the Fourth Annual Levee of the Knights Templar on March 15th. "Numbers of Masons holding high Masonic and official appointments in other cities" were present. Earl De Grey and Lord Tenterden were invited but did not attend.

—The Grand Lodge of Odd-fellows of the U. S. has decreed that the 26th of the present month be observed by the members of the order, as a day of thanksgiving, "in grateful recognition and acknowledgment of the goodness of God in the preservation and prosperity of the order."

In a few years they will be keeping Thanksgiving days for the goodness of God in overthrowing their order and all like them.

—The Republican ticket in the late New Hampshire election, was headed with two hands clasped in the Odd-fellow's grip. The correspondent, Mr. F. A. Wier, who sends it to his letter, says: "Our State has gone Democratic," many of the Republicans refusing to vote a ticket bearing the badge of secrecy. No wonder.

The Ku-Klux Oath.

The following extracts are made from testimony taken in the trial of Governor Holden of North Carolina:

Peter Hughes, a witness called on behalf of the respondent, testified that he lived in the county of Alamance, and was a member of the White Brotherhood, otherwise the Ku-Klux Klan; he was in only one of their raids but they did not whip anybody that night; upon becoming a member of the organization he took the following oath:

THE KU-KLUX OATH.

"You solemnly swear, in the presence of Almighty God, that you will never reveal what is now about to come to your knowledge; and you will never reveal the names of the men who initiate you; and that you have not and do not belong to the 'Red Strings,' U. L. (Union League), or H. of A. M. (Heroes of America), or any other political society whose aim and intention is to destroy the rights of the State and the people, and to elevate the negro with the white man, and you are opposed to all such organizations, so help you God

"You now further swear, in the presence of Almighty God, that you will be true to the principles of the Brotherhood and to the members, that you will never reveal any of its edicts, orders or principles to any person, not even a known brother, or that you are a member yourself, or who are members; and that you will obey all calls and summons of the chief of your camp when in your power to do so; and should any member reveal any of the acts, orders or secrets of this Brotherhood you will assist in punishing him in any way that the camp may direct; and that you will not initiate or allow in this brotherhood any Radical, or any one who sympathizes with them, or who may have Radical views if in your power to prevent. And should you know of or see any brother or his family imposed upon by any Radical or negro, you will go to his assistance or their assistance, and render any or all aid in your power. Or should you know any of them to be in imminent danger, you will immediately inform them and go to their assistance. And should you hear the word of alarm given, you will go immediately to ascertain the cause, and render all aid in your power, so help you God."

The witness then stated they had a peculiar alphabet, with signs and characters, certain letters representing other letters by which they could communicate with each other without fear of detection; the members were all required to be suitably disguised, and ready at a moment's notice to obey the orders of their superiors; the word of distress was never to be used only in cases of the most imminent peril, and it was the duty of every member to go to the assistance of others when called upon: whenever one camp decreed a person was to be whipped, another camp had to do it, by which the members evaded detection in their immediate neighborhoods.

Clubbing Offer.

We will send the CYNOSURE and *Western Rural*, one year for $2.50. The CYNOSURE and *Little Corporal*, for $2.00. And the CYNOSURE and *Young Folks Rural* one year for $1.50. And the CYNOSURE and the *Bright Side* for $1.60.

As a premium we will send the *Western Rural* for ten subscribers to the CYNOSURE and $10.00; the *Little Corporal* for seven subscribers and $7.00; the *Bright Side* for five subscribers and $5.00; the *Young Folks Rural* for four subscribers and $4.00.

For five subscribers and $5.00 an extra copy of the CYNOSURE or a cash premium of $1.00 will be given if desired.

LECTURE FIELD NEWS.

C. A Blanchard in New Jersey—Full Account of the Riotous Proceedings in Vineland from Prof. Willson and Others.

[PROF. WILLSON'S LETTER TO THE VINELAND WEEKLY.]

"Look on this picture—and then, on that."

Mr. Editor:

In the account which you have permitted to be given of Mr. Blanchard's lectures, and of the *riots* which followed the delivery of Mr. Clute's address of Wednesday evening, the 14th, there is so much partiality of statement, such suppression of important facts, and general unfairness towards Mr. B. and his friends, that I ask permission, through the same medium, to make such a presentation of the events which have thrown all Vineland into commotion, as truth and justice seem to require.

Mr Blanchard, the son of President Blanchard, of Wheaton College, Illinois, is a young man of only twenty-two years of age, but of uncommon attainments; and he has every appearance of being a gentleman and a Christian; and, as some guarantee of respectability, at least, he is sent out by the well-known "National Christian Association opposed to Secret Societies," to lecture against Masonry and kindred institutions. He delivered here four lectures on the subject of Masonry, followed by one on the Society of Good Templars and other secret organizations, before the most densely packed houses that had ever been known in Vineland; and throughout the whole the utmost good order and quiet prevailed. On the evening of the 14th, when he spoke on the subject of *secret* Temperance organizations, as contrasted with *public* Temperance societies, he showed, in a perfectly legitimate manner, what he professed to believe to be the evils incident to the former. Conceding that the *object* of the Good Templar organizations is a most noble one, he objected to their *secrecy*; and he was careful to state, repeatedly, that he was dealing with the character of *societies*, and not with the character of *individuals*. No demonstrations of disapproval were made, and there was not a ripple on the tranquil surface of Vineland life to indicate the gathering storm that was brooding below.

On the morning of the next day a handbill headed "*Slanders Refuted!*" and announcing that the Rev. Oscar Clute would, on that evening, reply to Mr. Blanchard, was widely distributed throughout Vineland. During the day rumor was busy circulating false reports calumniating the character of Mr. B.; and it was whispered abroad that an article from a Western paper would be produced, in which Mr. B. would be shown up in his true light. But the charge most industriously circulated with malign effect was that Mr. B. had denounced the Masonic Fraternity, to which many good men in Vineland belong; and that he had also *slandered all the ladies of Vineland who belong to the order of Good Templars!* And how? Because he had spoken against the secret character of a society spread over the Union, and against the evils which had grown out of its secrecy: and, forsooth, some of the ladies of Vineland belong to this organization! It was of the character of the old cry raised in defense of slavery, that, as an institution to which so many good men belong was not to be spoken against with impunity; so, to speak against the Masonic and Good Templar Societies, is to slander the people of Vineland!

Of the address of Mr Clute, we have nothing to say—whether as regards his defense of Masonry, or of the society of Good Templars. We are glad to hear both sides of these subjects discussed, and of every other subject of public interest, no matter what may be the nature of the arguments which their advocates feel compelled to advance; for so long as free speech and fair play are allowed, Truth will, in the end, successfully combat Error.

After the address, the secret article from a Western paper was read from the platform. It proved to have been cut from that well-known copperhead sheet, the *Chicago Times*; and it denounced, in violent terms, a "Rev. Mr. Blanchard," who, it was stated, spoke in Farwell Hall, Chicago, on the third of March. After unavailing efforts, during the day, by the friends of Mr. B. to obtain a perusal of this article, a momentary sight of it was finally obtained, when it was seen that it referred to the Rev. Mr. Blanchard, D. D. Now the Mr. Blanchard who spoke in Vineland is neither a Rev. nor a D. D.; and although he might possibly be taken for a *Rev.*, it would have been apparent to all that his youth would be a bar to the D. D.; and therefore, for reasons best known to those in the secret, in the reading of the article the D. D. was suppressed! The character of the article, and the confident manner in which it was hurled at our Mr. B., was artfully calculated to evoke the gathering storm.

A series of resolutions was next introduced, in which a slur was attempted to be cast upon Mr. B. by falsely describing him as an "itinerant lecturer, calling himself *Rev.* and Mr.," &c.: but it was not told the audience that he is sent out by the "National Christian Association opposed to secret societies; an Association that numbers among its many thousand members and advocates some hundreds of *Reverends* and D. D.'s, Presidents, and Professors of Colleges, the Editors of nine Religious periodicals, and at least two prominent members of Congress—the Hon. Senator Wilson, of Massachusetts, and Senator Pomeroy of Kansas; while Senator Sumner is known to be in sympathy with the movement. One of the resolutions referred to impliedly asserts that "The people of Vineland wholly discountenance the aiders or abettors" of Mr. Blanchard, &c.; a resolution that indites a gross slander upon what is now known to be a very large majority of our citizens, who have "aided and abetted" Mr. B. by maintaining the right of free speech and public discussion upon all subjects of general interest—a resolution that audaciously aims to hold up to public odium all those who discountenance the instigators of riot, and the "aiders and abettors" of the mob.

But so artfully had the meeting been planned for a crisis, that when an aged Mason of fifty years standing arose, and, evidently on the strength of the false newspaper article, denounced Mr. B. in most vindictive terms as "*that thing* which has been brought here," &c., the tempest broke forth in all its fury. Mr. Blanchard arose, and announced that he would speak in that Hall the next evening; and when cries of "knock him down," and "kill him," were shouted by men standing immediately in front of the platform, *some* secret society men among the audience, who were Vineland citizens of good standing and repute, clapped and shouted approbation! It was then that a *lady*, in feeble health, thinking that perhaps a woman's presence might shame a mob of *respectable* citizens, making her way to Mr. Blanchard, said to him, "They will kill you if you stay here, you must go with me;" and taking hold of his arm, the two attempted to leave the Hall, while such of Mr. Blanchard's friends as could get near him rushed to his defense. With a shouting crowd pressing both in front and in the rear, the nearest Hall door was reached

with difficulty. So violent now were the demonstrations, that it was thought unsafe to take Mr. D. to his lodgings in the village, and the party started for the lady's carriage, which had been left in another street, some fifty rods distant. Amid the shouts, threats, and denunciations of a ruffianly crowd, that made repeated efforts to seize Mr. B., with great difficulty the carriage was at length reached, and the lady was helped in, in an almost insensible condition. As the party drove away, some one, said to be a *Good* Templar, shouted, "We'll let you go to-night, but you'll not get off so easy to-morrow evening."

And now, Mr. Editor, who instigated this Vineland Riot, the recollection of which now covers every manly cheek with the shame of humiliation, and which has cast such a stigma upon the hitherto fair character of our town? Was it all the work of a few "half-grown young men," who assumed the character of "roughs" just to defend the cause of their friends, the Masons and Good Templars? If those who got up this meeting in the manner they did, thought that when they had raised the whirlwind they could direct the storm, are they guiltless for their want of foresight? The reading of the article from the Chicago *Times* was merely the torch that exploded the magazine which had been prepared beforehand; and for all this transaction from beginning to end, the getters up and managers of this meeting are responsible. During the day men had gone through our streets retailing the vilest slanders upon Mr. D., on the strength of the article referred to, they kept the article to themselves; they produced it only at the last moment; they read it in a garbled manner; and they denied Mr. B. a hearing to refute it. A few words of explanation would have shown that the article—whether true or or not of any other person—had no reference to our Mr. B. He is not a *Rev.*, nor does he call himself such, although the resolutions falsely assert that he does; he is not a D. D. From the dates given in the article itself, our Mr. B., if he was the person referred to, must have spoken in Chicago only three days before he appeared in Vineland; and yet, if the conductors of the meeting had desired a little light on the subject, they might have known that Mr. B. had been lecturing for months in New England, and had not been in Chicago since last November! But they allowed no light to be thrown upon the subject, and they artfully concealed what would have led to the truth. Fine exponents are they of the principles of a society which claims, among its cardinal virtues, Truth, Temperance, and Charity! And what a beautiful commentary is all this upon the handbills of the morning, calling forth our citizens to hear "Slanders Refuted!" * * *

We are happy to say that the scandalous attempts to defame a stranger and drive him from the town, and the resort to mob law to put down free discussion, have signally failed,—for public opinion has denounced this whole transaction in no stinted terms. Our good people are now indignant that they have been so grossly deceived. And let it be known abroad, that, since the riot, Mr. Blanchard has been invited into two of our churches to lead in religious services; and that he has spoken twice, since, in public, to crowded houses, with decided approval, and without molestation, for it will do something to wipe away the stain of reproach which has been cast upon us. The cause of secret societies is of very little importance when compared with the cause of free speech, a free platform, and a free press, unless it shall be found that the two causes are intrinsically antagonistic. If the latter shall seem to be the case, secret societies will go down beneath the overwhelming weight of public indignation; for free discussion is both the guardian of civil liberty, and the handmaid of that higher freedom—"freedom to worship God."

M. WILLSON.

Vineland, March 23d, 1871.

The following interesting letter was written by a gentleman in Vineland to Isaac Preston of Lockport, Ill., in response to inquiries concerning the disturbances.

VINELAND, April 3, 1871.

Mr. Isaac Preston:

I did not attend Mr. Blanchard's first two lectures, not feeling any special interest for or against Masonry; but hearing from friends in whom I have great confidence that they were of uncommon ability and interest, I went with my wife, and attended all the rest. I was present also at Mr. Clute's reply, which was the night on which the riot occurred, or rather, attempt at a riot.

The statement in the Vineland *Weekly* [noticed in the last CYNOSURE] concerning the lectures is very unfair and unjust to Mr B. The general facts in the case, are well and ably set forth by Prof. Marcius Willson in the *Weekly* of March 25th, which you have probably seen before this time. His statement of the character of the lecture on secret Temperance organizations is admirable. There was nothing in this lecture to justify the subsequent proceedings, but these arose from the hatred of the Masons and the irritability of the Good Templars, at having their organization criticised unfavorably by a master hand. There is no doubt, but that Mr. Blanchard would have been shamefully maltreated but for the protection his friends afforded him. I was in the crowd which accompanied him to the carriage, which was Prof. Willson's carriage, and the lady he refers to, who told Mr. B. to go with her, was Mrs. Willson. She had him by one arm, and a powerful wagon-maker, named Hoffman, by the other. Some of the crowding very naturally came from his friends in their anxiety to defend him, and the night being quite dark, the difficulty of telling friend from foe was increased. But friends were most numerous, and came off triumphant. At one point, a rail or a pole was brought up by some boys which I took from them, though my efforts to assist Mr. B's friends, were embarrassed somewhat, by having to care for Prof. Willson's daughter whom I chanced to meet in the crush at the door of the hall.

Mr. Blanchard had noble friends in the Willson family. They are wealthy, cultivated, and influential people, and the acquaintance Prof. W. made of Freemasonry in 1826, while at school in Canandaigua, N. Y., in the midst of the Morgan excitement, had made him a convert to anti-Masonry before Mr. Blanchard came, of course.

I made Mr. Blanchard's acquaintance, and myself and wife had the pleasure of entertaining him at tea in company with Prof. Willson's family, several days after the attempt to mob him, and I can readily believe all the good things you say of him. But the secret society men hate him with a most malignant hatred, though why there should have been such an explosion in quiet Vineland, when other places (and some worse ones) have borne his lectures quietly, I do not understand. But free speech triumphed after all; some of his friends went *armed* to his late lectures, and their weapons would have been used had it been necessary; though a man of peace, I myself had a seven shooter on duty one night, when Mr. Willson's horse being lame, I carried Mr. Blanchard to and from the hall in my carriage. But there was no serious trouble, only a little crowding of friends and curious boys about the carriage as we started.

In the last *Weekly* (April 1st) you will see two letters in reply to Prof. Willson's, laboring to cast the blame on Mr. Blanchard's friends. Oscar Clute, who writes one of them, is the Unitarian clergyman of the place, and a seeker after popularity. His letter is full of misstatements and errors, and you may depend upon it will be most ably answered by Prof. Willson this week. Prof. W. was a little easy with him at first, but if he don't get unhorsed this week, then I shall be mistaken. Clute is reported to be an applicant for Masonic membership.

It will be some time before we are done with this subject, as we mean to redeem the good name of Vineland. We shall have Mr. Blanchard here again some day—perhaps his father also, if he will come, and no mob either.

Hoping to hear from you soon,

I am very truly yours,

PHILIP SNYDER.

The following is part of a private letter addressed to brother Nessell of Ellington, N. Y. concerning the Vineland troubles.

VINELAND, March 15, 1870.

Dear Brother—We have had exciting times here for a few days. A Mr Blanchard of Illinois, a young man of fine ability, was invited here to lecture against secret societies, which stirred up the whole sect—Masons, Odd-fellows, Knights of Pythias, Good Templars, were all aroused to put down the young giant. They tried to hiss him down; they threatened to tar and feather him, and one evening at a large public hall where he attempted to speak, they made a grand rush for the platform and speaker. But Mr. B was protected by strong hands and brave hearts, and the cowardly onslaught failed. He remains here still, and will till he has his say out. There are too many substantial men here to allow the freedom of speech to be trampled upon by a set of rowdies, put forward by Good Templars, Masons, &c.

Societies that cannot stand ventilation, without resorting to mob law, must be rather shakey, and ought to perish.

A. S. BROWN.

MICHIGAN.

An Iconoclast In Earnest—Letter from a Methodist Episcopal Clergyman in Regular Conference Connection—Rev. John Levington.

BRIGHTON, Mich., March 31, 1871.

Editor Christian Cynosure:

This week a grand attack was made upon the Masonic force here. The place of action was our own church—gallery, altar, pulpit, every place was filled with people from near and from far. The action commenced about 7½ o'clock P. M. on Monday. Our heaviest artillery, of course, opened upon the men of the apron, and continued without intermission for about an hour and three quarters. Next evening, about the same hour, we again commenced firing, and poured shot and shell upon the same unfortunate beings for just two hours. On this occasion the whole congregation gladly received a *part of the light and privileges of Masonry*, and were duly entered as apprentice Masons—and of course, were shown *how to turn up their aprons.*

We told them if they would come out next evening, we would give them five or six additional degrees without money and without price. On inquiring how many would come, the response came from every part, "We'll all come;" and come they did. We now informed them, that notwithstanding the long and severe process of initiation, the horrible swearing, and unparalleled degradation, *they were not yet Masons*, and should they die in their present state, *Masons would not bury them*; that they were still "cowans," and if buried at all, must be buried by "cowans;" that before they could have such high privileges, *or be sent to the Grand Lodge above*, they must be "passed and raised." They all gladly consented, of course, and we at once went to work and "passed and raised" them *en mass*. We then gave them three additional degrees, into the bargain. It now being a late hour, I could only tell them they had come very near to royalty, but the journey up to the *Royal Arch* being both long and dangerous, it must be postponed for the present. I did, however, give them that part of the obligation which includes the words, "Murder and treason not excepted;" also that part of the obligation which includes the words, "Whether he be right or wrong."

Let it suffice to say, that the crowds were immense, the feeling intense, and the victory complete. It is confidently declared that the wounds inflicted upon the old "handmaid" are mortal; that the miserable old creature is actually dying of the wounds which she then received, and that she *cannot live.* To all of which we heartily respond, "So mote it be." The boys may now be heard in the streets rhyming over *Jubela, Jubelo, and Jubelum.* I heard a certain man shouting the same words after a Mason in the street.

A gentleman from Ann Arbor, claiming to be a Mason of twenty-six degrees, was with us as reporter each of the three nights; but though I am a "cowan," I am not cowan enough to suppose that a Mason of twenty-six degrees would report such lectures as he then listened to. Coming out of the church on the second night, he was heard to pronounce the first degree *correct, word for word as Morgan gave it*, but added, "*It is different now.*" This was attended to next evening, when I showed that whoever changed ancient Freemasonry, were *perjured wretches*, for they had all sworn never to do this thing, nor suffer it to be done; and if it were done the system would be no longer ancient Freemasonry; hence their oaths which bound them to ancient Freemasonry, would not bind them to the new thing. I further adduced the testimony given at the Syracuse Convention, and other testimony given to me lately to show that the symbolic lodge of to-day is precisely the symbolic lodge of fifty years ago; that reading *Boaz and Jachin*, instead of *Jachin and Boaz*, together with other quibbles, did not change the system at all. Another verdant Mason was heard to vociferate, "he's a liar," because I had said the drawers used in the initiation were red, asserting that they were white in his lodge. A poor young fellow who had lately taken three degrees, assured another young man that Masonry was changed, that they had received authority so to do, even from the highest lodge, that at Edinburgh, in Scotland. Such are some of the methods which the approved gentry adopt to meet the emergency and quiet their dupes.

They had threatened not to let me have the church, three of our members being Masons, and a few others being Jacks. I sent them word that if Masonry would interfere with my church and my duty, then it would die sooner than I had supposed it would; that our liberties had cost us much, and that we would hold them even though we should die in the struggle. On the first evening, I read for my text, Ezekiel iii., 17–19; and quoted a part of my ordination vow, commencing, "Will you be ready," &c. (See pp. 206 of Discipline); second evening read Ezekiel viii., 7–16; third evening I read the sixteenth verse only, and showed how men pretend to worship God in his temple, while in the sight of God *their backs are toward the temple of the Lord and their faces are toward the East, and they worship the sun and other idols.* To this last text we added Eph. v., 11. Col. i. 28. "*Warning every man,*" and Ezek. ii, 7. "*Speak whether they will hear or whether they will forbear.*" Here I think I had abundance of authority, and pretty good instruction.

I think I can give evidence that the key of the church would have been carried off on Monday morning—*by mistake of course*—had we not been on the alert; but at that early hour a brother was after it and secured it, and it was put into good hands. I am told too, that certain persons hung about near the door of the church, somewhat suspiciously, at night. You know it is not an uncommon thing to open the door and leave the key in it till you come to close up after the congregation departs. But on this occasion I had given strict orders not to do so, and the orders were as strictly obeyed. Of course the Masons would not take the key, but some mischievous person might, and afterward lock the house, and when the time for lecturing had gone by, it might be found and it might not. Such accidents have occurred, if my memory serves me right. But in this case the "cowans" were too sharp for the "tylers," or rather, the cowans turned tylers, and did their work admirably.

During the course of Wednesday, some big stories were whispered round. On the morning of that day, something more than an hour before daylight, Mr. C—— was starting for the country, and saw a carriage drive into the village. Its curtains were as close as if Morgan were in it; the driver too, "was in disguise," and "the carriage wheels were muffled," so that its motion was quite noiseless. When it was opposite the M. E. Church, three men leaped out, passed behind the church, and disappeared; the carriage drove on almost without a pause. All this information was brought to me about an hour before the time for service on Wednesday evening. My informant is a real friend, and the man who says he saw the carriage is said to be no Mason. Now, whether some Masonic desperadoes were brought from a distance, as in the case of Morgan, or whether the craft intended in this way to intimidate us, and thereby avert some of the blows intended for the "old handmaid" in the evening, I neither know nor care; but it is certain that through the course of the day, Masons threatened to reply to me. We were, however, well prepared for any emergency; took no notice of these things, but proceeded and finished as stated above. From first to last, the order was excellent. The Deputy Sheriff had charge, and had abundance of reliable men at his command.

Now, as it is asserted that this "old handmaid" must die of her wounds, we propose that as soon as the event takes place, Pres Blanchard shall preach her funeral; we appoint Rev. I. A. Hart a reserve, in case Mr. Blanchard should not be able to come. Mr. H. will therefore please hold himself in readiness.

I will just say in passing, that I delivered three lectures in the south part of the State, two in Fairfield, and one in the Baptist Church some four miles from thence. We had an excellent time, and the good work progresses there delightfully. Messrs. C. Quick, H. Pratt, and Z. VanNormen, are ready for any emergency; and what is still better, there are ladies there who will not be satisfied with any thing less than the death of the ancient "handmaid." I have long desired to see the ladies take hold of this thing, well knowing what would be the result. They are taking hold. Bless the Lord.

JOHN LEVINGTON.

A Letter for Husbands.

FONTANELLE, Iowa.

Editor Cynosure:

I have received two specimen numbers of the *Christian Cynosure*, and like it very much; but it does not seem to me that its friends are half enough in earnest; *you should be women—wives*, and let Freemasonry lay its evil desolating touch upon your idols to wake you up to the necessity and importance of your work.

Had your paper come to us one year ago, I believe the trail of the serpent had not crossed our threshold to poison with its envenomed breath every blessing of life. But I would be glad to have it to show to others that they may be induced to look at both sides of the question. When they do this, and take time for sober, earnest thought, then they are safe I think. I shall watch for your success, and beg you to consider how many sad-hearted wives are lifting their eyes to you for succor. A.

NEWS OF THE WORK.

PENNSYLVANIA.

Meeting of the North-Eastern Pennsylvania Anti-Secret Association.

This interesting report was sent us by the Secretary, Rev. J. L. Andrus. The friends in this part of the State seem truly to apprehend the great importance of our work. May God raise up many more like them.

WILKESBARRE, Pa.

The first quarterly meeting of the North-Eastern Pennsylvania anti-Secret Association was held on the 16th of March at Bailey Hollow, Luzerne Co., Pa. The meeting was opened by prayer by Elder J. L. Andrus, of Wilkesbarre, after which the Society proceeded to business.

In view of the fact, that the most profound ignorance prevails among the masses in regard to the nature and tendency of the various oath-bound secret societies, it was resolved on motion of Dr. Miles of Bailey Hollow, to raise six hundred dollars ($600,) for the purpose of securing the services of our National anti-secret Lecturer, C. A. Blanchard, for six months; and that he be employed to lecture anywhere within the limits of the State, wherever providence may open the way. To effect this object, committees were appointed in various prominent localities to attend to this business.

2d. In view also of the fact that the CHRISTIAN CYNOSURE is acting so prominent a part in this great moral reform, by correcting public sentiment and exposing the crafty workings of the various secret orders.

Resolved, That we recommend to its numerous supporters that it be *enlarged* and *published weekly*; and that to effect this most desirable object we *pledge our most hearty co-operation and support.*

3d. *Resolved*, That our next quarterly meeting be held at Waverly, Luzerne Co., Pa., on the first Tuesday in May next, commencing at 10 o'clock, A. M; and that C. A. Blanchard, of Chicago, Ill., and D. P. Rathbun, of BuenaVista N. Y., be invited to address the meeting on that occasion. That Elder Nathan Callender of Green Grove, Pa., be their alternate.

Association closed with prayer by Elder J Tillinghast, of Factoryville.

NEW YORK.

ELLINGTON, N. Y., March 27, 1871.

We are threatened and have been for two years past with a lodge of Free and Accepted Masons in this village. We have therefore dared them to do it. We would institute a mock lodge, holding our meetings in broad day-light in the park, and advertise for all to come and participate in all its sublime benefits, male and female, rich and poor, without money, and without price. I have taken three degrees, which makes me *master*, and a master is somebody, you know—and should be able to do some great things. I think the greenhorns who will thus be duped, if they put their threats into execution, will feel rather mean to see any one or half a dozen old seceders exposing their abominable and wicked system to the eye of the community at large.

Yours &c. J. B. NESSELL.

WEST CHAZY, Clinton Co., N. Y., March 27, 1871.

Editors Christian Cynosure:

There are a few of us in north eastern New York who are pressing the battle against the secret works of darkness. I am lecturing as the way opens, and though the serpent-fiend of the lodge seeks to drown both lectures and lecturer in a flood of slanderous falsehood disgorged after the genuine "dragon" style, still I have thus far survived the "flood." Such venom as this secret serpent hisses, and spits in the face of all opposition clearly evidences its paternity. Some Good Templars, not Masons, are peculiarly fierce in their championship of Masonry, inventing and propagating the most absurd and blasphemous falsehoods.

"Yea, let men rage since thou wilt spread
Thy shadowing wings around my head."

I had the honor of being a member of the Pittsburgh Convention which brought our national forces into line against organized secrecy. I rejoice in the assured success of that great movement. On this line, I fight it out. By the blessing of God I fought in the Anti-slavery contest, and gave over three years of military service in crushing out rebellion, and now my life if it need be to crush this secret conspiracy against the divinely established constitution of society, against law and Christ.

Yours for holy war.

N. WARDNER.

WISCONSIN.

Interesting Meetings.

RIPON, Wis.

Our Anti-Masonic Library Association hold their meetings every two weeks and are very interesting. I am carried back thirty two years, when I attended a monthly concert of prayer for the enslaved in the Hooker School room in Northampton, Mass. Earnest men attended those early meetings in the anti-slavery movement, and they were blessed of God. I believe the efforts being made against Freemasonry will by God's blessing prove its overthrow.

Yours truly, IRA C. LYON.

KU-KLUX! TREASON!! REBELLION!!!

ARE YOU AWAKE? The honest and loyal men of the Republic, are now uniting for the purpose of suppressing all sly and savage organizations. There can be no peace until this is accomplished. Those who now shut their eyes to events that are transpiring in the rebel states, will soon open them to behold the heaviest tax bills and the largest armies that can be produced.

If you are a Republican or a loyal Democrat, it is high time that you should know why Congress failed to reconstruct the rebel states; why the rebel leaders escaped from justice; why the Masonic "Moses" was not impeached; and why the country is now in a more critical condition than it was just before the outbreak of the slaveholder's rebellion.

Every one who cares for freedom, equal rights, peace, republican government, and all that is true and good, should at once procure the CHRISTIAN CYNOSURE. It will give you more valuable information in regard to the Ku-Klux and all other sly, cunning, and savage societies, than all the other religious and all the secular papers in the United States, put together. *Your safety and your interest require the CYNOSURE immediately.*

E. J. CHALFANT.

York, Pa.

Receipts for the Cynosure from March 7th to 21st.

M. J. Cook, N. Wilcox, R. H. Russel, J. E. Bristol, N. G. Chese, 50cts. each; A. D. Briggs, Joseph Lewis, David Wirt, Thomas Griffith, 60 cts. each; H. F. Hamill, 75 cts; James Bawson, 88 cts.

C. Hilleyonds, A. Hawley, C. Wendin, Rev. J. G. Terrill, L. W. Crawford, Rev. J. Grant, Alexander Haverfield, Samuel Ward, A. Kinsely, S. S. McCoy, Mrs. M. J. Smith, J. Jenkins, A. C. Rideout, H. S. Riegel, Mrs. L. Meere, C. B. Bierce, Mary A. F. Harrington, Lewis Baldwin, James Bates, S. Mills, James R. Gould, J. C. Barker, Willard Lamphere, A Dunbar, R. Dunlop, Wm. C. Randall, F. Stuart, Rev. G. Gaskill, A. Anderson, Miss B. Durkee, David Nelson, G. L. Beckwith, M. D. Lewis, Joseph McKee, E. Harrow, Rev. J. Berger, D. Calkins, Rev. J. A. Bingham, E. Rockwell, John Noble, E. M. Fowler, F. W. Darlow, S. D. Brown, S. N. Sweet, M. Hollingsworth, R. T. McCrea, R. E. Adams, W. E. Henry, D. G. Teas, Eli Howard, Wm. McCoy, Asa Anderson, G. H. Garrison, Isaac Stearns, J. N. Dawson, Z. A. Martin, A. Austin, J. A. Fitch, J. Fraser, C. P. Pitcher, C. Spring, H. McCreary F. B. Langdon, $1 00 each. *Western Rural*, $1.50.

Liezie C. Aughey, I. A. Hart, Q. Baldwin, James Haire, Wm. E. Heath, Wm. D. Miller, J. L. Reynolds, S. McArthur, Thomas Dunage, George Brokaw, Nathan Callender, Julius Gould, B. Teter, N. White, S. P. Hoy, A. N. Allen, James I. Baker, D. S. Coyner, C. C. Collins, P. Carpenter, $2.00 each.

J. Binehart, H. J. Brown, D. S. Caldwell, T. F. Curry, C. D. Brooks, Edward Brace, E. D. Seely, John Fienoy, C. S. Gitchell, person unknown, $3.00 each. J. R. Baird, $3.20. T. W. Crandall, T. Rouston, $4.00 each; Rev. J. Wilkinson, $5.00; Henry Smith, V. Cotterman, Wm. N. Dean, $6.00 each; R. H. Hughes, $8.00; R. D. Nichols, $10.00; Pres. J. Blanchard, $12.

Donations—Mrs. C. Long, $1.00.

For Lecture Fund—J. S. Hickman and Isaac Preston, $6.00 each; Rev. I. A. Hart, $12.00.

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THE FAMILY.

HE CALLETH ME.

O wise little birds, how do you know
The way to go
[illegible]
One who calleth us far away.
"He calleth and calleth [illegible]
Now there, now here
Ever he [illegible]
Dear little birds, He calleth me
Would that I might as trusting be!
—*Scribner's Monthly.*

Prayer in the Morning.

While a mother was sitting at her work in her parlor, she overheard her child, whom an older [illegible] in [illegible] room, [illegible] sister,—"I do not want to say my prayers."

"How many believers, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal, even from themselves the feeling!"

"Mother," said the child, appearing in a minute [illegible] and [illegible] morning salution.

"Good morning, my child."

"I am going to get my breakfast."

"Stop a minute, [illegible] here and see me first."

The mother laid her work down in the next chair, as the boy ran toward her. She took him up. He kneeled in her lap and laid his face [illegible] shoulder, [illegible] against her ear. The mother rocked her chair backward and forward.

"Are you pretty well this morning?" said she, [illegible]

"Yes, mother, I am very well."

"I am very glad you are well. I am very well, too; and when I awoke up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone, half a whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time [illegible] her lap, and placing his fingers on her wrist.

"You feel it now; how it goes beating!"

"Yes," said the child.

"If it should stop beating, I should die, at once."

"Should you?"

"Yes, I cannot keep it beating."

"Who can?"

A silent pause.

"You have a pulse, too, which beats, in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"So, when I awoke up this morning, I thought I would ask God to take care of me. I hope he will take care of me and all the rest of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself. God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and the anxious expression of countenance showed that the heart was reached.

"Don't you think you had better ask for yourself?"

"Yes," said the boy, readily.

He kneeled again in his mother's lap, and uttered, in his own simple, broken language, a prayer for the protection and blessing of Heaven.—*World's Crisis.*

An Effectual Rebuke.

On his way home from his last visit in Ireland, Rev. Rowland Hill was very much annoyed at the reprobate conduct of the Captain and mate, who were greatly addicted to the ungentlemanly habit of swearing. First the captain would swear at the mate, and then they would both swear at the wind. "Stop, stop," shouted Hill, "let us have fair play, gentlemen; it is my turn now."

"At what is it your turn?" asked the captain.

"At swearing," replied Hill.

After waiting till his patience was exhausted, the captain urged Mr. Hill to be quick and take his turn, for he wanted to begin again.

"No, no," said Hill, "I may be hurried. I have a right to take my own time, and swear at my own convenience."

"Perhaps you don't intend to take your turn," responded the other.

"Pardon me," said Hill, "but I do as soon as I can find the *good of doing so.*"

The rebuke had its desired effect; there was not another oath on the voyage.

Grace Free to All.

Grace does not depend on any power or merit in man; no, not in any degree, neither in whole nor in part. It does not in anywise depend either on the good works or righteousness of the receiver; not on any thing he has done, or any thing he is. It does not depend on his endeavors; it does not depend on his good tempers or good desires, or good purposes and intentions. For all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They are not the cause, but the effects of it. Thus is his grace free to all; that is, no way depending on any power or merit in man, but on God alone, who freely gave us his own Son, and with him freely gave us all things.—*John Wesley.*

The Refiner of Silver.

Some time since, a few ladies who met together in Dublin to read the Scriptures, and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed, there is something remarkable in the expression of the third [illegible]

"He shall *sit* as a refiner and purifier of silver."

They agreed that possibly it might be so; and one of the ladies promised to call on a silversmith and report to them what he said on the subject. She went accordingly, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her.

"But, sir," said she, "do you sit while the work of refining is going on?"

"Oh yes, madam," replied the silversmith, "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured."

At once she saw the beauty, and the comfort too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace, but he is seated by the side of it; his eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was leaving the shop, the silversmith called her back and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver.

Beautiful figure! When Christ sees his own image in his people, his work of purifying is accomplished.

Are You a Christian?

William Wilberforce, the philanthropist, in the early part of his career, thus wrote: "Often when in the full enjoyment of all that this world could bestow, my conscience told me that, in the truer sense of the word, I was not a Christian. I laughed, I sang, I was apparently gay and happy; but the thought would steal across me, 'What madness is all this, to continue easy in a state in which a sudden call out of the world, would consign me to everlasting misery!'" This led him to a careful study of the Bible. At length his eyes caught the words "Ask and it shall be given you; seek, and ye shall find." "Let me," he said, "test this statement. Any one may do so. I will. God has promised to give his Holy Spirit to them that ask for it. I will go down on my knees and ask." He did. His prayer was not in vain; earnest search was rewarded by blessed peace and joy, and he consecrated his life to the glory of God and the welfare of his fellow men. Reader, how have you settled this question?

Trusting the Consequences of doing Right.

Who has enough faith always to do this? And yet we do not expect it in a minister of Jesus? What kind of a herald of the Cross is he who has it not? How many of the clergy of our land now make right doing the rule of action? Is not the question of policy first to be settled—first the consequences of a certain course, then the rectitude of the thing? But should not the result be left with God? Surely this is the only safe way. He rules the consequences. It is safe then to trust the results of right doing where they belong, with an Omniscient [illegible] but he does know them, and under his government are not the consequences of doing right always the very best? To this I would not dare say no. What folly to a worm like man to calculate the results; and what arrogance to count them evil!

We suppose Jonah thought it had policy to go and preach to the Ninevites. He looked not at the glorious fruit of obedience to God, but at the imaginary dangers of during to do right. He found where he acts were right, all was right, and the consequence glorious.

Daniel might, had he been a policy man, have thought it exceedingly unwise to disobey the decree of the Persian king, which forbidden to pray to the God of Israel, for only thirty days. But he did right, not fearing. God brought the anxious despot to his cave at early dawn after a sleepless night, to call the hero of faith and obedience in triumph to a higher trust in his dominions. Just so with Shadrach and his companions. So with Abraham, Elijah, Paul and Peter. To possess faith enough to obey God promptly and in all places, without calculating consequences is to be a Christian. To have only enough to seem to obey God when such obedience appears to the world judicious, is to have just enough to make a respectable and popular sinner. O.

Letters to Young Men.

PORT BURWELL, C. W.

DEAR CHARLES:—Will you allow me to have a little very serious talk with you; for depend upon it, God's solemn truth is some where, and must be found. Hereafter we cannot deceive him, however well we may succeed in deceiving ourselves, and when we have once succeeded in deceiving ourselves an absolute impenetrable [illegible] appear as clear as the sun at noonday, it cannot, will not, be either seen, or felt, and we must grope in darkness impenetrable and God's truth be forever hid from our eyes.

It seems to me that there is not so much difficulty in arriving at a clear perception of truth, if we are sincerely desirous to know it. This is the difficulty, "men love darkness rather than light, because their deeds are evil." Now I have pondered over the marvellous words, of the greatest teacher that ever lived: "If thine eye be single thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness." Ah, this is it, men do not know the truth, because they have no desire to know it; they would far rather be humbugged with the grossest absurdities and wicked lies of astute bad designing men, than take the trouble to think and examine for themselves whether those things be so or not.

Now, Charles, do you really and sincerely wish to know the truth? Have you a present, hearty love for the truth? Do you hate with a [illegible] strength of your heart all shams, all quackeries, all humbugs? If you do, then will you earnestly, fearlessly, and sincerely labor to discover it by any and every honest means, and lovingly receive and adopt it when found.

You take exception to my views of Masonry. You say I know nothing about the order. I am [illegible] in the [illegible] inform [illegible] county New York.

[illegible] talked with Masons not a few; and without exception, every one of them cover themselves up in their supposed secret, and apparently feel fully the advantage gained. But let me tell you, that I am not in the habit of either writing or speaking about any matter where charges are laid against individuals or institutions without being able to prove those charges; and I know something, at least, about the matter, or, you may depend upon it, no charges would be made by me.

As it is a secret institution, it is likely to be a vicious one, and however much good there is in it, is there not enough to shock the eye and make palatable its evil spirit. Did Jesus of Nazareth require a secret to propagate his all-important message to mankind? Nay, but he preached upon the mountains, in the villages, by the sea shore, on the house-tops, wherever and whenever he found opportunity to do good, then and there he did it. Did Luther require a secret when he stood alone among the millions blinded by a crafty priesthood, and shot forth his all-devouring, fire-winged words of truth into the very entrenched camp of shams? once a reality, but now nothing but a sham. Think of the noble heroism, poor and [illegible] defiance to one-fifth of the world. In [illegible] against him. How I love this heroic lover of truth, this fiery hater of all shams! If ever man required a secret in a good cause, surely it was poor Luther. But did he require a secret? No, a thousand times no! God's truth was in him, and he prevailed. Did those noble men, the leaders of the French Revolution, require a secret? Hear the voice of Mirabeau thundering through legislative halls of France, and reverberating through all Europe, before which all shams are scattered like chaff before the wind.

No, Charles, no good and true men, with a good and true object, require a secret. But I will tell you the kind of men who do. Guy Fawkes required a secret when he went to blow up the Parliament houses of England. Booth required a secret when he, like a base villain that he was, assassinated the good President Lincoln. Murderers, assassins, jugglers and vagabonds, these require secrecy. But good and true men never, no, never.

Your affectionate uncle.

[illegible] Sermon—No. [illegible]

Our text [illegible] from that saint whom the Masons with wicked presumption have claimed as their especial patron. It is to be found in the first, eighth, ninth, and eleventh verses of the tenth chapter of St. John:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture.

I am the good shepherd: the good shepherd giveth his life for the sheep."

We all know that one of the prominent traits in the character of our Lord, was his having claimed all the real ministers of God who went before him, such as Moses, Joshua, and others, as his own servants. And herein is one of the proofs of the divinity of our Lord. A mere [illegible] would [illegible] to set aside all reformers who had preceded him, and to strike out an entirely new path for himself.

With a cunning sharpened by the knowledge imparted by Christ, and perhaps in gross imitation of him, the Masons seem to claim all that has gone before them in the way of illustrious teaching and teachers. Thus they claim the wisdom of Solomon, the [illegible] of St. John, the teaching of Confucius and Mohammed, and even Christ himself as theirs all [illegible].

But, as if in direct opposition to Masonry, the Savior in our text compares himself to a door, the door of the true sheep fold, and also to the good shepherd. And he plainly declares that those who do not enter by him into the sheep fold (not lodge), but ambitiously climb up some other way, by their own ingenuity and devices, the same are thieves and robbers. Hence, Masons who seek to enter the "Great Celestial Lodge," through some other way than that door which is Christ, are thieves and robbers. They seek to gain on the sly, what can be gained only in a fair, open, and legitimate way. The whole system which they teach is much better adapted to the purposes of theft and robbery than it is for teaching men the way to heaven.

Masons virtually declare that *Masonry* is the door by which men are to enter everlasting life; but our Savior says that he himself is the door, [illegible]

Our Savior declares that all teachers appearing among the Jews before his day, claiming to be Christ, were thieves and robbers.

Now Masonry claims to have existed long before the days of Christ, and [illegible] pretends to have the [illegible] by which to [illegible] pure men of every possible form of religious faith, or without any faith whatever, to [illegible] admittance [illegible] Lodge above the skies. That is, Masonry claims all the power and virtue that was exercised by Christ; and hence they come under that class of [illegible] thieves and robbers. They seek to gain by fraud and [illegible] what does not belong to them, or to their teaching.

Again, the Savior compares himself to the good, true, and faithful shepherd, who, in protecting the lives of his flock, would hazard his own. But what is there in common between Masons and [illegible]? What is there in common between true Christians and Masons?—the first being designated as sheep, and the latter [illegible] but a sheep-skin, which is their own symbol of innocence, [illegible] that many of them ever possess.

If Christ is the good shepherd, then every minister who preaches Christ should aim to be as much like Christ as possible. He should stand as nearly as possible in the same relation to his flock, [illegible] the world [illegible] is there between a Masonic High Priest and the Savior? Wherein does the Masonic High Priest resemble a shepherd? What instead of being a shepherd, he often puts on the toggery of a Knight Templar, equipped with a [illegible] cked hat on his head, and a red stripe down his legs, he presides at feasting and merrymaking in Masonic temples of worship, where no altar has been consecrated by pious hearts en libations of corn, oil and wine; and, while the red stripe still adorns his legs, he trips it on the light, fantastic toe in all the merry mazes of the dance. What has such a character as this in common with the Shepherd and Bishop of souls, or the door by which men enter eternal life? The sheep know nothing of his voice, of his words, of his secret signs and grips, of his mystic mummeries, of his keywords and sanctimonious, oily-mouthed phrases. These are things for thieves, robbers, impostors, and not for the true flock.

And then what shall we say, in the light of our text, concerning these pretended ministers of Christ who lend themselves to serve as chaplains, prelates and grand prelates, at ceremonials of impious puerility, which are set up and passed off as better than religion? What can rational men think of ministers of the gospel who lend themselves as stool-pigeons for betraying unsuspecting young men into Masonic lodges, made up of infidels and Jews may be instead of guiding them into the true sheep-fold, that is, into the assemblies of the faithful by the only true door?

My hearers, when next you listen to that strange character, a Masonic minister of the gospel, preaching from a text of St. John, just fancy him stripped naked, amidst a crowd of jeering, vulgar men of no religious faith, with a halter around his neck, and a bandage over his eyes, being willingly led around the Masonic lodge room, in the face of that strange altar at which he is thus learning to worship!—just fancy this degrading picture, we say, and then ask yourselves what likeness there is between him and the Good Shepherd, or that Door by which it is alone possible to enter the kingdom of heaven.

How can members of the true flock listen to such a misguided man? Are they not bringing dishonor and discredit upon true religion by so doing?

The Good Shepherd, we know, gives his life for his flock, but Masonry on the contrary, makes its members swear to commit murder against faulty members of the lodge, and instead of giving life, takes it. Instead of dignifying and ennobling man, it disgraces and degrades him.

A Leaf from a Minister's Biography.

LETTER TO REV. W. POST.

LAUREL HILL, Oct. 12, 1870.

Dear Brother Post:

Please excuse my seeming neglect to discharge an obligation made in good faith and which should have been done long since. I have been pressed beyond measure moving and settling—we are not quite through yet.

Now as to my experience as a Mason. Early in life, I had regarded Masonry as an institution highly prejudicial to one's character, as a man and as a Christian. As such, I had no idea that I should ever know any thing of its workings by experience. I looked with a zealous eye towards it, but to my great surprise, I was solicited to let my application go to the lodge for consideration. The only man, perhaps, in the world, that could have had sufficient influence, to overcome my conscientious scruples, and my aversion was the one that was used for that purpose. The relation that existed between us gave him greater influence—he was an aged minister of the gospel. I reasoned thus: Can it be possible that the thing is bad? Has it objectionable features and still have the patronage of such men? Again, he had wealth and I was poor, and needed his help.

In view of all the circumstances, and influence, I consented and joined the lodge. I felt self-condemned and chagrined. I said but a little, but my conscience upbraided me. Just at this time, I was informed that the Entered Apprentice degree was only an introduction, the next was far more interesting—yea, *grand and sublime.* I took the second degree in connection with two other ministers. It is said that misery loves company, but their company did not silence my conscience. I was told that the Master's degree was *beyond all description* for sublimity and grandeur, but permit me to say I never found the sublimity except it be sublimely ridiculous.

My fraternal relatives did not give me up as a desperate case. They seemed determined to make something of me. I was induced to attend a Masonic festival. *I entered the lodge with a heavy heart,* but the word of God was read and prayer was offered, and each one was clad according to his standing or rank. The motto of one was "Holiness unto the Lord," another, "In God do I put my trust." The Bible was carried by the chaplain of the lodge, open with the square and compass; and the procession moved through the main street to the place where refreshments were provided, and thus the ceremony ended.

But soon I saw some of our company had chartered a long wagon. They had got through with their sanctity, and they took the liberty to act *like drunken rowdies,* riding and singing low vulgar songs. At the close of that, or rather in the evening, there was a meeting of the lodge, and I was informed that there was an opportunity for me to take another degree. My conscience, my better judgment said, no; and I answered, NO! I have never attended Masonic meeting from that time until the present. *I shall never attend another,* unless like Morgan I am carried by force.

I am at a loss to know what is duty. My object is to do the greatest amount of good and no harm. I am satisfied to make my views and feelings public would *endanger my safety.*

A FRIEND OF HUMANITY.

Enthusiasm.

Rev. Rowland Hill once, in addressing the people of Wotton, raising himself, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was working on yonder hill, and saw a gravel pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of nearly a mile; help came and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."

The Devil's Disguises.

Of all the forms in which vice takes the guise of philanthropy, that of lottery gambling is the most pernicious in its effects, as it is the most far-reaching in its influence. The mask of virtue which is its wicked disguise, induces admission into homes where open sin would meet with outrage, and where presence necessarily false, gain a foothold necessarily [illegible]. A single scheme of chance, when prosecuted under conditions which seem to appeal to their benevolence, will demoralize a whole community. Once the purchaser of a ticket the eyes of a whole household are upon it until the drawing takes place. There are days of cessation from labor, and nights of sleeplessness and anxiety. No person ever held a ticket in a scheme of chance, whose hopes, longings, and expectations, did not create a mental intoxication as baleful in its effect as alcohol upon the body. The case of the poor German book-keeper in California, who, having purchased a ticket in the late Library Lottery, hung around the office for weeks before the drawing, insanely certain that he was to be the lucky winner, and whose disappointment impelled him to a suicide's grave, is but an intensified instance of the demoralizing effect which the possession of a lottery ticket has upon its unhappy possessor. And the worst of it is, that no sooner does the mania seize upon his mind, than it becomes as fixed as the accursed appetite for drink. Once invest a man with the hope that he can gain a livelihood without work, and he is as useless a member of society as the confirmed seeker after office. Hope takes the form of conviction, and the first loss is sought to be made good by the second venture, and so on, and on, and on, until the demented mental inebriate becomes a confirmed wreck, and ends his days in the workhouse, the prison, or the drunkard's grave; for in nine cases, out of ten, the lottery victim's disappointment is sought to be forgotten in a fury of intoxication.—*Evening Post.*

Documents Worth Reading Again.

SEWARD ON SECRET SOCIETIES.

We give an extract from a manly speech of Wm. H. Seward, delivered in the United States Senate in the year 1855. It was provoked by the Know Nothing folly. It is worthy of being placed among the imperishable records of our nation:

"I belong to one voluntary association of men, which has to do with spiritual affairs. It is the Christian Church—that branch of it, all imperfect though I think it is, which according to my notions, most nearly contains in their purity the instructions of the gospel. That association is an open one, which performs all its rites and gives all its instructions with publicity, and invites every man, in the language of its divine Founder, to come in and partake of the privileges with which he invested it, and of the blessings which he promises. I belong to one temporal society of men, and that is the political party, which, according to my notions, embodies most fully and most truly, although, I confess, as in the other case, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. The association of which I have last spoken is an open one; all its transactions are conducted in the broad daylight, and it invites all citizens and all men who become subjects of the power of this Government, of whatever clime or whatever creed they may be, to enter into its ranks, to participate in its labors, and to co-operate in maintaining good government and in advancing the cause of human nature. These two associations, the one spiritual and the other temporal, are the only voluntary associations to which I now belong, or ever have belonged since I became a man; and unless I am bereft of reason, they are the only associations of men to which I shall ever suffer myself to belong. Secret societies, sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

MASONRY IN 1825.

The following extract is from an oration delivered by W. F. Brainard at New London, Ct., in 1825.

What is Masonry now? IT IS POWERFUL. It comprises men of all ranks, wealth, office and talent, in power and out of power; and that in almost every place where power is of any importance; and it comprises among other classes of the community, to the lowest, in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of *concert throughout the civilized world.* They are distributed too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating, in the *Desk,* in the *Legislative Hall,* on the *Bench,* in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as in another. So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season to *counteract, DEFEAT and PUNISH.*

Small Business.

A short time since a notice appeared in one of our county papers stating that the Rev. Mr. B——, of the town of P——, would deliver a lecture in the town of N——, on the beauties of the symbolic order of Freemasonry and its near relation to the Bible and Christianity.

Now in the first place, there are no beauties about said symbols, at least, to a sensible man. The Jews could see something highly representative in the Paschal Lamb; but what symbol can the Gentile see in a lamb-skin apron, or in the square and compass? Nothing but the inventions of corrupt hearts. Then where is the proximity to the Bible, or Christianity? Is it found in the exclusion of the name of Jesus from the lodge-room. We answer, No. Then is it found in their horrid oaths? We answer no, for they are contrary to the Bible and anti-Christian. Then, we say, as an order it is worldly and corrupt, and productive of no good; and the only conclusion we can reach is, that when a minister will step down from his high and holy calling to uphold corrupt institutions, he is in small business. Think of a man called of God to point sinners to the Lamb of God that taketh away the sin of the world, and sinners around them dying for salvation, and they step aside to uphold corrupt institutions of the world.

M. D. MURDOCK.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

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VOLUME 3. CHICAGO, TUESDAY, MAY 1, 1871. WHOLE NUMBER 71.

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Masonry from a Christian Stand-point.

ITS RELATION TO WOMAN.

The first and best temporal gift of God to men, was WOMAN. When the Almighty had created the earth and all things in it, and garnished heaven with all its glorious hosts, he looked with complacency upon the work of his hands, and pronounced *all to be good.* As day after day he progressed with the matchless work of creation, and each day as he spake but the word—"For he spake, and it was done; he commanded, and it stood fast"—new and more beautiful works sprang into existence; who can portray the ecstasy of joy and unmingled adoring love of the bright and holy ones that surrounded his throne? It is needless to attempt it by human mind, or human pen. Even this matchless expression is written for our instruction: "The morning stars sang together, and all the sons of God shouted for joy." Higher and higher, and louder and sweeter, must those glorious anthems of praise have risen, as each creation exceeded in manifestations of wisdom and of love the preceeding.

How awful must have been the silence of that hour on the morning of the sixth day, when the Holy Three in council said, "Let us make man in our image." From the dust he sprang—but O! how beautiful! *He had not sinned and he was perfect.* No one living has ever seen a *perfect* man, and none living ever will. A day *is* coming when some will see him. He is a happy man in view of "after death," who can now sing:

> "O glorious hour! O blest abode!
> I shall be near, and like my God,
> And every hour find sweet employ,
> In that eternal world of joy.'

I think the "morning stars" began that song of songs, when they saw man in the personal image of the coming Emmanuel, and in the moral image of their Triune God, stand up before them, "the observed of all observers."

But it is hushed. Again there is silence in heaven." There is yet the finish to be put upon this great creative work. Again we hear words of love from the Holy Trinity. "It is *not* good," was for the first time heard in that creative work. "It is not good for man to be alone; I will make him a help *meet for him.*" O what love in those words! And when the great God had "caused a deep sleep to fall upon Adam," and had taken one of his ribs and made the woman, and brought her to all her matchless beauty unto the man, oh! then it was that God and man and angels rejoiced together, and the highest note of praise and unmingled joy was struck by that heavenly choir. But oh! *Masonry that wraps its mantle of superiority and assumed godliness about itself, excludes the last, best, and most lovely work of God's creation. It is a great cheat, and he who writes knows it; and every Christian ought to know it.* It is a great bombast of tradition, as supremely ridiculous as the legends of "Jack the Giant Killer." It is as full of blasphemous and heaven-daring assumptions, "as an egg is of meat." It has caused more of woman's tears, than would float a navy. It renders its every member amenable to the awful curse which may be read in Rev. xxii. 19. It has carried its fanatical madness so far as to commit murder. I would that with words that burn, I could reach the heart and the conscience of every Christian Mason in the land, until every lodge should know, feel, and forsake the iniquity of this great satanic influence; for Satan, transforming himself into "an angel of light," is at the head of every movement calculated to cause God to be "lightly esteemed" by a profane use of his word.

Such, in the fear of God, I charge to be the influence of Masonry. It leads thousands on thousands of our young men, who should be the pride of the nation and the hope of the church, away from home and all the moral and religious influences which cluster around it, to the mummeries of the lodge-room, and in numberless instances into soul-destroying associations. The wife is left at home to weep a while over increasing coldness and neglect, and then she too seeks *in other society* relief from the *ennui* of her gradual desertion. I by no means charge these issues in all cases, but that *the tendency is to create alienation, distrust, jealousy, and even crime.* I have no hesitation in even averring.

I have said that in one instance at least, it has led to murder. It is a fearful charge, but Masons, while almost universally they deprecate this result, cannot but admit that Masonry induced, and Masonry committed it.

Let it not be lost sight of, that I am appealing *to Christian Masons.* One thing I am confident of, none but the man who has been "born again" can appreciate my position. It is told to believers and unbelievers in few and simple words. I have "been taught of God:"

1st. That Masonry is a great sin. Sin is a transgression of the law. I found that the whole round of "Masonic work" from the Entered Apprentice to the "Arch" degree, was a plain breach of that law.

2d. That Masonry uses the word of God in a most profane and blasphemous manner. It assumes to itself to have sprung from a semi-divine origin. So far from this, if back of human invention it has any spiritual authorship, that inspiration is manifestly the work of our first mother's tempter.

3d. It bears the most unmistakable evidence of its pagan and infidel origin, in that it degrades woman, God's finished work. Shame on a Christian nation, and on a Christian church that does not "spew it out of its mouth!"

4th. It encourages infidelity to a most alarming extent. The name, precious to the believer above every name, has no place in the whole range of Masonic work. Jesus, Emmanuel, God with us, has no name, or "form, or comliness" with the institution over which the god of this world presides.

I had proposed in this number to say some things in relation to the position in which Masonry holds itself by oath to Woman, classing her with idiots, madmen, and hermaphrodites. The space afforded me in the present number being already filled, I reserve this subject for a future paper.

AN OLD MASON.

The Grand Masonic Banquet.

One of the incidental advantages of having an anti-Masonic paper like the CYNOSURE, is the means which its columns afford of preserving the records of Masonic proceedings, in order that Masonry may be condemned out of its own mouth. Hitherto Masonry has had pretty much its own way without contradiction, having its own organs and preserving only such records as it might choose; but now we anti-Masons propose to have organs too, which we shall make use of to preserve such Masonic records as we may consider illustrative of the Masonic character.

We clip from one of our city dailies the following notice given by a Washington reporter of a

MASONIC BANQUET.

The Masons of this district will, to-morrow evening, give a grand banquet in honor of Earl De Grey, of the Joint High Commission, and Grand Master of the Masonic order in England. All the Grand Masters of the United States have been invited, and about thirty of them have already arrived here. The Grand Master presiding at the banquet will, on this occasion, wear the apron and sash and use the gavel which formed part of the Masonic insignia of George Washington.

In the perusal of this notice we are struck first with its heading—Masonic Banquet. Now Masonry claims to be the most moral institution in the world, and assumes all the traits of religious worship. It is thought by some of its adherents to be a great deal better than any other religion; but still it indulges in "banquets." What should we think of a Congregational banquet, a Presbyterian banquet, or a Catholic banquet, made up—not of Grand Masters, but of Doctors of Divinity? The only association that the Christian religion has ever had with banqueting and feasting, was in the shape of love feasts in the earlier days of the church, when the corruptions of paganism still prevailed. Feasting and banqueting, if a religious ceremony at all, must be a pagan, and not a Christian one. The lodge may indulge in such heathen practices, but the true church never does.

Secondly: It will be observed that the Grand Master presiding on the occasion, was to "wear the apron and sash and use the gavel which formed part of the Masonic insignia of George Washington." As a comment upon this statement, we may repeat what has formerly been averred in the CYNOSURE, viz., that Washington during the last thirty years or more of his life, that is, during the whole period of his important services in founding the American Republic, was never in a lodge more than two or three times. What just or legitimate significance, therefore, is there in an apron, a sash, and a gavel which are said to have been used by him? Washington was a slave-holder as well as a Mason; and why not therefore, preserve the whip by which some of his slaves may have been whipped two or three times in thirty years?

The subtle Jew might as well claim the Savior of mankind as a devout supporter of modern Jewish rites because of his having preached in the synagogue, as Masons can claim to have derived any mysterious virtue from the worthless insignia which may once have been handled by Washington, but which were so little used or esteemed by him. No good cause, and no noble, candid, ingenuous spirit would ever seek to make such immense capital out of means so small and contemptible.

The proposed "banquet" was finally held on the night of the 10th of April, 1871, in Washington, a day ever to be remembered in the annals of American Freemasonry; and another daily paper gives us a record of the proceedings as follows:

MASONIC BANQUET—SPEECH BY EARL DE GREY.

Earl de Grey and Lord Tenterden of the Joint High Commission with other members of the British diplomatic corps and attachees of the Commission, attended a banquet given in their honor by the Grand Lodge of Masons of the District of Columbia, this evening, at which 170 guests were present, including eight Senators and thirty-four members of the House. Earl de Grey occupied the Grand Master's chair and, in response to a speech of welcome, said: "I esteem it a most fortunate occasion—fortunate for me as an individual, and fortunate for Masonry in both countries—that there should at length have taken place so close a union of Masonry in England and America, and that you should, now, for the first time, as you tell me, receive within the walls of this important Grand Lodge of Freemasons the Grand Master of England. We all know that our fraternity is the first in the world, and therefore all must rejoice at everything which tends to bind more closely Masons of different countries. I, sir, deem it very fortunate to have had it in my power to attend here, to-night. I shall carry away from this Grand Lodge most grateful recollections of your kindness. It will be a great pleasure when I return to tell my brethren in England of the magnificent reception accorded to their Grand Master, to-night, and I am confident I do not misinterpret the feelings with which they will receive the information when I see them. They will indeed rejoice that the first step has been taken which will tend to a closer and more intimate union between American and English Masons. [Great applause.] A union, which, for my part, I have always believed existed, but which I believe will be closer and more intimate in the future." C. F. Stansbury, Grand Master of the District of Columbia, presided over the ceremonies and wore the apron and sash and used a gavel which formed part of the insignia of Washington.

From the above account of the "Masonic banquet," it will be seen, first, that there were eight Senators and thirty-four Representatives of Congress present, all of whom must have been Grand Masters of a secret, oath-bound society; and this at the very time when the Congress of which they were members were called on by a distressed country, to legislate against the secret oath-bound associations of the South! At a time when it had become the duty of Congress to protect our fellow-citizens in their lives and property against one secret, oath-bound association, a party of English noblemen and American congressmen were met together in a Grand Lodge as Grand Master Masons, to glorify and exult over another secret oath-bound association in Washington!

"We all know," says Grand Master Earl de Grey, "that our fraternity (Masonry) is the first in the world, and therefore, all must rejoice at everything which tends to bind more closely Masons of different countries." Now here is the same old idea repeated over again and again—that Masonry is the first institution of the world; the most moral institution, and the best religion—better even than Christianity; and yet the American Grand Masters who were present were even then, as congressmen, engaged in hostile legislation against the Ku-Klux, the most of whom, if not all, are undoubtedly Masons in good and regular standing. We anti-Masons have always asserted that Masonry, this "first fraternity in the world," is a murderous collusion; and accordingly, we find these Ku-Klux Masons, members of this "first fraternity," to be the most murderous set of men that have made their appearance on this globe since the days of the Old Man of the Mountain, the chief of the noble and right worthy order of assassins.

The Earl de Grey has always believed, he says, that there has existed an intimate union between English and American Masons. So we of the CYNOSURE have believed, at least of late years; and we have pointed out that this "intimate union" was hook-and-eyed together through that peculiar form of Masonry called Odd-fellowship, which we believe to have originated among the cotton manufacturers of Manchester as a means of sustaining slave labor, and keeping down American manufactures, and which Schuyler Colfax has picked up and made into a sort of Americo-politico-religion, although in opposition, as it is, to his own political faith, and for the proper performance of whose duties as its *pontifex maximus*, he has recently received a mallet, or gavel, made of olive wood from the sacred Mount of Olives! Don't laugh reader! Weep rather; but such is the fact.

Is it to be wondered at that where some Masons are playing such fantastic tricks as they are, and have been playing of late years in Congress, in Washington, and in the country at large, that there should be at the same time some other Masons, the Ku-Klux for instance, who are frantically bent on murder, havoc, and the destruction of the government? And is it to be wondered at that an English nobleman, devoted to aristocratic institutions, should rejoice at all this and should be pleased at the idea of the favorable report that he can make in this respect on his return to England?

The structure of Masonry is essentially aristocratic, and when its hierarchy and that of the nobility are one and the same, as they may be in England, they tend to strengthen each other for a time. But such is not the case between republican institutions and Masonry; for they are utterly antagonistic in principle, and cannot long exist together. We, as independent American freemen, may extend the right-hand of fellowship to the English people with hearty good will; but to English Masons or the English aristocracy, as such,—*never!* Nor should we desire an introduction to a more "intimate union through such a medium. For we may rightly suspect the tendency of any measure whatever, that is effected through the instrumentality of an evident imposition like that of Masonry.

O. T. S.

The Truth about Arnold.

In the Freemason's Monthly *Magazine* published in Boston, Dec. 1st, 1850, No. II., vol. 10, is a historical sketch of Hiram Lodge No. 1, New Haven, Connecticut, by "brother Francis Turner, W. M.," from which this is an extract:

"In 1765, Nathan Whiting was again W. M., George Mills, S. W., Andrew Burr, J. W., and Timothy Jones, Secretary. On the 16th of April, brother Benedict Arnold, then "a good man and true," as may be inferred from the fact that he was proposed for membership by the R. W. Master himself, was admitted a member of this lodge. His name appears frequently on the record as present at the regular meetings until about 1772."

This statement is from the prefatory remarks to the "Catalogue of Anti-masonic Books: Boston, 1852, and bears every mark of genuineness. It seems that Arnold was first disowned by Past Grand Master Scott, in an oration at the laying of the corner-stone of the Washington Monument of Virginia, and the story has been handed about by the order without any apparent care or even desire to tell the truth. Will not the bevy of Masonic lecturers, from Robert Collyer down, do justice to their good brother Benedict?

To Young Men—Why they Should not Join the Lodge.

BY O. MEAHAR.

It is a well-known fact, that every American citizen is in duty bound, to render the most implicit obedience to the laws and authority of the United States government; and that no man can remain within its dominions and bid defiance to its commands, without violating his allegiance and becoming a criminal. To enter into obligations to maintain or uphold a hostile power is treason; and it is no less treasonable to shelter and protect traitors or conceal their treasonable plottings and doings from the officers of the law and the public gaze.

Every one owes it to his government, to remain free from treasonable obligations, and to be always at liberty to reveal the crimes of traitors. And it is an injustice to humanity—yes, more, a loathsome and detestable crime for an American citizen to allow himself to be deprived of his freedom of speech, and his liberty of conscience, so that knowing of treason and violation of the law, he dare not make known the facts and expose the criminal. For the above reasons if for no others, it would seem that all persons should be very cautious how they allow themselves to be induced to join secret societies.

You may say that we are not sure that Masonry requires its members to commit treason. We have the revelations of those who have been high Masons to that effect. And even though they may have violated their obligations (?) their statements are as much, if not more deserving of credence than those of adhering Masons, for this reason: Masons who still adhere to the organization, consider themselves bound to keep all its secrets, and they are left but two courses to pursue. One is to admit that what has been revealed by seceding members, is true, and thus virtually acknowledge and reveal all their secrets, and deprive themselves of an apology or excuse for longer having any connection with the order. The other is to deny point-blank, that the secrets of Masonry have ever been exposed, and to denounce all persons claiming to be seceders as "*liars*" and "*imposters.*" Of course, every adhering Mason will do the latter rather than the former.

It may be that you do not believe that the secrets of Masonry have ever been revealed, and that they can only be learned in the lodge-room. If such is the case, it seems to me you should regard it as one of the strongest arguments against secret societies. The fact that you believe that you cannot know their secrets until after you have solemnly sworn to never reveal them, should cause you to hesitate long before crossing the lodge-room threshold. It would be at best, but a leap in the dark, if you could not know what would be required of you until you had sworn away your liberty and your right to expose any villainous schemes and plots in which you might be commanded or compelled by them to take part.

Nor does it argue much in favor of oath-bound societies, to say that many of the best men, apparently, in community, are found among their members and supporters. These men became members precisely in the same way that you would have to do; that is, by taking the oaths first and learning the secrets afterwards; and it is not forming an unjust estimate, of such men, to say that there are undoubtedly many of them, who have been duped, and rather than acknowledge the fact by discontinuing their attendance at the lodge, or by withdrawing from the organization entirely, chose to pretend that they are more than delighted with it, and that it has exceeded all their expectations. This to you may seem strange, but is it impossible? Do you not know that

> "A man may smile, and smile,
> And be a villain still."

Besides, many persons in this world are not averse to doing anything, no matter what it may be, that will bring about their own individual aggrandizement. Again, there are undoubtedly many who do not enter deep enough into the mysteries of their order, to learn their true meaning and import. But there are others, many doubtless, who, knowing all the secrets, make themselves believe that no evil can result from their still continuing to participate in the meetings of the order, and by their personal efforts add strength and vitality to it.

But there is one great inducement, which, perhaps does more toward keeping many persons in secret orders than anything else can do, and that is a desire for glory. Aye, glory—such as most men strive after—which consists of high-sounding titles and the wearing of official insignia in public, parading the streets and highways, amid the waving of flags the beating of drums and the blowing of trumpets, having all eyes attracted toward one's self, and being acknowledged by all to be greatest of the great, and the bright central luminary. I say that the thirst for glory, perhaps, does more toward causing many persons to remain members of secret orders than anything else. But it would be equally true to say, that this bait, glory and self-aggrandizement, thrown out by Masonry and other secret societies, catches more young men than all other things put together.

Beware, young man, of secret societies, and Masonry in particular. Beware lest you unwittingly seek the company of evil-doers and be found in the midst of traitorous conspirators. Allow no man to lead you astray. Look before you leap, and do not enter into life-long obligations until you fully understand their nature and meaning. Be true to yourself, true to your country, and your God. America needs men, noble, true-hearted men; not debased and groveling slaves; men who will dare to maintain her honor and uphold her authority at all hazards; men who have not sworn allegiance to a traitorous and hostile monarchy in her midst, and who will not in her hour of greatest need and danger, desert and forsake her. Young man, the future opens before you; a bright and glorious future if you make it so. All depends upon yourself. If you choose to be a man you will gain a man's reward; but if a vassal or a serf, you will have to perform the burdensome and obnoxious labors of vassalage and serfdom. True virtue and manhood as a principle, is always found outside the lodge, but in it *never!* The choice remains with yourself; which will you do?

Bible Masonry.

It seems the prophet Ezekiel got a peep into a "lodge" near twenty-five hundred years ago.

"And when I looked, behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw, and behold, * * all the idols of the house of Israel, portrayed upon the wall round about. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? And he brought me into the inner court of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar were about five and twenty men, with their backs towards the temple of the Lord and their faces toward the East, and they worshiped the sun toward the East."

Read the whole of the eighth chapter of Ezekiel for a full account of this ancient lodge. Notice a few points.

1st. Prof. Cowls says that the symbols "portrayed upon the walls" of the "chambers of imagery" were "obviously Egyptian. And Webb in his Masonic Monitor (pp. 39) says "the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a close affinity. Unwilling to expose their mysteries to vulgar eyes, they concealed their tenets under hieroglyphical figures, and expressed their notions by signs and symbols * * * bound by oath not to reveal them."

2d. The resemblance is remarkable between Ezekiel's "chambers of imagery" and the "17th grade of the ancient and accepted rite" or "Knights of the East and West" as described in Carson's Monitor, (pages 83 and 84.)

(1.) The actors of both scenes are designated by the singular title of "*Ancients.*" (2.) Both are exhibited as bestowing reverential honors upon the *sun.* (3.) The *ritual direction* in both lodges is the same. "Worshiping the sun *toward the East,*" says Ezekiel. And says Carson, "At the East a throne upheld by four lions" &c. On one side of the throne the sun, and on the other the moon" &c. (4.) The *numbers* correspond. "*About* five and twenty men" says Ezekiel. "Four and twenty Knights," says Carson. (5.) Both are evidently rendering *religious* homage. "*Worshiping*... the... sun," says Ezekiel. And Carson tells us that the presiding officer of the seventeenth grade is styled "Most powerful" and "All-puissant; and the lecturer of the "Knights of the Sun" says "The sun is an emblem of divinity which we ought to regard as the *image of God,* * * the *figure of an only God,*" &c. (Bernard, pp. 282 and 283.)

3d. It seems there were degrees in the ancient as in modern Masonry, the second "greater" (v. 13), than the first, and the third "greater" than the second, (v. 15).

4th. It seems that ancient like modern Masonry, was a "handmaid" of the church, being largely "run" by holy priests, who of course "would have had nothing to do with it had there been anything bad in it."

5. The name of the god Tammuz, seems to have been alike precious in ancient and modern lodges. "Weeping for Tammuz" (Ez. viii: 14) "Tammuz, Touliumeth," is the reverential incantation of "Knights of the Christian Mark" at the opening of their meetings. Bernard's Light on Masonry, pp. 186). (Will some exegete tell what "Touliumeth" means?"

6th. "Dig in the wall," is a good anti-Masonic text.

7th. Who can read the eighth of Ezekiel and deny that Masonry is both ancient and Scriptural.

LUX.

Forsake not the worship of God, lest God forsake thee; not only in public, but in private.

God will not share the heart with mammon. He sent no manna till the provision of Egypt was spent.—*Parsons.*

An Odd-fellow on the Antiquity of Masonry.

In the last number of the *American Odd-fellow,* A. B. Grosh, P. G., who also writes "as Knight Templar, and as a Patriarch of the R. P. D." discourses thus on the boasted antiquity of Masonry:

Odd-fellowship, as such, has wisely ceased to claim any ancient origin though probably an outgrowth of guilds and friendly societies of the middle ages. Freemasonry can claim the same; but as *Speculative* Freemasonry, it can not find itself named or even alluded to in any authentic history or record prior to 1717. The pretended quotations from King Alfred, &c., vanish before a strict search; and the more ancient pretensions of its liturgy and of its imaginative orators, have not even a veritable ancient tradition or legend for their support. While the Blue lodge, as such, can not be traced farther back than the second quarter of the last century, the Chapters can not be traced back farther than near its close, and the Commanderies (or "Encampments," as then termed) originated in this country shortly after, while the sublimer and most excellent Masonic organizations are of the present generation. Hence, on the score of antiquity, the elder has but a few years of seniority to boast of over the younger; and even there, Odd-fellow lodges precede all except the Blue lodge, and Odd-fellow encampments stand as to age at least beside the organizations of the most excellent degrees of our sister institution."

Where is Solomon's Temple?

The Masons have a great deal to say about Solomon's Temple. According to their books, they seem to know all about it. We think it strange, therefore, that the English engineers who have been engaged of late years in trying to discover where the Temple stood, have not applied to the Masons of Chicago, especially those who take the *Trowel,* to ascertain all about it.

By the way, the Scriptures say, we believe, that the sound of no tool of iron was heard in the building up of the walls of the Temple, and how then could the trowel have had anything to do with the building of them?

We find by a reference to one of the Masonic books called a Trestle Board, that in building the Temple, the locality of which appears to be a secret which the Masons have, with wonderful fidelity to their "order," always "concealed and never revealed," there were employed three Grand Masters, three thousand and three hundred Masters and Overseers; eighty thousand Fellow Crafts, and "seventy thousand Entered Apprentices, or bearers of burdens." Please observe this last clause, that the Masonic degree of Entered Apprentice means those who are the bearers of the burdens of Masonry. The burden which this degree of Masonry in America is called on to bear, is an amount of knavish imposition and humbuggery, that no one could possibly submit to who has any proper idea of the rights, duties, and responsibilities of an American freeman. A man cannot sustain a system of imposition and humbuggery, and at the same time give an efficient, worthy support to republican government.

Why should the American freeman consent as the "bearer of burdens" to look up to any one as a Master, Grand Master, or Most Excellent Grand Master; especially when this Most Excellent Grand Master may probably be a brothel-haunter, a gambler and a drunkard?

R. A.

An Odd-fellow's Advice

I do not know what course you have pursued in the discussion of this question, but will give you a leaf from my experience, which may be useful to some one in future. I was an Odd-fellow, and took five degrees, and therefore speak knowingly.

No professing Christian ought to belong to Odd-fellows, Masons, or any other similar organization. They are dishonoring to God. The member of the church who can not find sufficient opportunity for doing good *within the same*—is guilty of slander when he seeks these opportunities in lodges, the votaries of which are largely the enemies of Christ. The mission of the church is a high and holy one—the evangelization of the world—to bring sinners from Satan's kingdom into the kingdom of Christ. But is it holding up the character of the church in its true light, to show by our actions that the elements of true Christian charity are wanting, and must be sought after *where* the name of our blessed Redeemer is *dishonored* and *denied?* Shame, shame on such professed Christians. I think the careful student of God's word will discover that no works of ours will receive Christ's commendation unless done as *his* children, done through a proper channel, actuated by love for him. It would seem, however, according to these iniquitous systems, that the church limits and cripples the activities of the Christian and that in the lodge alone are they rightly exercised.

Again regarding the church and Christianity in their true light, in times such as we live, when wickedness is so bold, the harvest so great, and the laborers so few, should not Christians individually cultivate the grace of charity in the church, *instead* of pursuing a course that creates a *deficiency* here, and then ridiculing the defect of their own creation? Besides, I am not sure that collective charity in any sense is the road to God's blessing. This partakes too much of the nature of a business transaction. Charity does not so much consist in the amount given, as in the suitableness of the gift and the spirit that prompted it.

Again professed Christian, remember that every dollar given by the lodge *tends* to draw the receiver away from Christ and leads him to trust in an "arm of flesh." Do the followers of Jesus, found in secret orders, ever think of this?

Oh, how much more good they would do the needy, how much more they would honor their Master by individually giving what they could in the name of Jesus, instead of placing it in the treasury of the lodge to be frittered away in lodge property, regalia, and other childish fooleries.

These secret orders *must* foster distrust in God. Fellow-Christians within the lodge, this you know is your main argument.

If you get sick or become distressed in any way, you will be cared for by the lodge. Yes, truly cared for by the lodge! Has not your heavenly Father promised to provide for you? Is not his promise as good as that of a conglomeration of everything, harmonizing in nothing save in their hostility to Christ and his divine kingdom? May God look in mercy on all who have professed his name, and yet distrust his promises and dishonor his Son.—*Ex. from letter to United Presbyterian.*

A Minister's Experience.

BY A MINISTER ONCE A MASON.

How do you think a minister of the gospel would look divested of his clothing, then clad with a pair of loose drawers, blindfolded, and led by a rope around his neck large enough to suspend a ton's weight, in this situation brought to a kneeling posture, and then an oath administered that makes humanity shudder—"throat cut from ear to ear" *Oh! barbarous! Oh! blasphemous! Oh! heaven daring!* "His bowels torn out and his body buried in the rough sands of the sea." Yes, how do you think a likeness of it would look. Put beside it *his ordination vows.* What infidel would not be ashamed of such a minister. Did Satan ever have a more pleasing spectacle? If he was not really the prince of darkness he must yield his position and do homage to the scene. If he has an apartment partially decorated, I think he would steal the likeness and hang it upon the wall of his fiery cell to complete its appearance.

My soul loathes the accursed abomination. I can and do look back with deep regret and inward horror upon many defects, errors and sins of the past; but upon none with such horror and loathing as with my experience as a Mason. If I had continued until now, I should despair of God's mercy. I reproach myself now when I think of it. I feel it *my duty to repent* continually, and forever be sorry for this my folly.

H.

Charity's Portion.

The following items are from the By-Laws of Clear Lake Lodge of Free and Accepted Masons, in Lake Co., Cal:

Admission fee of Ent'd Apprentice	$20.00.
do Fellow Craft........	15.00
do Master Mason........	15.00
do Affiliation...........	5.00
Monthly dues, quarterly in advance,	12.00

It also stated that the Charity Committee should only have power to draw on the Treasurer for ten dollars at any one time, for a distressed worthy brother, his widow, or orphan children; and no provision for any other benevolence. What a wonderful benevolence. While receiving probably several thousand dollars yearly, for the above and higher degrees, whatever the necessities of said applicants may be, they are to be thus limited.

To show the religious pretensions of said lodge, I give a few extracts from its form of funeral service: "We consign him to the grave, to the long sleep of death, there will be slumber until the Archangel shall usher in that eventful morn, when by our Supreme Grand Master's word he will be raised to that blissful lodge which no time can remove—in the heavenly sanctuary, where the mystic light unmingled with the darkness, will reign perpetual," &c. The Master Mason then throws an apron in the grave, and says this lamb-skin is an emblem of innocence, and the peculiar badge of a Mason, it is more ancient than the Golden Fleece or Roman Eagle, and when worthily worn, more honorable than Star or Garter, or any order which any earthly power can confer. The name of Jesus is not in the service or benediction. One of the Masons told me that the rules of the lodge lived up to was good religion enough for him. I told him if he had no other, he would be lost forever.

D. R.

WHAT MAKES A MAN.—The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and insignificant, is energy, *invincible determination,* a purpose once fixed, and then, *death or victory.* That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it.—*Sir F. Buxton.*

LOOK OUT FOR THE NUMBER.—When the number after your name on the printed address corresponds with the number of the paper on the first page, upper corner, your subscription expires; and you should renew or write if you wish to stop the paper. If there is any arrearage it should accompany the letter.

The Christian Cynosure.

CHICAGO, TUESDAY, MAY 2, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Illinois.

THE WORCESTER CONVENTION.

DO NOT FORGET THE ANNUAL MEETING OF THE NATIONAL ASSOCIATION AT WORCESTER, ON JUNE 7th. YOUR PRAYERS, AND, IF POSSIBLE, YOUR PRESENCE ARE NEEDED THERE.

From recent developments, this meeting will be of vast importance to our cause, and no slight reason should prevent a full attendance from all parts of the country.

County Associations SHOULD SEND DELEGATIONS WHO WILL NOT FAIL. Friends who cannot come themselves, can help some one who can. TALK ABOUT IT. PRAY FOR IT. Let it be a burden upon you for the coming month. And may the blessing of God attend our efforts, and abide at the meeting.

ERADICATION, NOT PRUNING, THE REMEDY.

The wisdom of Congress is heavily taxed by the difficulty and necessity of protecting the property and lives of loyal citizens against the secret order of the White Brotherhood, the Pale Faces, the Invisible Empire, or the Ku-Klux; for the order has as many aliases as any villain. So also in Pennsylvania, the action of every department of government, legislative, judicial, executive and military, is required to suppress the midnight, murderous violence of the secret society of the "Miners Benevolent Association." The whole land is being reddened with innocent blood shed by secret societies, and these societies are fast assuming a magnitude which exceeds riot and deserves to be named and treated as revolutionary conspiracy—as literal treason. And yet the nation slumbers over the danger. The press and the pulpit are silent and good men, the wise and the foolish together, soothe themselves with the assurances of secret-society men, that their orders are innocent, even benevolent; and the characters of their members are not affected by joining them only as they are improved!

How many more such demonstrations as the Miners *Benevolent* Association must we have before men will learn that the real object and character of secret associations cannot be known by their name or profession? That they can never be safely trusted? That organized, social, perpetual, enforced secrecy is always based upon the principle which Christ enunciates in these memorable words: "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved?"

Shall it still be said that because some secret societies are corrupt and false to their name and profession, it is not fair or candid to conclude that all are so? We answer that it surely is wise and candid to suspect every individual and every association that acts suspiciously. When Christ declares that "*Every one* that doeth truth cometh to the light that his deeds may be manifest," in their rectitude, the inference is fair and unavoidable that determined, perpetual concealment is proof positive of wrong.

But some will say Masons and Odd-fellows and Good Templars must not be confounded with the riotous and treasonable orders which they abhor and condemn, as earnestly as do anti-Masons. No doubt the mass of Masons, Odd-fellows and Good Templars condemn the whippings, the arsons, and the shootings of the miners and the Ku-Klux, as an abuse of the principle of secrecy; but in doing this they imitate the moderate drinker in rebuking the drunkard, whereas, but for moderate drinking there would be no drunkards. So if there was no justification of secret societies, there would be no Ku-Klux order.

These violent secret orders are modeled after Masonry and shielded by it, and but for the popularity of Masonry could never exist. While Masonry and its imitations are upheld, Ku-Kluxism cannot be suppressed. It is not that violence and terrorism is an abuse of secret organizations, but secret organizations are an abuse of Christian morality and the rights of society. What is needed, is not a discreet and benevolent use of the principle of secret organization, but its utter abandonment and extirpation, from among the institutions of society. These orders, whose deeds of violence surpass in their dimensions the possibility of further concealment, are the offspring of Freemasonry. Let both be judged by their fruits. One bears murderers, and the other murder; and let one doom be to both. H.

HOW THE KU-KLUX REGARD FREEMASONRY.

The Senate Report upon Ku-Klux outrages, shows that this order exclude from membership, persons belonging to the Red String order or "Heroes of America," of the "Union League," and of the "Grand Army of the Republic," because those orders are loyal to the government of the United States and opposed to treason and disunion. No person belonging to these orders or holding their radical opinions, can be initiated into the "Invisible Empire" of the traitors, but being a Mason is no impediment.

Is not this a tacit confession that they understand the boast of Masonic writers, that the Freemason is always loyal to the government under which he lives, or is always taught to be loyal, is a mere sham? Whatever they might say on this point, their actions show that they are perfectly aware that the fact of a man's being a Freemason, is no presumptive evidence against his sympathizing with them in all their treason and their crimes. In shutting out all radicals whether members of secret orders or of no orders, these fomentors of crime and sedition, show that they know their enemies instinctively; and when they make no objection to Masons, is it not because they know their friends also? H.

THE KU-KLUX LAW.

Congress has finally passed the Ku-Klux Law and the President has signed it. Its extreme verbosity reminds us of the satirical remark that the use of language is to conceal thought; and our next reflection upon reading it was that such a vast amount of verbiage will be likely to furnish so many opportunities for technical evasion that the law will prove a clumsy and ineffective weapon for that quick, incisive action which the barbarous and unparalleled crimes of the southern chivalry so imperatively require. Defeated and crushed out in their proud attempt to eternize the vilest despotic oppression by open rebellious war against liberty, they slink away into the darkness of night, and in secret conclave concoct every malignant scheme of cruelty against individuals; and then sally forth under hideous disguises to destroy the property and torture, even to death, the persons of individuals who live peaceably and securely, and are guilty of no crime but loyalty to the nation to which these savages have surrendered; and to whose clemency they owe not only their property, but their lives so lately forfeited, and at the mercy of their conquerors.

The conquerors not only spared every life, and gave back their property, but restored to them every right of citizenship and self government, and made them their own equals again. Did ever conquerors exercise such clemency? Was ever clemency so basely requited? It is fully demonstrated that clemency to such rebels as starved our boys in prison-pens, and are now conspiring to rid the South of loyalty by intimidation and whippings and arsons and murders, has long since ceased to be a virtue; in fact the continuance of it by our government would be a crime, equaled only by these Ku-Klux outrages themselves.

The law seems designed to give the President power to protect American citizens against these crimes by the whole judicial and military power of the nation. To authorize him to take the neglect or failure of the State governments to put down this savagism as a *refusal* to do it, and hence to suspend the *habeas corpus* and treat the states or any portion of them, where these outrages continue as being in a state of rebellion.

Whether the law is adequate to such a purpose or will be so used, remains to be shown. By such a course promptly adopted, and pushed with determined vigor, so as to make itself a terror to the sneak felons, government may put down this meanest phase of the slavery rebellion. But dallied with much longer, we fear there will be a second rebellion, worse than the first; or in some other way more terrible than the past visitations, a just God will take vengeance on the nation that looks supinely upon the smouldering ruins of burning school-houses, and churches, and sees, unmoved, the whole southern hemisphere reddened with innocent blood, shed with concerted, secret, organized deliberation. B.

THE ANNEXATION OF SAN DOMINGO. HOW THE MASONS ARE INTERESTED.

One part of the Report of the Senate Committee on the annexation of San Domingo is of special interest to every opposer of Masonry. The Report is signed by B. F. Wade, Andrew J. White and L. G. Howe—remember them. On the "Spanish Influence" the Report reads thus:

> The Spanish occupation of the island in 1861 was found to have been consummated by fraud, and is most unsatisfactory and oppressive in its results to civil and religious institutions, threatening danger to the Masonic fraternity, a large and influential order in the island, and the re-establishment of slavery either by importation or reduction to the inhabitants to bondage. The people revolted and drove the Spanish into the strongholds on the coast, where the soldiers died by wholesale, of malignant fever engendered in close and filthy barracks, devoid of all sanitary appliances. Of the Spanish losses no exact data could be obtained. The best opinion seemed to be that the Spaniards lost, in all, about thirty-five thousand troops, of whom between six thousand and eight thousand were lost by desertion and other causes.

So we have another reason for the annexation: the "large and influential order" of Freemasons in the island are in distress. Beside their troubles with the Spanish intruders, they are very likely somewhat poverty stricken, and there is nothing like the establishment of a United States naval station and its auxilliary departments to replenish their exhausted resources. Of course the poor "brethren" will have first chances; and besides it is an opportunity of showing sincere benevolence on the part of the American Masons not to be neglected.

These gentlemen at Washington must be watched. If the settlement of long-standing and important international questions may be entrusted to a Masonic conclave, and Masonic tribulations are to affect questions of territorial annexation, there is no issue, however vital, and presented with all apparent frankness and publicity, which its hidden hand may not influence and control.

It is time the vast anti-Masonic element in our country was *heard* and *felt* at Washington. We shall listen for a trumpet-blast from the Worcester Convention.

FRANCE.

It is hard to contemplate the developments of character which the French nation have exhibited, for the last nine months especially, without great indignation and great disgust. And yet France has a vast population, a splendid country, wealth, arts, learning, taste, every thing to make her one of the first nations of this whole earth, except a living faith in the true gospel of Christ. Instead of this she has the superstitions of the papacy wielded by the secret Jesuitical orders, and the philosophy, falsely so-called, of rationalism wielded by the secret orders of Masonry. These orders and their dogmas have had full scope in France for more than a century. Her present condition demonstrates their tendency and value. The Niobe of nations, she is set forth suffering all these calamities, as a beacon to other nations who are solicited to encourage among themselves the same agencies.

All who encourage among us papacy and Masonry with their underlying rejection of a pure evangelical faith, take the readiest method to bring upon ourselves the degradation and the miseries of poor, disordered France. "Righteousness exalteth a nation." The true faith of Christ is not a vain thing; it is the life of nations as well as of souls, proved to be so, both by the miserable fruits of infidelity, and the happy fruits of evangelical piety; and because it is demonstrated to be the life of nations, know thou, O man, that it is the life of thy soul.

The Favoritism of secret societies is a disease which attects the ignoble and the man "of high degree" as well. From various sources have come intimations that Gen. Logan, Senator from Ill., is afflicted in this way, and so grievously that in his hallucination, visions of the White House and the Presidential honors appear. Gen. Logan ought to have too good sense to be even connected with this secret machinery, much less to "hobby" himself into ill-gotten glory by means of it.

The Chicago *Republican* takes his case in hand thus:

> Washington dispatches allege that Gen. Logan is making use of his position as the head of a secret politico-military organization known as the Grand Army of the Republic, to advance his interests as a Presidential candidate. How much truth there is in this report we do not know. But it is very well known that the "Grand Army" has outlived its usefulness, and is among the things unworthy of encouragement. Its object, on its first formation, was the laudable one of mutual help and protection for its members, but it soon became an instrument in the hands of cunning and designing men for the advancement of private and political interests, and from that time its mission for good began to decay. We are greatly mistaken if it will not be found in the end to hinder rather than help any man who attempts to make use of it for the next Presidential nomination.

A Question for "Fox Hunter."—A colored friend, Mr. H. F. Towns, who claims three "*aunties*," viz: *Anti*-Rum, *Anti*-Tobacco and *Anti*-Secrecy wishes our correspondent, "Fox Hunter," to say why, if ignorance is the cause of so large a connection of negroes with secret orders—why "the white people of the United States, having the advantage of the highest mental culture, take so naturally to the vice of oath-bound secrecy."

This question certainly suggests some serious reflections on the conduct of men claiming superior intelligence. No doubt we shall have some reasons not very flattering to our "bright" Masons.

Masonic Ku-Klux.—Proofs accumulate that Masonry and the savage bands at the South are connected—the one the offspring of the other. A correspondent sends from the N. Y. *Tribune* the following account of Ku-Klux outrages and loyalty to their parent institutions:

"Office of The *Union*, Columbus, S. C. }
March 19, 1871—9:30., P. M. }

L. Cass, Carpenter, Higler, and A. Parker, of Clarendon, were taken to the swamps on Wednesday night by disguised men, tied to trees, and were about to be shot, when they saved themselves, as I did at Lawrence, by Masonic signs. The leader told Higler and A. Parker that he could insure there lives but 24 hours, in the state.

They have lain out nights and finally reached here."—*E. W. Everson.*

Answer to a Correspondent.

Editor Christian Cynosure:

I have frequently seen it stated in the Cynosure that the red "marks" on our currency were Masonic. Now if this be true, I for one would like to know just what those "marks" mean. Many times when talking with Masons I would have cited this as an instance of their assumed authority, but was prevented, by not being able to explain what they were. Will you please inform through your paper, so that all who wish to know the "whole truth" may understand this important fact. J. G. H.

We are often asked the meaning of the Masonic symbols in red on the United States currency, the scales, the square, etc. We understand that they are the devices upon the seal of the United States Treasury selected for the ideas of integrity and justice of which they are the commonly received symbols. They may have been selected by an individual Mason, but we doubt if they have in that place any Masonic significance or any special interest to Masonry as an order. H.

To the Readers of the Cynosure: A Letter from C. A. Blanchard.

Dear Friends—Many, perhaps most of you believe that secret societies are "sucking the life blood out of the church and every thing else that is good." Many of you believe that our laws are trampled under foot. Traitors honored instead of punished, and murderers fed instead of hung, because Freemasonry, which recognizes no law but the apparent good of the craft, exists. To you I appeal.

There are many fields of labor where men can work for God and the good of mankind, and without disparaging any other I desire to call special attention to the one where opposition to secret societies is the principal work. It is commonly reported that Pres. Grant is a Mason. There is no question about his being in full sympathy with the fraternity. He endeavors to secure the annexation of San Domingo, a project about which good men differ in opinion. He conducts his negotiations through an adventurer, instead of his Secretary of State, an act which friends and enemies condemn. The Senate are not subservient, and the President assumes, as Johnson did, that he knows the mind of the people better than the Senate does, and crowds the measure.

His persistency causes an investigation of the method which he had used in conducting the matter, and he is charged with doing more to preserve peace in San Domingo than South Carolina, which is doubtless true. He, thereupon, has Sumner turned out and Cameron—a Mason,—turned in, the Masonic Brethren have now got matters in their own hands, to work for themselves at the expense of the people, only taking care to cover their tracks, and hide the *square and compass* of their work.

I have taken a little pains in reciting the history of this case, because from it, men who have eyes can see what Masonry is doing with the liberties of the people. Here in Massachusetts, a Masonic State police are causing the repeal of the restrictions on liquor selling. In New York, Masonic buildings are being exempted from taxation, as they were in Adrian, Michigan, a year or two ago. The lesson which the people should learn from these things is, *that if they wish to preserve their liberties, they must guard them, and this is to be done, not by fretting and fuming, but by taking hold of the work, and alarming the masses who are now asleep.*

We should have a great mass meeting in June next, at Worcester. Every man, woman and child who can reach the place, should be there. To simply cry out that Masonry is ruining the country, and do nothing to prevent it, is an insult to God and intelligent men. Those who cannot come to the meeting, can send money to aid in the work. I say this the more readily because those for whom I have worked know that I have not asked it for myself. I have received 75c. for speaking hard an hour and a half, and made no complaint. I am willing to give all that I have, even life itself, to the work. I am not complaining of my treatment. The friends of the cause have been kind to me, have opened their purses and their homes to me, and I only wish that I could have served them better. Now I ask that they treat Christ's truth as well as they have treated me, and that they wake up to the fact that the land is being ruined and Christ crucified by these secret societies. If they will do this, the day is not far distant when the shackles of these associations shall be stricken off and humanity take another *long step* in the way to God. Contributions for the cause may be sent to me, Box 26, Worcester. Also, I desire to receive letters from those who will be present.

Will the *Independent*, *Congregationalist*, *American Baptist*, *Free Methodist*, *Religious Telescope*, *Earnest Christian*, *Benzonia Citizen*, *United Presbyterian*, *Christian Statesman* and *American Wesleyan*, please copy?

"Acacia Blossoms from the Order of Freemasons."

"I spake openly to the world, and in secret have I said nothing. Then go and do likewise" is the motto of No 1. of a series of pamphlets in the German language under above title, edited and published by F. W. A. Riedel of New Albany, Ind. They are to contain a revision of a series of articles by the same author, published in 1869 and '70 in the *Friedensbote* (*Messenger of Peace*) at St. Charles, Mo. In his introduction the author shows that all lovers of truth in and out of the order should welcome an investigation and disclosure of Masonry, and if any Masons object to such investigation it must be because they are conscious that "their deeds are evil." He then discusses the origin of the lodge, its pretended secrets, nature, and some of the futile arguments used in its behalf. The style is forcible and pleasing, and the first pamphlet shows that the author is, as he claims, well acquainted with the system, both from its own standard works, and from anti-Masonic publications. The author's main objection to the order seems to be that it corrupts the Christian religion, and for this reason it doubtless will meet with a favorable reception among those of our German citizens who desire that Christ's kingdom should overcome all hinderance and rule in our land.

IMPORTANT—That every pledge made at conventions of the National Association should be redeemed before the first of June.

CORRECTIONS—For *Mr.* Devoe in the last sentence but one in the letter signed Maria Devoe, in No. 69, third page, read *Mrs.* Devoe.

In the 36th line from the bottom of the second column of the same paper, second page, for "*denial*" read *devil*, and for "*of*" in the line below read *or*.

The outside this number is incorrectly dated May 1st. It should be MAY 2d.

WHAT IS THE NUMBER on the first page you will see the number of this paper 71. If the number on the printed slip containing your address your subscription expires with this issue. If it is any number less, as 65, 69, 55, you are falling behind and should send your renewal as soon as possible.

LECTURE-FIELD NOTES.

—The Phœnix (Pa.) *Messenger* lately stated that Elder Baird had been repeating his lectures in Luzerne Co., Pa., where he had so exasperated the people, that they rode him out of town on a rail. But it turns out that Mr. B had not been in that section for more than a year, and then received no such treatment.

—Elder Barlow spoke at Wayne, Ill., on Sabbath evening, April 23d, to one of the largest audiences ever assembled in that place. A lodge from Turner Junction attended in a body, and people from adjoining towns, turned out and filled the house—seats, aisles, entry, and even the windows were filled with attentive listeners. They received some ideas on the subject of Masonry which they will not soon forget.

—Rev. J. H. Timmons had an appointment for another debate at Richmond, O., on April 18th.

VERY IMPORTANT—That every subscriber to the *Cynosure* who should renew, do so without delay, and if possible, find a neighbor who will subscribe also.

ITEMS.

—The Ku-Klux Klan extends over seven or eight of the Southern States.

—The Knights of Pythias in Chicago, have been interested in getting up benefits for theater actors.

—An M. E. pastor in Denver, appears in print as Sir Knight, B. T. Vincent of the Colorado Commandery.

—The chaplain of a lodge in Siam, Iowa, kept a drinking saloon for a long time, and was the means, says a correspondent, of ruining more than one young man.

—Hulsff, the Binghampton murderer, has been sentenced to be hung on May 18th. He has probably had one rope (cable-tow) about his neck; let us see if they try it again.

—The Grand Master of Ohio has arrested the charter of a Masonic Lodge because its members elected the keeper of a whiskey saloon for their "Master." Beautiful illustration of democracy! This whiskey-selling "Master" could probably have attended some Grand Lodge meeting without any objection being raised.

—Wednesday, April 26th, was a great day the Odd-fellows in Lafayette, Ind. At a grand "turn-out" of the order, the United States of America furnished her President Grant to review them, and her Vice-president Colfax to lavish upon them his flatteries.

—The Masonic lodges of Paris, lately sent a delegation to Pres. Thiers, asking an armistice in behalf of the people of Paris. Thiers told them that his general would grant an armistice when necessary, but the authority of the communists could not be recognized. Thiers must be a good anti-Mason.

—Every effort should be made by the friends of our cause to leave no indebtedness to report at the coming Anniversary.

Announcements of the National Convention at Worcester, June 7th, and the renunciation of Masonry by Hon. Pliny Merrick may be had by addressing C. A. Blanchard, Box 26, Worcester, Mass. Price, 7c. per copy, $2.50 per hundred.

The P. O. address of Rev. T. H. Kenestou, Corresponding Secretary of "the New York State Association Opposed to Secret Societies," is 152 East Washington St., Syracuse, N. Y.

Will Rev. E. Brownson send his P. O. address?

A DUTY—To pay all arrearage when you wish to discontinue the *Cynosure*.

Our Tract Fund, for the free distribution of tracts, is exhausted. There are many applications from the most earnest friends of the cause to which we are unable to respond. Every one of these little "*fire brands*" contains truth important to every citizen of this republic; and we have positive evidence that many young men have been saved from joining the lodge by these little leaflets. Surely this is a cheap way to wake up the people. A single dollar pays for 1,000 pages (500 tracts of two pages each) and 100 dollars will pay for 1,000,000 pages, or 500,000 tracts. There are hundreds who are earnestly asking the privilege of circulating them where they will certainly do great good. Who will respond?

The Broken Seal—Second Edition, is only one dollar; a very fine book for general circulation and for the library. Put one of these books in your Sabbath-school library, and you will find it is always in demand.

Good Words for a Weekly Cynosure.

M. W. Jordan, Cortland, Ill., wants "a weekly Cynosure as soon as it can be brought around."

Luther Chapin of Lemont, Ill., writes; "I would rather have the Cynosure twice a week than once a fortnight."

West Branch, Iowa.

When can we have it [the Cynosure] once in a week? We can't do without it much longer, especially as they are some times retained for those who seem to be more interested in the cause than we poor anti-masons, to be read or torn up or cut in two.

A. O. STAPLES.

Girard Ohio.

Editor Christian Cynosure:

You seem to want an expression of the views of the friends of the Cynosure in regard to making it a weekly. I am decidedly in favor of it at the earliest possible day. At the Cincinnati Convention I voted against the proposition because I did not believe at that time that a weekly could be sustained. But I hear favorable reports through the paper, which to me are very gratifying.

Probably a portion of its patrons, perhaps three fourths, can be relied on as fast friends, and when the number of such will warrant, *let no time be lost.* Its power for good will be largely increased. I am persuaded that with true anti-secrecy people, the paper has an inspiring effect, and will frequently kindle a flame where now there are only slumbering embers; and its "angel visits" will lose the objectionable feature of unfrequency. It is not adequate to the growth and wants of the society. I do not see the necessity of waiting until anniversary before making the change provided the Executive Committee and those having the immediate charge have sufficient evidence that it will be sustained. If the paper cannot be enlarged at the same time, then defer that a little longer.

Very truly yours.

H. REED.

Many more are waiting to speak for the enlargement and more frequent publication of the paper. We will leave a large corner for them next time.

FREEMASONRY IN MR. HEALY'S TABERNACLE CHURCH IN CHICAGO.

Petition for Degrees printed for Mr. Healy's Right-hand Man, Deacon T. T. Gurney, who figures as Deputy Grand Master of a "Lodge of Perfection," and is Third in Command of Occidental Sovereign Consistory, S. P. R. S., 32d Deg.

We print herewith an exact copy (differing only in size and style of type) of a petition for degrees in Deacon Theodore T. Gurney's lodge.

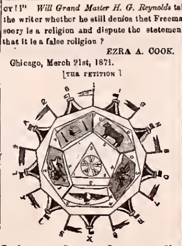
As the Masonic order makes especial provision for conferring degrees on ministers of the gospel without charge, and as Mr. Healy when pastor of Tabernacle Church both defended and advocated Freemasonry, there is no good reason for doubting that he was a member of his deacon's lodge, since he classes him among "the most active and spiritual Christians of that church." We then have a minister of the gospel and a deacon in a Christian church with the *despotic titles* of Most Valiant and Illustrious Sublime Prince, Perfect Prince Freemason, Grand Pontiff, Master *ad vitam*, Grand Inspector Inquisitor Commander, and the *blasphemous titles of* PRINCE OF THE TABERNACLE, KNIGHT OF THE BRAZEN SERPENT, AND PRINCE OF MERCY.*

And "if found worthy to receive the said degrees and orders he covenants to take the required Ob∴ of allegiance, fealty and submission to the constitutions, ordinances, laws and regulations governing THE RELIGIOUS AND MILITARY ORDERS OF F∴ M∴" Think of a deacon in a Christian church taking—yes, conferring on sinful men the title, Prince of Mercy, and calling his lodge-room the Third Heaven, and of a Christian (?) minister receiving such a title! And further, think of a Masonic orator publicly declaring in Farwell Hall that "Freemasonry is true democracy!" *Will Grand Master H. G. Reynolds* tell the writer whether he still denies that Freemasonry is a religion and dispute the statement that it is a false religion?

EZRA A. COOK.

Chicago, March 21st, 1871.

[THE PETITION.]



To Occidental Sovereign Consistory of Most Valiant and Illustrious "Sublime Princes and Commanders of the Royal Secret," holding their Rendezvous at the G∴ E∴, Chicago, Ill., 40° 53′ 10″ N. L., and 87° 38′ 01″.2 W. L., Meridian of Greenwich:

Greeting:

The undersigned most respectfully represents that he is a regular Master Mason, in good standing; that he has also been admitted "a member of the Society of Knights of the East and West," and created and constituted a Perfect Prince Freemason of H-R-D-M∴, and Knight of the Eagle and Pelican, under the title of Rose Cross, in the "Ancient and Accepted Rite," certificates of which accompany this letter of application.

He now prays to be elevated to the superior grades and orders conferred in your body, and to be admitted as a Grand Pontiff; Master *ad vitam*; Patriarch Noachite; Prince of Libanus; Chief of the Tabernacle; Prince of the Tabernacle; Knight of the Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Sun; Patriarch of the Crusades; Grand Elect Knight K-H∴; Grand Inspector Inquisitor Commander, and to be proclaimed and acknowledged as Knight of the White and Black Eagle, and Sublime Prince and Commander of the Royal Secret.

If found worthy to receive the said degrees and orders in your Sovereign Body, he covenants to take the requisite Ob∴ of allegiance, fealty and submission to the constitutions, ordinances, laws and regulations governing "the religious and military Orders of F∴ M∴," "Ancient and Accepted Rite," and conduct himself as a true and loyal subject of the H∴ E∴"

______________ *A. D.* 18

Fee Enclosed, $______________

* Prof. Richardson in his Masonic Monitor, page 173, Art. Prince of Mercy, says "The meeting is called a Chapter and the place of meeting the Third Heaven!

Secretism at its Legitimate Work.

Mr. Editor: It is mortifying though instructive, to witness the various maneuverings of the secret orders.

Some over one year ago, a fractional part of the Baptist Church in this place, assisted by Masons and their obedient "Jacks," were instrumental in securing the services of M. M. Padelford as pastor, who is a Mason, Odd-fellow and Templar. And although a majority of the church refuse to hear him preach, the secret orders have started a subscription for the coming year in his behalf, determined to rule this church. No steps have as yet been taken to do her own business; and for the time being the secret orders and the Spiritualists are dictating for the Baptists, as well as attending to their own business in other departments of the dark lantern order.

JOHN CHAPIN.

Ku-Klux Outrages.—Horrible Treatment of a Trustee of Berea College, Ky.

From the Cincinnati Commercial.

Berea, Ky., April 12, 1871.

The following account of Ku-Klux barbarity is furnished at our request. Mr. Wheeler is a worthy Christian farmer living in this place, and a trustee of Berea college. We have known him intimately for five years, and have no doubt of the entire truthfulness of his statement. We send several copies simultaneously to leading newspapers, North and South, hoping it may help to impress good citizens of both sections with the necessity of maintaining law and order, and promoting Christian civilization in the South.

What cognizance Kentucky Courts will take of this crime is yet to be determined.

E. H. FAIRCHILD,
President of Berea College.
JOHN G. FEE,
Pastor of Christ Church.
J. A. R. ROGERS,
Professor in Berea College.
JOHN A. JACKSON,
Justice of the Peace.

STATEMENT.

On the 14th of March I went, with my wife and little daughter, to Fitchburg, in Estill county, the seat of Red River Iron Works, on business. We were acquainted with about a dozen colored people, most of whom had been students in Berea, and two whites. On the 16th, after attending to my business, I visited my former acquaintances. We took dinner with a colored family, formerly residents of Berea; and toward night the woman rode out with my wife from the hotel where we were stopping. At night I attended a prayer-meeting at the colored church—the only church in the place—and, as I was returning alone, was met by two men who, when they passed me, called out roughly "Hold on you are the man we want to see." I replied "I don't want to see you," and passed on. They rushed up crying "Surrender! surrender!" I ran, and they fired at me. At the same time two or three other men sprang from the road-side and fired. After running about thirty steps in the darkness, I stumbled over a pile of cinders and fell. They had fired seven shots and ceased, probably supposing I had been hit. Along the street and at the hotel I met crowds who had heard the firing, and thought it was an effort to rob me. I retired without informing my wife of the occurrence. About two or three o'clock we were awakened by confusion in front of the hotel, and heard voices calling, "Open the door," I looked cautiously out, and saw, by the dim light of the furnace fires, twenty or thirty men in line, some or all with guns. Several were soon at our door shaking it violently, and calling, "Open the door; you shan't be hurt." My wife said, "Oh what shall we do?" "Pray" said I; "Jesus will take care of me." Knowing that resistance would be useless, I opened the door. There stood the landlord with a light and half dozen men, who seized me, dragged me down stairs and rushed me barefoot over the cinders. The leader shouted, "Fall in; file left; double quick." Meantime the leader pounded me with his fist, uttering the most terrible curses and oaths. In reply to some threats of theirs I said; "I love Jesus, and he will take care of me." "Yes," said they, "you Methodist hypocrite, you'll see how Jesus will take care of you when you are hanging twenty feet high." I said: "You may hang me, but you cannot harm me." About a quarter of a mile from town they halted at a large log. The leader seized me by the hair, another by the feet, and stretched me over the log, and two strong men began to whip me with large hickory whips. After they had struck several times, I counted thirty-nine blows, when they stopped for a parley. The only accusation against me was that I was a Northern man with Northern principles; that I associated with "niggers" and had come to establish a "nigger" school. I told them I was formerly from Michigan, and held Northern principles, but had no intention of establishing a colored school. They said, "You must give up your principles." I replied, "I cannot." "Then we will whip them out of you." "This, said I, "you cannot do." "Then we will hang you." said, "This will not kill my principles." They added a dozen lashes, then took me to a spring, and at my request, let me drink. They asked me if I had a family, and if I wished to write to them. I said, "If I never hoped to see them again I would." The officers retired for consultation, and determined to give me ten more lashes and an hour to leave town. As my business was done, and we were expecting to go at daylight, I promised to leave within the time. "Now, boys," they said, "give it to him." I folded my arms and they gave me ten lashes about my shoulders. I was very thankful that I could receive the blows upon a new place. Having sworn most awful vengeance if I should ever reveal their names, they let me go. It was so dark I could not distinguish any faces.

While I was gone from the hotel my wife entreated in vain for some person to follow after me. Though there were twenty or thirty lodgers at the hotel, and many of the company's hands within easy call, no one seemed inclined to do anything about it.

W. W. WHEELER.

MURDER IN FLORIDA.

At Marianna, Florida, on the 3rd instant Capt. John Quincy Dickinson was deliberately shot by the Ku-Klux, while going quietly from his place of business to his house. Capt. Dickinson served honorably, during the war, in the Seventh Vermont Volunteers. When peace came, he settled in Florida. He was a refined, cultivated man, with more than average ability, and irreproachable personal character. He was not active in politics, and sought chiefly to pursue his business quietly; but he never concealed his opinions. Therefore, the Ku-Klux finally took his life, while he was walking from his business to his house. Nothing was alleged against him, and nothing could be brought against him, save the fact that he

maintained the right of the colored people to freedom and education. His remains were brought through New York, for burial in Vermont; and when they reached that city, those who had known him, held a meeting and made a declaration of their feelings in regard to the manner of his death.—*Worcester Spy.*

MR. DASH, THE MASON.

I am Mr. Dash, I'd have you know,
Learned when to be mum, and when to blow,
And feel my size wherever I go,
Since first I joined the Masons.
I've taken a mighty lot of degrees,
The lectures, all, I quote with ease;
Seen all the sights the rest of them sees,
Since I was made a Mason.
Cho.—I am Mr. Dash, &c. (First four lines.)

The night I took the first degree,
My innocent wife, she said to me,
"Dear Mr. Dash, don't go on a spree—
But 'twas only to join the Masons.
I put on my Sunday clothes complete,
And made myself look clean and neat,
And took good care to wash my feet,*
The night I joined the Masons.—Cho.

I went to the lodge-room door, and knocked—
Which by the tyler was unlocked—
But confess my nerves were slightly shocked,
The night I joined the Masons.
"Neither naked or clothed" I had to go,
My poor, lean limbs compelled to show
As led round the room by a "cable-tow,"
The night I joined the Masons.—Cho.

When safely through how I did stare,
For Mr. Rummy, he sat there,
And Deacon Stiff with his slick hair
They both had joined the Masons.
Horse-jockey Jack—and gambler Jim,
Quack-medicine man, and Mr. Slim,
And foul-mouthed Bill and Mr. Prim,
They all had joined the Masons.—Cho.

The brother, too, who read the prayer,
I oft had heard the fellow swear;
But now took all upon the square,
For I was made a Mason.
And deist Tom had learned the art
With preacher Grab to to take a part,
And neither conscience seemed to smart
The night I joined the Masons.-Cho.

'Twas rather tough, I must confess,
And on the whole a pretty mess
To be obliged there to undress,
If you'd be made a Mason.
My drawers had holes, my shirt was torn,
My wrapper rent, some buttons gone,
"You bet" I felt some-what forlorn,
The night I joined the Masons.—Cho.

But now I have been through the mill,
And climbed clear up the sacred hill,
Of ancient wisdom, art, and skill,
Yes, sir, I am a Mason.
The road was rough but I got through,
And proved myself a Mason true;
And paid the fees—and so may you,
And go and join the Masons,
Providing you are white, of matured age, sound of body, not deformed, have a permanent means of making a livelihood so as not to be in danger of becoming a burden to the lodge, but be able to pay your dues.—I am Mr. Dash, &c.

*As I had once read Morgan's book and did not know, but perhaps after all, it might be true.

Down on Winans.

We have seen a score or more of extracts from as many different papers, all of which censure Mr. Winans of the New York Legislature for selling his vote to the Tammany Ring for a sum of money—some fifty thousand dollars more or less. The editors of these papers are burningly indignant at the disgraceful crime; and it is proper that they should be so; but it strikes us that, after all, this Mr. Winans has not proved more treacherous to truth, to honesty, to manhood, to patriotism, to decency, and to religion than almost every one who joins the lodge and practices Masonry.

It appears that Mr. Winans offers as an excuse for his crime that *he did not know the nature of the compact to which he had signed his name*, and one of the editors calls this excuse puerile, which we would be the last to gainsay. If, however, the signing of the compact which he knew nothing about is puerile, then every one who becomes a Mason must be puerile; for he takes upon himself obligations, that is, enters into a compact, the nature of which he knows nothing about; and his act in so doing is just as hurtful to his own character and to society as if he were to receive, instead of giving, a sum of money for it.

Let our virtuous editors be as indignant as they please against Winans; but them be just, and be also indignant against all who join the lodge; for joining the Tammany Ring cannot possibly be worse than joining the Masonic Ring.

G. F. NETIS.

Lectures—Good Suggestions.

What we most need now is lecturers. I am satisfied that nine-tenths of the people are willing to hear, and would decide impartially if the truth could be fairly presented. The great question now is, how can this demand for lecturers be met. Messrs. Baird, Rathbun, Blanchard and the few others that are in the field, cannot supply the wants of the people in this direction. The demand however, can in a great measure, be met in this way: let meetings be appointed and some one who can do it, will read select pieces from Stearns, Bernard, Greene and other excellent works; tracts could be circulated and subscribers for the Cynosure solicited.

This is a work in which all can do something. If *every one* who reads the Cynosure would do a little, what a mighty aggregate it would make. Many of us have been on the ocean's shore, or if not there, perhaps on the shore of some of the great lakes of the northwest. See that little grain of sand upon the beach, even that helps to keep back the mighty volume of water. Suppose that grain of sand should say "because I cannot do *much*, I will not do anything," and would then march away from the shore, and that the millions more that form the beach should follow after; the mighty waters would then overflow our lands and our beautiful homes.

So it is with the mighty ocean of sin, Masonry, Mormonism, Intemperance, etc., If all would but do their duty and teach the people what these institutions truly are, young men would be prevented from being chained and cable-towed, and those institutions would die for the want of additions to their numbers, if from no other cause.

There are many intelligent persons, local preachers, and others in almost every community throughout the land, who, with a little encouragement, would be towers of strength for our cause. There are many young men of sterling worth who have not put their necks under the Masonic yoke, and who have not had their arms manacled with Odd-fellow chains. Such by proper care could be *trained* to talk and lecture against these unmitigated humbugs. *Hunt them up.* If we do not, the friends of these clans will.

Our tract cause should not be neglected. If the friends in every community would raise money, invest in tracts, and give them out to young men and boys at elections and other public places our cause would be advanced. A good plan is to distribute them to the children at the schools, and thus they will take them home. On one occasion, when away from home, I met quite a group of boys and girls coming from school. I gave them a lot of our picture tracts, number eight. Being in haste, I hurriedly passed on; but hearing quite a noise, I looked back, and saw them greatly pleased with their pictures.

Don't forget the little folks. They will soon be men and women, and eligible to Masonic and Odd-fellow honors. The boys will soon be old enough to be honored with the rope and chain, and girls for the Star and Rebecca degrees.

J. S. HICKMAN.

Loddenville, Ill.

Masonic Glory—Why hide their Names?

Editor Christian Cynosure:

We see by the papers that eight Senators and some thirty Representatives, or thereabouts, were present at the great Masonic festival recently given in Masonic Temple at Washington in honor of Grand Master Earl de Grey and Ripon. As Masonry is a "great deal better than religion," we suppose that a Masonic Temple must be considered a great deal better than any religious temple, and that the grand festival held there must have been very holy and sacred, indeed, including the champagne. But why do our members of Congress who were present "conceal and never reveal" their names? Is it a sense of shame, of blushing modesty, or a fear of losing votes, which, that leads them to withhold their names from the public?

ON THE SQUARE.

LECTURE FIELD NEWS.

C. A Blanchard in Massachusetts again. Lecture in Washburn Hall, Worcester.

The Worcester dailies of April 18th, have interesting accounts of an address on the evening of the 17th, by our Agent and Lecturer, on "the relation of Freemasonry to Civil Government," with special reference to its influence on the Worcester city government.

We find the following condensed report in the *Evening Gazette*:

After referring to the anti-Masonic feeling that swept over the land some thirty-five years ago the speaker said there were very few opponents of Masonry who will now speak boldly against it, but that fact did not discourage him, for he remembered that God did not look, like men, to see which side was the most popular, but he was with the right always. He said it was not necessary to inform the audience that there were over 41,000 people in this city, or that the government of the city is vested in a Mayor, eight Aldermen and a Common Council of twenty-four members, who appoint most of the officers of the city, and that they have power over the city property. In view of these facts, the speaker said it was highly important that the Mayor and City Council should be men who have one obligation paramount to all others—to deal justly with every man. If it was possible for all these men to be members of one family there would not be a person in the city who would not naturally suspect them, who would not think that they would stand by each other and give offices, fat contracts and money to their friends; and still more so, if those "friends" were also members of the same family. * *

The speaker then stated that five at least, and he believed six, out of the eight Aldermen are Masons. Of the Common Council twelve of its members are Masons, and he believed thirteen, and possibly fifteen are members of that fraternity. In the Board of Aldermen, it would be seen, Masons had a majority and at least half of the Common Council, while in a joint ballot the Masonic majority is still stronger. The present Mayor is not a Mason, but the speaker claimed that it was not the fault of that fraternity, for at the last city election that "dark lantern" institution endeavored by underhand means, engineered largely by Masons, to defeat Mayor Earle and elect a Mason, and he thought the fact that they were able to throw 1700 votes by working only two days, while only 2000 votes were thrown for the successful candidate, showed their strength and union.

Mr. Blanchard said suppose there are 5000 voters in this city, and suppose the eleven Masonic organizations have a membership of 1000 active, earnest workers; then by a fair distribution of the officers, one out of every five should be filled by a Mason. But instead of having one-fifth, more than one-half of the members of the City Council are Masons, and out of twenty-two officers appointed by them just an even half are Masons. The salaries of city officers amount to $29,950, of which Masons get $15,700. Of late the City Council have been engaged in that pleasant business of raising salaries, and out of twelve men who have had their salaries increased seven are Masons, and they receive an addition of $2,040, while those who are not Masons only got $1160, a little over one-half of what their companions receive. * *

In closing, he declared he had no personal interest in the subject, but he felt that secret societies were destructive to Republican institutions, that the obligations taken by members of such societies unavoidably prevented them from obeying the obligation to deal justly with every man, and feeling so he desired to rouse men to their duty. Masonry rules the affairs of this city and of the country because others are silent and take no interest in the government, but the speaker believed the time was coming when another anti-Masonic revolution would sweep over the country greater than that which a few years ago passed through the length and breadth of the land.

A Good Beginning in Vermont.

RANDOLPH, Vt.

The leaven is working. A layman here succeeded in getting an invitation to lecture before the "Good Templars" with open doors upon "Secret Societies;" and as they had, a short time previous, a lecture in favor, it was expected that this would be against. It commenced raining half an hour before the time appointed, so that many who had intended to come in from out of the village did not come, but about two hundred were present; and although the speaker was making his first attempt, "in his own country," he kept every hearer riveted to his seat for one-and-a-half hours, and the result so far as manifested in the six days since is most encouraging.

A Masonic lawyer who was present, gave out (slyly) that he would reply to it in three weeks; and a petition for him to do so was circulated the next day, the lecturer pledging $5 00 to encourage the Esq., to do so. But I am now informed that a Masonic doctor and other Masons have told him it would not answer for him to undertake it! What a blessed institution to *gag discussion!*

The lecturer is so much encouraged, that he proposes to deliver the same in the adjoining towns before long. Since his lecture, several important anti-Masonic documents have been unearthed and sent in to him; one of which contains the renunciations of three of the very prominent men in 1830-times.

N.

Interesting Debate in Ohio.

RICHMOND, O.

Several lectures on the subject of secret societies have been lately delivered at our village; Rev. D. L. Dempsey of the M. E. Church affirming the validity and utility of these orders, and Rev. Joseph H. Timmons of the United Presbyterian Church denying.

Without entering into a disquisition on the merits of the arguments advanced by either party, we will merely mention an allegation of the first speaker, (Mr. Dempsey) intended no doubt to weigh heavily upon the minds of the uninformed, in favor of secret societies; but which in our opinion reflected somewhat, not only upon the speaker's credit for veracity, but upon the credit of the church to which he belongs. After stating that but two of the principal churches in the land denied the Masons the right to church-fellowship, Mr. Dempsey said, "that in the Presbytery of Pittsburgh, or vicinity, were nine preachers, eight of whom who were Freemasons, and one was an anti Mason. At a meeting of said Presbytery, the eight Masonic members feigned opposition to Masonry, and thus incited and encouraged the anti-Masonic member to draft a series of resolutions denouncing Freemasonry and bring them before the Presbytery. These resolutions were accordingly proposed and unanimously passed, all the Masonic members voting in favor of the resolutions.

These statements being so contrary to the established creed of the U. P. Church, and so much at variance with known facts, that a member of said church arose and challenged the speaker for proof. This he refused to produce; but stated that he had the documents present with him and strengthened the assertion by clapping his hands upon his coat pocket.

Here the matter for the present rested. Casting about for a speaker to reply to Mr. Dempsey, the anti-Masons stumbled upon a Mr. Timmons, a minister of the U. P. Church, and fortunately, a member of the same Presbytery, that was reported had taken such action, and who was intimately acquainted with the Presbytery upon this question. Mr. Timmons denied the allegation *in toto*, and challenged Mr. Dempsey or any other man to produce the evidence that a single member of the Presbytery was a Mason or entertained any favor for the institution.

This emphatic contradiction of a positive statement of this powerful, but much mistaken man, was placing him in an unenviable position before the people, a position from which no doubt his Masonic friends and others thought he could extricate himself with credit. Accordingly—he must be procured at whatever cost to follow Mr. Timmons upon the same subject, in order to make his assertions good and remove whatever impressions might have been created averse to himself and Masonry. But imagine the surprise and consternation of all classes, Masons and anti-Masons, United Presbyterians, Methodists, Presbyterians and all, when it appeared from Mr. Dempsey's explanation, that they were all mistaken in regard to the person referred to; that it was Methodist preachers who had passed the anti-Masonic resolutions; and what was strange too, after his explanation was made there were some, who had so understood him from the beginning.

But admitting that the people were mistaken, that the facts were as he explained, they certainly argue a spiritual condition of the ministry far from being flattering to their piety or purity, or to the credit of either ministers or church. The act of recording their testimony against Masonry, when at the same time they were at heart in favor of the institution, proves them to be either liars, hypocrites, or deceivers, or all three. They either had no religion when they entered the ministry, or else they lost it after having engaged in the service. If the latter, which is most probable, ten chances to one, Freemasonry was the cause of their demoralization. As able and powerful a man as Mr. Dempsey is in his religious discourses in our humble opinion, he is not calculated with all his popularity, to win many souls to Masonry.

OBSERVER.

D. P. Rathbun at Home.

BUENA VISTA, Steuben Co., N. Y.

Editor Christian Cynosure:

Seeing an extract in the CYNOSURE, from the Owego *Times* in reference to Rev. D. P. Rathbun, I am reminded of my duty as a woman, and am determined to keep quiet no longer.

The principles of anti-Masonry were inculcated in my heart in childhood by my father, and if there lingered a doubt of the fiendish character of Masonry, it is entirely annihilated, and in its stead is the strong principle of opposition to the works of darkness, supported, I trust, by the spirit of Christ.

I know something experimentally, about the protection that Masons give to their fellow men who stand up in defense of their liberties and the everlasting truth. Protect them? How? By taking them from their homes at the silent hour of midnight, and stamping them into muddy ponds, and abusing them in every way and manner that the wicked hearts of villains could devise. May God deliver us from such protection. But, bless the Lord, we can say, "None of these things move us." While the Masons abuse and insult us, we are enabled to trust in God, and oppose them more than ever.

Mr. Rathbun has just given two lectures on our (Howard) circuit, the last one on Friday evening, April 7th, in the Wesleyan Church at Buena Vista.

Early in the evening, people began to flock into Buena Vista, from all points, and there was a very large gathering to hear what was to be said. In the course of the lecture as the process of making Masons was described, flashing eyes and changing countenances showed that the truth was having the desired effect, and when the invitation was given for Masons to defend themselves, they sullenly kept silence. Much good was done and the friends of truth were encouraged to press the battle even to the gates.

As we viewed the attentive congregation, listening to words of truth and soberness, with so much interest, our thoughts went back to the evening of June 16th, 1870, when a few of us met in this same church, to worship the God of love; but ere morning our hearts were made sorrowful by a blow from that arch-fiend, Masonry; and as gathering tears filled our eyes in remembrance of that scene, we thanked God for rescuing Mr. Rathbun and enabling him to stand up and oppose them so vehemently now.

The lecture was nearly three hours in length, and there was no mobbing, nor even an attempt of the kind, although Masons threatened strongly before the lecture to use violence.

We are soon to leave this circuit to labor elsewhere, and the friends of liberty and truth will find us in principle where we are at present, opposing all wrong and trying to stand by the right.

MRS. D. P. RATHBUN.

Call for Anti-Secret Convention in Cedar County, Iowa.

In accordance with the expressed wish of persons of various evangelical denominations, the undersigned respectfully request such of their fellow Christians of Cedar and adjoining counties as are interested, to meet them in Convention, on Tuesday, May 16th, 1871, at 2 o'clock, P. M., at the Congregational Church at Tipton, Cedar County, Iowa, for *Prayer* and *Consultation* on the following topics: 1st, The relation of the prevalent secret orders to the Christian religion; 2d, The duty of professing Christians in reference to them; 3d. To consider the propriety of organizing a County Association, auxiliary to the National Christian Association Opposed to Secret Societies.

John T. Carson, Rev J Hindman, G. P. Wood, H. C. Bates, M. D. Moses Varney, Rev W. T. Moorhead, and many others.

Receipts for the Cynosure from March 21st to April 4th.

R. T. Cross, S. A. Miller. 50cts. each; Elder W. J. Howard, Rev. Mr. Merriman, S. W. Bleck, A Smith, A. Spea, S. L. Maritt, 50cts. each.

Rev. S. S. Mohler, J. H. Vandever, John W. Archer, G. M. Stow, George Cameron, Elder E. Meredith, Wm. B. Oglesby, M. W. Jordan, Saml. H. Skinner, Andrew Seaty, Wm. Dean, Isaac Bunting, George Steadman, Lyman Prescott, Albert Holt, A. W. Hilton, A. R. Brooks, Rev. S. D. Westbrook, Joseph Linn, William Davenport, Rev. R. Johnson, S. Reed, C. L. Stow, J. F. Hollister, William Hough, Joseph Kollar, John Bradley, D. Conine, Martin Jenks, B. W. Roth, Rev. J. L. Andrus, A. C. Staples, unknown for Robert Clement, N. Cudahuck, Isaac Jackson, J. H. Teter, N. Wardner, John Henry, William Beauchamp, H. Hitchcock, Samuel Engle, S. D. Greene, O. Orr, John Thompson, James T. Nowell, Daniel Van Fleet, R. B. Ashley, William Faucher, H. H. Howlett, Asa Haskin, William Thompson, I. W. Drew, S. Brownell, A. Larabee, $1.00 each. Rev. A. Mayn, $1 40; J. W. Allen, $1.90.

Rev. I. A. Sart, P. Carpenter, Hiram Sammy, Joseph Powers, Rev. Joseph Porter, S. W. Hackley, C. L. Crittenden, David Reynolds, B Floyd, T. Wheeler, H. O. White, C. Hurless, S. M. Hatchinson, Rev. J. F. Shaw, Isaac Winans, J. R. Snyder, $2.00 each; J. B. Nessell, $2.40.

Oren Cravath, A. D. Gibbs, W. C. Gallaher, Lyman Scovil, J. W. Brownson, Wm. Churn, J. P. Ames, $3 00 each. Edwin Booth, Pres. J Blanchard, P. S. Chamberlain, $4.00 each; Joseph Powers, $5.00. Z H. VanNorman, $13 00. Arrears, 40cts.; extra papers, 72cts

Donations—J. L. Andrus, for lecture fund, $5.00; P. S. Chamberlain, $1.00; Thomas Green, $4 00.

Convention Pledges—Philo Carpenter, $300. H. H. George, $20. Deacon J. L. Surrell, $15 Rev. W. H. French, $5.00.

THE FAMILY.

For The Cynosure.

IN THIS WORLD OF THE DYING.

BY ANNA S. FISK.

When the beams of the morning,
With fresh, rosy light,
From our slumber awaken
To days that are bright;
When the voices of loved ones
Sound oft in the ear,
When their hopes we are sharing,
Their smiles are our cheer;
In this world of the dying,
Where we meet but to part,
Is the joy of the future
The care of the heart?

While our children are round us,
With prattle and play;
When their love is like sunlight
Illuming our way;
While we love and we labor,
Bearing burdens for them,
Is it life we are seeking
And life's diadem?
In this world of the dying,
Where we love but in part,
Have they felt the true love
That softens the heart?

Ah the love that we bear them
Some time it will end;
Every tie must be sundered,
Released every friend.
There cometh a parting,
A rest—and a knell,
When our hearts ask one question
Is it well? Is it well?
In this world of the dying,
How can we forget,
Or turn from his mercy,
Who pleads for us yet!

For The Cynosure.

Rest for the Weary.

BY A. B. FOX.

Grandma Seaton was very weary, and had at last, taken time to rest for a little while, in her large arm-chair. She was feeling particularly sad. Her life had been one of toil and trial; and now, as she was growing old and feeble, the dark clouds seemed to settle more densely around her earthly horizon. At her feet, on the carpet, sat her little grand-daughter, two years and a half old. She was a darling little sunbeam, almost always singing, and she sang surprisingly well for so young a child. Her father was a Sabbath-school superintendent, and she could sing a number of songs through quite correctly, and with a great deal of energy. On this occasion she began singing one which she greatly admired, commencing:

"In the Christian's home in glory
There remains a land of rest," &c.

She pronounced the words distinctly, but with that sweet, baby intonation so delightful to hear, and her voice rose sweetly and clearly on the chorus:

"There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
There is rest for you."

As she finished, she looked up into her grandmother's pale, tired face, and reaching out her rosy arms, said, in tender, reassuring tones: "An' gran'ma, there's rest for *you*, isn't there, gran'ma?"

Tears rolled down the old lady's cheeks as she clasped the child to her bosom. She felt that to her in her weakness and sorrow, God had sent, even as he did to one "well beloved" who suffered in the Garden, "an angel strengthening" her.

Honesty.

A Quaker, passing through a market, stopped at a stall and inquired the price of citrons.

"I have none," said the honest countryman, "that will suit you; they are decayed, and their flavor is gone."

"Thank thee, friend; I will go to the next stand."

"Hast thou good fruit to-day?" said he to the dealer.

"Yes, sir; here are some of the finest of my garden. They are small, but rich of their kind."

"Then thou canst recommend them."

"Oh, certainly, sir."

"Very well; I will take two." He carried them away, and they proved not only unsound, but miserably tasteless.

The next morning he again repaired to the same place. The man who sold him the fruit the preceding day, asked him if he would like some more.

"Nay, friend, thou hast deceived me once and now, although thou mayest speak the truth, still I cannot trust thee; but thy neighbor chose to deal uprightly with me, and from henceforth I shall be his patron. Thou wouldst do well to remember this, and learn by experience, that a lie is a base thing in the beginning, and a very unprofitable one in the end!"—*Everybody's Paper.*

Nothing But Love.

CHRIST will not take sermons, prayers, fastings—no, nor the giving our goods nor the burning our bodies—instead of love; and do we love him and yet care not how long we are from him? Was it such a joy to Jacob to see the face of Joseph in Egypt? And shall we be contented without the sight of Christ in glory, and yet say we love him? I dare not conclude that we have no love at all when we are so loath to die; but I dare say were our love more, we should die more willingly; by our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long.—*Baxter.*

THERE IS ANOTHER MAN.—During a heavy storm off the coast of Spain, a dismasted merchantman was observed by a British frigate, drifting before the gale. Every eye and glass were on her, and a canvas shelter on a deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds, to put the ship about; and presently a boat puts off, with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men, through the swell of a roaring sea. They reach it—they shout—and now a strange object rolls out of that canvas screen, against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light, that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gathered round it; these feelings suddenly change into astonishment. It shows signs of life—they draw nearer—it moves, and then mutters—mutters in a deep, sepulchral voice, "There is another man." Saved himself, the first use the saved one made of speech was to seek to save another! O, learn that blessed lesson. Be daily practising it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin there lives an unconverted one—"there is another man!" Let us go to that man, and plead for Christ—go to Christ, and plead for that man until the cry, "Lord, save me, I perish," is changed into one as welcome to a Savior's ear, "Lord, save him; he perishes."—*Dr. Guthrie.*

ENCOURAGING THE SCHOLAR.—"You did me ever so much good," said one of my scholars the other day.

"How!" I asked.

"Oh, a word you said to one of my friends about me. It did me ever so much good."

What was it? I have forgotten."

"You said I had good lessons, and was a comfort to you in the class. It encouraged me, I can tell you. I had tried to get my lessons before but, I tried harder after that, it only to please you. I've cared more for Sabbath-school ever since."

Ah, I thought, as my scholar left me, if a word thus unceremoniously dropped has done so much good, how many words of encouragement I might intentionally give! I will try never to forget the value and effect of merited commendation.

And I, too, was encouraged.—*Earnest Worker.*

A True Story.

Some years ago a man resided in the town of Carmel, N. Y. who held the office of Justice of the Peace. He was called smart, active and intelligent, and like the majority of those who hold any kind of office at the present day he was a member of the, so called, "ancient and honorable" order of Freemasons. An extensive revival of religion broke out in the place where he lived and he was one of the number that came out in the meetings and made a profession of religion. With others he came to the church one covenant-meeting day for the purpose of joining the church. He told his Christian experience, which was satisfactory to all present. Previous to this however the church had passed a resolution not to receive any into their membership who adhered to Masonry. Consequently the moderator of the meeting said to him, "I suppose you know what our rules are with regard to receiving those who belong to the Masons" He replied that he did, and said that he had found something better than Masonry. He was accordingly received as a candidate for baptism.

Just before the meeting closed, he arose and said that he had one request to make of the Church, which was that he might have the privilege of going to the lodge once more to tell his Masonic brethren the error they were in, and that they had deceived him, and now he was going to leave them. But alas! he didn't come to the church any more. What was done to induce him to adhere to the Masons was of course a secret known only to himself and his Masonic brethren.

While writing the above, we are reminded of the passage of Scripture, "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." He finally embraced the Universalist doctrine and died so.

Will those who may chance to read this true narrative, and at the same time are members of a Christian church and of that selfish institution of Freemasonry, study carefully to see whether the two can be made to harmonize, and whether the last-named institution will benefit any one in the great day that is coming, that shall try the souls of men. W.

Help and Hinderance.

Masonry is sometimes a help in things of *this* world, but it is always a hinderance in preparing for the *next*. We frequently meet with Masons, and friends of Masonry, who *recommend* the institution thus: I (or my husband or brother) would have been a private, and exposed to many hardships, and perhaps would have lost life in the army during the late rebellion, had I not been a Mason. A neighbor of ours got into difficulty and killed a man (in self-defense) and came clear because he was a Mason.

I have observed in localities where the anti-secret light has been shining clear and "hot" for a few years, persons coming forward anxiously seeking salvation, have to give up secrecy, before they can obtain peace with God. "If any man will come after me, let him deny himself, and take up his cross and follow me"—will take secrecy out. W. S.

Letters to Young Men—No. 2.

POST BORWELL, C. W.

DEAR CHARLES: In my former letter I told you that good and true-hearted men had no need of secrecy; but that it was a proper tool for assassins and vagabonds. You perhaps will ask me the question: Are all Masons then murderers, assassins, jugglers and vagabonds? I answer by asking you another: Were there no good and true men among the two hundred millions among whom the heroic Luther threw his fire-brands of truth? Verily there were, but it was in spite of, and by rising above the spirit of the institution under which they lived. But remember, these good and true men were not bound by a solemn oath to do other than they pleased.

It is a conviction that I feel, and which I am persuaded you must also feel, that in our daily transactions of life, if they are legitimate we require no secrecy. But if we go unlawfully to see our neighbor's wives, or engage in any other kind of villainy, then we require secrecy. Then I think it follows as a necessity, that all secret institutions are, and cannot be otherwise than vicious in their whole nature and constitution, into which no good and true man can enter, otherwise than ignorantly, and which a good and true man who has unfortunately been engulfed in it, must abandon and take no more forever any part in it.

I have found that the above has some weight, for when this argument is used, the Masons then deny that there is any more secrecy in Masonry than there is in private families. I trust that you at least, have more common sense than this. The secret of Masonry is an organized secret, by an organized body, for an organized purpose; is there nothing more in this, than my telling you when I kiss my wife? The fact is, in families it is not secrecy but decorum; and if there are secrets in a family, it is because there is some devilish wickedness in it, that they are compelled to cover it with secrecy. But all this is only an external argument, but sufficient, I think, to mark the spirit of Masonry, which I fear you do not understand, not having, perhaps, ever given it one serious thought.

Why, Charles, I also was very nearly entrapped. But I always like to know what I do, and why I do it; and I therefore set myself to study it out, before I committed myself to it. And do you think I could give up my allegiance to heaven, by taking a solemn oath to do what truth and light forbids? Could a patriotic lover of his country enter an institution that sets the laws and government of his country at defiance? Could I, as a married man, enter an institution that destroys the harmony peace and unity of my sacred home? No; and I thank God from my heart for this great deliverance.

Your affectionate uncle, P.

Short Sermons—No. 16.

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.—Mark, Chapter ix; verse 8.

The verse which we take for our text to-day, is drawn from the account of that remarkable passage in the life of our Lord, where he ascends, together with three of his disciples, up into a mountain, and there communes with Moses and Elias, as Moses had aforetime with God. There is a striking analogy between this ascent of a mountain by our Lord, and the ascent of Mount Sinai by Moses. The object in both cases was the same; it was to mount up above the ordinary affairs of life, to commune with God and the spirits of the past, and thence draw inspiration, authority, and faith, and principally the latter, for the government of our daily walk here, and for the rule and measure of our hopes of the hereafter.

When Moses returned from the Mount, the first thing that he beheld was the evidences of a weak faith in his people. Under the lead of Aaron, they had contributed their treasures towards making a golden calf, an image of the Egyptian god Apis, and were worshiping it, with feasting and merry-making. How exceedingly remote were such gross exhibitions of superstition and weakness from that sublime, living faith which Moses sought to establish. Well might he become desperate; lose confidence in the dignity of man, and break the tables of the law, as totally above the reach of men whose evidences of faith were so low! Well might the law appear as applicable to animals as to such men! But Moses was human, and therefore was liable to err. While the people were losing faith, or rather coming wholly short of faith in God, he, Moses, was losing faith in man; and it is evident that while Moses had to come down, somewhat, from his divine, indignant wrath against the weakness and folly of men, and renew the tables of law which he had broken; so, men must necessarily rise from a state of low, soul-destroying superstition, and receive that true faith which is handed down to them from above.

This fact is exemplified by our Lord in his ascent of the mountain alluded to. He does not go up into the mountain alone, as did Moses, but he takes up three men with him;—men who, in their different traits of character, may be considered as representing the whole human race; and who may well represent men as elevated and sublimated by faith; so that he may see his reflex in the heavens, as in a glass, and in the shape of the God-loved heroes of old.

But when the Savior descended from the mountain, he witnessed almost the same scene that had been witnessed by Moses before him, on his descent from Mount Sinai. He did not see a golden calf, it is true, or the symbols of Egyptian idolatry, or any such absence of elevated faith, but he saw a weakness of faith almost equal to that. His followers were not dancing around a golden calf; but they were caught in the cunning sophistries and wordy mazes of the scribes, and had not faith enough to break through them, and to cast out devils. They were caught in the sly, cunning webs of the scribes, just as Christians are caught now-a-days in the webs woven by Masons, and could exercise none of the virtue, efficacy, or power of true faith. But already, they so well knew what the true faith was, that the moment they saw Jesus, they ran to him; though his indignation led him to exclaim "Oh faithless generation, how long shall I be with you? how long shall I suffer you?"

Our Lord then proceeded to establish the faith of his followers, by a miraculous casting out of foul spirits, something which, swayed, misled, and confused by the cunning sophistries of the scribes, the disciples could not do. Their faith was not sufficiently elevated and pure. It was distracted by the craft and artifices of men. It was Jesus alone, and the true faith taught by him, that could cleanse the soul of man from the deadening possession of foul spirits.

Or, as our text says—"When they had looked round about, they saw no man any more, save Jesus only with themselves."

Now the instruction which we are to derive from this text is this, that in order to preserve within us a pure and living faith, we must see Jesus only with ourselves. We must not look up with respect to Mohammed, to Confucius, to Buddha, or to the African gree-gree, and consider these beings as worthy of the religious reverence of mankind, as taught by the Masons; neither must we suffer ourselves to be caught in the artful mazes, and oily-mouthed phrases of Masonry; nor must we look to the sophistries and deceitful paralogisms of the lodge as a means for strengthening our faith; for by this means our faith would become utterly destroyed; but we must look to Jesus alone.

Mistaken Gratitude.

During the anti-Masonic movement resulting from the murder of Morgan, a Presbyterian minister who was also a Freemason, named Burgess, living at West Union, Adams county, Ohio, published an exposure of Masonry. Sometime afterward, he was traveling on a steamboat from Maysville, Ky., and being a well-known anti-slavery man, some Kentuckians on the boat attempted to lynch him. A rope was around the neck of Mr. Burgess, and he was on the point of being hung, when he made a Masonic sign of distress, which was recognized by one of the spectators, who interfered in his behalf and succeeded without much difficulty in rescuing him. Immediately on his return home to West Union, Mr. B. endeavored to suppress the entire edition of the exposure of Masonry, and bought up as many of the seventy-five copies, sold or presented to his Sunday-school scholars, as was possible. He ever afterwards was at least silent on the evils of Masonry.

The inhumanity as well as the selfishness of Masonry is well illustrated in the conduct of the individual who rescued Mr. Burgess. He refused to prevent the almost accomplished murder of an innocent fellow-passenger, a minister of the gospel, whose only fault was his sympathy for the helpless and oppressed, until he discovered that the victim had taken the same selfish and unholy obligations with himself.

AN APPEAL TO WM. B. SPOONER, ESQ.

"Alcohol and Tobacco Twin Demons."

"UNITED THEY STAND, DIVIDED THEY FALL."*

DEAR SIR:—You are President of the new Temperance Society of this Commonwealth, and we properly address you, as standing in this public and honorable position. You assure us that your movement is exclusively religious and moral; that you have no affiliation with the secret societies, legal prohibition, or the coarser instrumentalities of reform.

Need we assure you, dear sir, that such societies, with the same professions, the same pledge, and same array of officers have existed all of forty years; and still, if statements made at your organization are reliable, intemperance is now getting the upper hand of us, and spreading like prairie fire.

Why, sir, are we fighting these same battles over and over again? Why are we forever marching up the hill and marching down again? I will tell you, sir; we are fighting a giant appetite an appetite which like Homer's monster, incessantly cries, "More, give me more,"—the appetite for strong drink. This appetite is fed and kept alive by the common use of Tobacco, more than by any other single cause you can name. This appetite all about us for alcohol is a fire, "a world of iniquity, set on fire of hell," and it will rage on and rage on, till something is done to exterminate the use of tobacco, Satan's fuel for this flame. You may scorn this idea, and with an air of nonchalance, say your Society has no more to do with tobacco than with Shay's rebellion, or Salem witchcraft.

"Satan," says Robert South, "has no servants he likes so well as those who deny his very existence. So too rum-sellers may smile upon you with complacency, so long as you fight Alcohol, and totally ignore its chief ally, Tobacco. Tobacco is to Alcohol, what Blucher was to Wellington at Waterloo, and far more.

Tell us how it is, sir, that drunkards are tobacco users, nine to ten, probably, ninety-nine to a hundred? Horace Greeley would say, "Show me a drunkard that don't use tobacco, and I will show you a white black bird."

Tell us how it is, that drunkenness on distilled liquors and this habit were about cotemporaneous, began the world together, and like Siamese Twins, in close bonds and loving style have come down to us from past generations?

Tell us how it is, that dram-shops and tobacco-shops are generally indentical, or one and the same? Is this fortuitous? is this accidental?

Tell us how it is, that a dram-shop has a dialect of its own? How is it, that poor driveling wretches, amidst smoke, saliva, and toddy, say, as is proverbial, "I love to smoke, because it makes me love to drink, and I love to drink, because it makes me love to smoke," and so on in endless slang?

Tell us how it is, that our men of science, our reliable physicians, Mussey, Woodward, Alcot, Agnew, Twitchell, and Warren, Brodie and a host in Europe, hold it to be a physiological doctrine, that one artificial appetite generates another, and that tobacco, by wasting saliva, parching the throat, and inflaming the chest, creates thirst for strong drink, and paves the way to downright drunkenness?

Tell us how it is, that a drunkard who merely drops his cups, but holds on upon his tobacco, has cravings for liquor well-nigh irrepressible; whilst on the other hand, if he drops his tobacco such cravings are wont to die away. Talk with any poor fellow you see, who has actually passed this ordeal, and he will verify this statement.

Tell us how it is, that the votaries of tobacco have periodical seasons of depression and "goneness," and that multitudes by confession, resort to the bottle as an antidote? Said a distinguished man, once the chief magistrate of this nation, "tobacco unnerves me at times, leaves me in extreme lassitude, and nothing raises me so effectually, as whiskey and brandy." This gentlemanly President was lately committed to the grave.

In a word, dear sir, rum and tobacco are both intoxicants, both deceivers; like two consummate gamblers, they have their will and their way, whilst their victims are stark blind to the fact. Some smoke themselves to death, some drink themselves to death, and some, says Theodore D. Weld, swap vices; they swap brandy for tobacco. Sots, however, are sots, and there is but little distinction betwixt thorough sots, however made.

Cure an inebriate sir, whilst thoroughly wedded to his quid or pipe, if you can. Pity him, encourage him bid him rise, and in nine cases to ten, you will find that he is like a man climbing a perpendicular sand-bank, who comes down as fast as he goes up. A reformed inebriate, whilst a victim of tobacco, will be a safe man when three feet beneath the sod, and not before. Every Baltimore Washingtonian, we are told, who made shipwreck of his pledge, was a tobacco user. And Mr. Gough tells us but half his story, when he fails to tell us of his salvation from this insidious and mighty foe.

As you and your associates progress in your great work you will assail recreant pulpits, and recreant presses and allies of alcohol, great and small. Why not assail the cigar shops of Boston? And the tobacco fields in the Connecticut Valley? Who doubts but that these, directly and indirectly, manufacture drunkards beyond computation? He is blind that doubts it. He needs a candle at noonday!

Prohibitory law has been tried; secret societies have been tried; moral suasion has been tried. Forty years ago, Justin Edwards D. D., glorious leader, inscribed "Light and Love" upon the temperance banner, and thousands and thousands of us who now survive have fought under this banner ever since! and, though millions, thank God, have been saved from the drunkard's doom still the work of exterminating this gigantic evil now actually seems greater than ever before! Is it not time, sir, to cease harping upon old issues? Is it not time to exercise a little philosophy, and ask what keeps an appetite, an *unnatural* appetite for alcoholic drink, incessantly raging? and whether it be tobacco or any agent equally insidious and satanic, extirpate it? Said Dr. Edwards, whose judgment was almost oracular, "Not much more can be done in behalf of the temperance cause till there is an anti-narcotic movement, particularly against tobacco, the hand-maid and ally of intemperance."

Tobacco, sir, stands in relation to the triumphs of temperance, as slavery stood to the perpetuity and success of our glorious Union, if temperance is to triumph, tobacco like slavery, must go down.

You think us radical. We are. We would drive at the roots and rootlets of this great Upas. Radicalism, with God's blessing, has liberated the North and South from abject slavery, and with God's blessing it will liberate us from a more terrible bondage to the despot alcohol. Thorough men are for thorough work; and the time is coming when the friends of temperance will do their work in a thorough style. They will demand a comprehensive pledge; they will inscribe on their banner *no tobacco* and *no rum*, and then success, glorious success may crown their exertions.

You propose, sir, to send us lecturers and agents. They are desperately needed. May the blessing of God attend them when they come. But we pray you to send us no smokers, no snuffers, no chewers! Our churches, halls, and bed-chambers have already been sufficiently disfigured by such gentlemen, punish us, oh, punish no more on this score!

Sots on tobacco are not worthy lecturers on temperance. They disgust sensible men; they vitiate our youth; they are soldiers with a guilty conscience in battle; they are hypocrites, that play the hypocrite to hide their sin, and stab the glorious cause they advocate. When we see them come before an audience, from a smoke room, a perfect debauch on tobacco, pale, haggard, and tremulous, we exclaim, "Ye gods, this doth amaze me." Away, my dear sir, away away with "unclean animals." A thousand will cry in their ears, Thou that sayest a man shall not *drink*, dost thou *smoke*?

You propose to form "Cold Water Armies." Beautiful design. We pity the man who cannot admire it. You must, however, be aware, sir, that we already have Temperance Cadets Bands of Hope, and all sorts of juvenile organizations, that have a pledge altogether more comprehensive than your pledge. Your agents should be saved all needless mortification, hence they should know that if they come to our youth with your limited pledge, a pledge some forty years old, Young America, in spite of restraint, will deride them, hail them as emerging from the dark ages, and proudly boast of a pledge against strong drink, tobacco and profane language, which in their judgment should annihilate your pledge, name and thing. But let your agents administer the comprehensive pledge to Young America, and we shall bid them God speed, and all the people will say amen.

Good men, sir, *rejoice* in your emphatic recognition of moral power in behalf of this great cause. We have machinery enough. The belts, little and great, are all, all on their wheels, but power is requisite to set ten thousand spindles whirling. The power in this case is love to God and man, the mightiest of all power. Your society, moving by this broad and generous impulse, is ready, of course, to entertain any suggestion designed to further its grand object, the triumphant success of temperance.

Hence, we beg you, sir, to comply with two requests:

First, instruct your agents to administer a pledge interdicting the common use of tobacco, as well as intoxicating drinks, leaving it optional with individuals to sign the restricted or the *comprehensive* pledge, as they see fit.

Secondly, that at your annual meeting, you present the following resolution for such action as your society may choose to take:

RESOLUTION.

WHEREAS the common use of tobacco is known to create an unnatural thirst, and in many instances an insatiable desire for alcoholic stimulants, therefore.

Resolved, That we deem the habit hostile to temperance principles, a great obstacle to the temperance reform, and, as friends of temperance, we pledge ourselves to abstain from the use of this drug ourselves, and to use our influence to induce others to do the same.

Yours, very respectfully,

Fitchburg, March, 1871.

GEO. TRASK.

*Do not accuse the "One Man Society" of riding a hobby; we have published more Tracts against Alcoholic drinks than against Tabacco.

Childhood is like the mirror, catching and reflecting images all round it. Remember that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after scouring can efface.

Christ is "the power of God and the wisdom of God." Ask for his presence at the annual meeting.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME 3. CHICAGO, TUESDAY, MAY 16, 1871. WHOLE NUMBER 72.

Christian Freemasons.

That Masonic lodges have been making very frequent accessions to their numbers of late, is but too apparent. That quite a number from our own churches have been received into the mystic fraternity, is more than to be feared. While enough is known of the principles of the institution, its chief essentials, its different degrees, its solemn and awful oaths, and much of its ceremonial in conducting its lodge-meetings, though with closed doors guarded by drawn swords, yet it has its secret in signs, pass-words, and the like, and he who enters thereinto does take a leap in the dark, to a greater or less extent.

But from what is known or can readily be known of this Institution, if human testimony can be relied on for anything, there is nothing in it adapted to *help a Christian, as such* There is not a little that appeals to the feelings; that interests the mind, that commands attention, and must have an influence upon the character. No one can pass through the several steps, of which the first three are but the beginning, without being affected and impressed in his moral relations; and we affirm that this impress as a whole, or in its parts, is not helpful. True, the initiated Christian may find the Bible in the lodge-room, and may hear many of its passages repeated, but, usually, with such perverted fanciful applications as will rather shock than quicken his Christian sensibilities. He may hear what is called prayer, not frequently and perhaps uniformly, by an unchristian if not a profane person. He may hear, now and then, very pious words, but they will be quite likely to fall from very impious lips. Charity will be named and extolled and urged, but it is entirely of a commercial or clannish sort, totally different from that which the Bible commends and commands. The opening and closing of a Master Masons' lodge might be called a pretty pastime for children, as an amusement, but for men especially Christian men, it has not a single elevating or useful quality. We do not deny that there may be true Christians who belong to this institution, and who defend it as harmless, but we do affirm that there is nothing in it that helps them in the Christian life. In default of what should be found in that which engrosses so much time and thought, they *may* maintain a very respectable Christian course

But it is in painful evidence that the influence of Freemasonry is not only not helpful, but is *injurious* to Christian growth and usefulness. The use made of the Scriptures, the prayers, and the so-called charity just referred to, are calculated to deaden, not quicken the heart's responses to the divine claims. It is degrading them to a selfish end. It is an attempt to make them subservient to an ignoble purpose. It is drabbling them in the filth of pure worldliness, if not worse. Then the process of initiation! Whoever passed through it, or participated in the semi-barbarity, without loss of a sense of Christian propriety, Christian feeling, not to say of manhood, even!

The Christian has bound himself by a previous and higher obligation, to do all, whatsoever he does, whether he eats or drinks, to the glory of God. Can he pass through such an ordeal either as subject or administrator, with one single recognition of his relations to God? Can he, with prayer in his heart, or praise upon his lips, or in any way, realize a present Saviour, or have a wish for his presence in all that revolting ceremonial, fitted rather, for darkness than the light? It does seem utterly impossible.

Then the oaths, so solemn, so awful, if not blasphemous, administered and taken with such surroundings, cannot fail to shock any one's moral sense, and must, to a greater or less degree sear the conscience and harden the heart. Such certainly is the tendency, and we see not how it can be avoided. In accordance with these obligations, assumed under such terrible penalties, the sworn brother finds himself compelled, as he thinks, to cover crime, to shield the guilty, and thus as it has often happened, interfere with needed discipline in the church, and justice in the state. The exception of "murder and treason" does not except the whole catalogue of crimes; and by and by even these are optional, and farther on, not even that. Now is there nothing in all this from which a Christian should draw back? Suppose true discipleship to Christ was possible, for he bears a great deal with his weak children, may one with impunity pursue a course fraught with so many real dangers, many of which he cannot escape, though he may reach Heaven at last? If he is a disciple of Christ, he certainly ought not to need any the artificial helps to his usefulness, or protection amid enemies as a man, which he may not invoke as a Christian, without subjecting himself to the great moral loss this unchristian relationship involves.

We know it is said that there is nothing in this institution that interferes with the *conscience* of its members, with their religion or their politics. Practically, however, it is found quite otherwise. The claims of the lodge-meeting seem to draw stronger than the prayer-meeting very frequently, when simultaneous. And as the interest deepens in the former, it shoals in the latter. And he is often found mingling in all sorts of heterodoxy and no doxy on special occasions, Sabbaths not excepted, when the call from the church with which he is in solemn covenant, is loud and imperious. Indeed our observation compels us to say that we never find the consistent, devoted Christian, and the earnest, devoted Freemason, in the same man. And in proportion as a brother is engaged in the one, he loses interest in, if indeed, he does not abjure, the other. They have little in common, and ought never to be seemingly linked together. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Such is the language of inspiration to all Christian men found within this unhallowed embrace, as it clearly seems to us.

All this increasing family of secret societies,—of which Freemasonry is supposed to be the parent,—from its earliest development to its latest, the Ku-Klux Klan, is uncalled for, is uncongenial to our free institutions, is a great element of danger to our government, and can have nothing in common with our holy religion. And we do earnestly exhort every young man, especially every Christian, to say to himself, 'O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united! for in their anger they slew a man."—*Puritan in the Congregationalist.*

Masonry from a Christian Stand-point—No. 3.

In progressing with these papers, I am more and more made to feel the importance of the subject matter to which I am giving my thoughts and my pen.

The great distinguishing feature of the Christian is a constantly growing desire to be like him by whose name he is called. To this end he uses the means the Savior has appointed; the Bible becomes more and more precious to him; he realizes in his experience a thousand things he finds in God's Word; he welcomes the Sabbath as never before, and can often say with David—"How amiable are thy tabernacles, O Lord of Hosts;" he hungers and thirsts for the bread and water of life. He hears the Savior's voice, "I am the bread of life." "If any man thirst let him come unto me and drink."

Now, my brother, are these longings satisfied, do you get even a taste of the preciousness of Christ in the lodge room? Oh no! you know that the name which is above every name is there unknown or rarely heard. How you can hear his name, his titles his attributes, desecrated, as they are increasingly with every degree, without feeling the sting of conscience in your bosom, is almost past belief.

In the "Arch" degree you hear language from sinful man behind the symbol of the burning bush, which it is not lawful to utter. You dig among the ruins of the temple and you find a "white stone" and on it the "new name written which no man knoweth save him that receiveth it." You take the stone to the "Grand High Priest, King and Scribe," sitting in council, and they tell you the great secret of the Arch degree, that the letters H. T. W. S. S. T. K. S; are simply the first letters of these words: "Hiram (or Tyrian) the widow's son, sent to King Solomon." All this is blasphemous folly. The history is a lie from beginning to end; and this I propose to demonstrate in this and subsequent papers.

The assumption of Masonry to biblical antiquity and origin are not only blasphemous, but they are simply ridiculous. What means do Masons possess of access to the times and history of Solomon's age which are hidden from men of science and great historical fame and research? Masonry of the Master's, i. e., the 3d degree, claims to have had its origin in the time of Solomon the third king of the Jews, who was crowned in the age of the world 2989—about the period of the building of the temple. Masonry claims that "Hiram the widow's son," sent to king Solomon the great key-stone of the arch of the temple; that

> "On it appears the same,
> Which raises high the fame,
> Of all to whom the same, is truly known."

Now Hiram is said to have had in charge the preparation of this "great key-stone;" that having prepared it, and knowing only the place of its deposit, he was cruelly murdered. The history of the murderer of so important an individual is surely no secret to be kept under solemn oath. Now Masonic tradition has it, that with the death of Hiram, the key-stone to the "Royal Arch" was lost, and that the completion of the temple was, in consequence, delayed until accidentally found among the rubbish of the temple." "*We have a more sure word of testimony*" The inspired penman tells us in great simplicity the whole history of the building of this magnificent structure. It tells us of no trouble among the workmen, of no murders, or of lost stones; but it does tell us very emphatically, of the wonderful harmony, order and peace, which prevailed in its construction; that not a stave was prepared, or a stick of timber hewn about the temple; all was done in the quarries and upon the mountains. There was no "rubbish about the temple," under which to hide the murdered body of "our Grand Master Hiram," or "the key-stone of the Royal Arch." Neither the Bible, ancient Jewish history, Josephus, or Jewish tradition, ever, have one word about these wonderful events, or of this wonderful society and its "Worshipful Master, King Solomon." How comes it that the Jews, a nation so rich in tradition, have not one word of these things among them? How comes it that this stricken, scathed and scattered people have not in their rabbinical records and feasts, any recognition of this most honorable secret society? At what age of their history did they pass it over with its "High Priest, King and Scribe;" with all its glorious traditions, secrets and jewels, to the "gentile dogs?"

If anything more be wanting to demonstrate the falsehood and wickedness of Masonic assumptions, and the infidel character and tendencies of its teachings; I proceed to give from Richardson's Manual of Masonry," (*which, to the Arch degree, I fully endorse*) a portion of one of the Masonic catechetical lectures:

Master—What time was he slain?

Senior Warden—At high 12 at noon, when the crafts were from labor to refreshment.

Master—How came he to be alone at the time?

Senior Warden—Because it was the usual custom of our Grand Master, Hiram Abiff, every day, at high 12, when the crafts were from labor to refreshment, to enter into the sanctum sanctorum, or holy of holies, and offer up his adorations to the ever living God, and draw out his plans and designs on his trestle-board for the crafts to pursue their labor

Now be it known, that it is the deliberate teaching of Freemasonry, and in *the most direct and positive opposition to the teachings of God's word*, that the "holy of holies" or *sanctum sanctorum* of king Solomon's temple, was made a *draftsman's studio*, as well as his place of prayer. Abominable infatuation! I have two things to say in these promises. The first puts the lie upon the whole thing, and stamps its paternity upon the "father of lies." It is plain, that if the key-stone to the Royal Arch was lost, that the very walls were in an unfinished state, and that there was no such place as the "holy of holies" to be put to these uses at the time spoken of. And the second is, that this most sacred place (a type of the holy place on high, into which the God-man, Christ Jesus, has for us entered once for all, with his own blood), was under *no* circumstances, and at *no* time, and by *no* person entered save only once a year by the high priest, with the blood of bulls and of goats, to make an atonement for his own sins, and the sins of the people.

One other extract I give from the established teachings of the order:

Master—How many constitutes a Master's lodge?

Senior Warden—Three Master Masons.

Master—Where did they usually meet?

Senior Warden—In the sanctum sanctorum, or holy of holies, of king Solomon's temple.

Can madness, judicial blindness teach sinful man further? When the wandering one has once left the strait and narrow path, and has by *little and little* become familiar with tradition, he finds his mind pre-occupied with all its poisonous influences, to the gradual expulsion of the Bible "written by holy men of old as they were moved by the Holy Ghost."

Poor deceived brother, glance your eye along from degree to degree of these revelations of Masonry, and then go with me to that upper room where our divine Savior himself instituted the commemorative ordinance of the supper. Contrast the simplicity of the one, with the confusion and blasphemous use of the name, titles and attributes of him who has said, that he "will not hold him guiltless, that taketh his name in vain," and be amazed and confounded at the company in which you find yourself. If this does not make you sick at heart and ready by humble confession and abandonment, to spue the whole abomination out of your mouth, I can add but one thing more. Listen to the last recorded words of "what the spirit saith unto the churches," as if he anticipated the very society of which we speak, and into the meshes of whose net with all its infidel tendencies, and heaven-daring pretensions, you and the poor sinner who pens these lines have found ourselves entangled: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take from the words of the prophecy of this book, God shall take away his part out of the book of life and out of the holy city, and from the things that are written in this book."

AN OLD MASON.

The Old Style of Leaving the Lodge.

At an anti Masonic meeting, held at Manchester in the State of Vermont in 1828, which was numerously attended by delegates and others from several of the towns in Rutland, Bennington, &c., Mr. Ira Weed, of Rupert, a Royal Arch Mason, and a member of the Congregational Church of that place, came forward and renounced Masonry, with the remark that it did not seem to him necessary that his testimony should be added to the cloud of witnesses already before the public, in proof that Masonry was revealed—that it reminded him of that passage of Scripture in which it is said, "If ye believe not Moses and the prophets, neither would ye be persuaded though one rose from the dead." He stated expressly, that he knew no secrets of Masonry, as high as the seventh degree, that were not before the public, except it might be those of the check degree, which was instituted since the disclosure of Masonry in order to shut out book-Masons from the lodge.

A. M. D.

Rogues Disagree at Last.

When rogues fall out with each other, honest men come by their due. Our Masonic legislators in Congress, who chartered the Masonic Hall Association in Washington, in 1864, and who have nullified the laws against treason in order to save the necks of their brethren of the "mystic tie" among the rebels, have at last been compelled to take some very stringent measures against these brethren. The Ku-Klux bill, so-called, which has just past by a party vote, the republicans voting for it and the democrats against it, is a pretty severe measure against the secret societies of the South. It is more absolute as a governmental measure than anything that our free institutions have heretofore been accustomed to. And this is just one of the inevitable evils of secret association; it impels government into despotism. The constant aim of the CYNOSURE has been to impress this fact upon the minds of its readers —*secret societies lead to despotic government.*

But the provisions of this bill are not confined to secret associations in the South. They are of universal application throughout the courts of the United States. In virtue of this act a man hereafter may object to any one belonging to a secret society sitting upon the jury that is to try his case. The fifth section of the act reads as follows:

That no person shall be a grand or petit juror in any Court of the United States upon any inquiry, hearing or trial of any suit, proceeding or prosecution based upon or arising under the provisions of this act, who shall in the judgment of the court, be in complicity with any such combination or conspiracy; and every such shall, before entering upon any such inquiry, hearing or trial, take and subscribe an oath, in open court, that he has never, directly or indirectly, concealed, advised, or voluntarily aided any such combination or conspiracy, etc

Now the combination or conspiracy alluded to in this act, is one which is intended to deprive, or which operates to deprive, any citizen of the United States of the rights, privileges and immunities which are secured to him by the laws and constitution of the United States. Such a combination or conspiracy is Masonry; which operates to the subversion of law and the defeat of justice, and consequently to the deprivation of individuals of their legal rights.

We conceive, that under the provision of this, any one who feels himself aggrieved, injured, persecuted, or thwarted in his business by the brethren of the "mystic tie," may sue the Master of the lodge in his vicinity for damages, and object to any Mason, Mormon, Odd-fellow, Ku-Klux, or other secret society man from sitting on the jury for the trial of his case. If a Mason commits a murder, hereafter, of a citizen of the United States, or procures abortion which occasions death, as in the case of Ellen Slade, the relatives of the deceased may sue for damages and object to all Masons sitting on the jury.

This is as it should be; though we regret that men, calling themselves freemen and Christians, should disqualify themselves by membership with secret combinations or conspiracies, or any other infamy, from sitting on the juries provided by the laws of the land Yet it is very evident that any one who swears to commit murder and do other acts which are opposed to the laws, is not fit to sit in judgment upon cases that come under these laws. It is the height of folly and absurdity to permit it.

No one secret society can rightly claim to be any better than any other secret society. All pretexts that are set up for one, can be equally set up for another. They are all very holy, sacred, patriotic, etc., if we are to believe their own accounts. But they are all conspiracies against law, and are so recognized by the principles of law. If any one were to assure us that a certain tiger had never killed a man, we could believe it; but we know nevertheless, that tigers are admirably adapted to the work of destroying men; and so is Masonry. The more caged it is, therefore,—the stronger the iron bars of law and opinion that hedge it in and prevent the operations of its natural proclivities, the better. If it were not for a sounder state of public opinion in the North than in the South, Masonry would become uncaged, and prove as ravenous as Ku-Kluxism itself.

If the members of a secret society are prohibited from sitting on juries, why should they be voted into office, and why, least of all, should they be permitted to profane our sacred pulpits?

Under the teachings of Masonry we are becoming a double-faced people, full of insincerity and deceit. Our public men, generally, have double lives, one led secretly, in favor of self, and, of course, hostile to the interests of the government and people, and the other led openly, full of high sounding pretensions and devotion to the public good. These two states of existence Senator Benton used to characterise as the "inside and outside view of things," the inside view being the way that the lodge looks upon things, which is generally the real way now-a-days, and the outside view being that which it is wished the public may take of things.

It is a difficult matter to drag a man, like General Butler for instance, out from his covert, selfish, corrupt, inside workings, and expose him to the public; because all those who ought to perform this duty probably belong to the same corrupt secret combination, and perhaps the same "Grand Lodge" with himself. And besides, under the operations of Masonry, the minds of our public men have become confused, so that they cannot perceive clearly the line between good and evil. For example, in one of the last exposures of the General's "inside" proceedings, it appears that, together with his brother-in-law, and while holding office under the government to which all his time and labor are due, he has been trafficking in land and money, in connection with a benevolent institution, the money, though belonging to the institution, being accredited to his own name, so that he might use it as such if he chose; and yet all this does not seem to strike the average mind of the public as wrong, and highly improper. It does not seem to be regarded as one of those "appearances of evil," as one of those *fac similes* of evil, in fact, which all men in office ought to shun. The only way of avoiding "appearances of evil" among the general run of our public men, is to brush out those appearances, as far as possible, as the fox does his tracts by sweeping them out with his tail. This would be a good Masonic way of complying with the Scriptures in the case.

The Responsibility of Ministers.

The friends of Freemasonry in this vicinity (Richmond, O) are becoming alarmed for the safety of their order. They are mortified and chagrined at the ridiculous plight in which they are caught by the various reliable expositions that are abroad in the land; and the dishonest portion of them will resort to every means practicable to hide their iniquity from that light which is destined eventually, to find its way to every hidden thing.

But the exciting theme of discussion is the close intimacy that exists between the M. E. Church and this most selfish, blasphemous, revengeful, and unjust institution. The honest portion of the members, who have kept aloof from the order, are completely horror-stricken at the idea of the church so long countenancing and nourishing a deistical organization to prey on the souls of men. Still more astounding is the fact that any considerable number of our preachers, men who bear the vessels of the sanctuary, and, of all men should be pure, should so far forget their accountability to both God and men, as to join hands with those who would blot out the name of Jesus Christ from his own word. But that men who have bound themselves by the most solemn pledge "to banish and drive away all erroneous and strange doctrines contrary to God's word," and who stand committed by the most solemn obligations to their God, to preach the truth as it is in Jesus Christ, should identify themselves with such a society, and then stand forth its bold and unflinching advocates, is one of the greatest mysteries of the present age. The idea of men possessing any considerable intellectual attainments, and professing to preach only Christ and him crucified, going into the lodge and embracing a plan of salvation differing materially from that taught in the gospel of Christ, a plan instituted expressly to please the enemies of man's Redeemer; and then, to join in and proclaim it to the world as an institution worthy of the regard and favor of pious and sensible men, and that too, in face of these fearful words of Paul: "If any man preach any other gospel unto you than that ye have received, let him be accursed," is too preposterous for some well meaning men to believe.

These abettors argue thus: If Freemasonry was as bad as is represented by the Morgan and Bernard expositions, so many intelligent and good men would not identify themselves with it, and continue their connection with it, as is the case with many of our preachers, much less to proclaim its excellencies to the world. But no names however great, no talent however distinguished, can make that true which God has declared false; or that safe, on which he has set the seal of condemnation. It was but a poor and flimsy argument which the Jewish Sanhedrim advanced against the claims of our blessed Lord: "Have any of the rulers or the pharisees believed on him?"—(John vii. 48.) And it is but a poor plea for any cause, that it is espoused by those whose talents are splendid, or whose standing in church or society is pre-eminent. This may gild a bad cause, but cannot make it genuine, nor can the want of this make that cause bad, on which the seal of heaven's approbation is stamped.

The word of God addresses us individually, and imposes upon us an individual responsibility. Every one of us must give an account of himself to God. No other man can answer to God for me, or bear the responsibility of my faith, or profession, or practice. I must think and examine, judge and believe, profess and act for myself, calling no man Father or Master on earth; "ye are brought with a price, be not ye the servants of men."—(1 Cor. vii. 23.)

Viewing this subject merely in the light of human reason, there is something exceedingly degrading in the idea of tamely yielding up the independent right of conscience into the hands of others, and suffering ourselves to be blindly led by guides, who for anything we know may be blind themselves. Nor is this all. "Great men," we are assured, "are not always wise, neither do the aged understand judgment:" The history of the church in all past ages teach us that most of the errors in principle and practice by which her glory has been tarnished have been introduced, not by men of weak minds, or even of common grade, but by such as were esteemed great men, men who were distinguished above their fellows, either by uncommon force of native talent or by superior acquirement. This is Satan's policy. He is too skillful to employ a bungler to do his work, when he can find an instrument better qualified; and the more distinguished a man is in literature, or theological acumen, or piety, the more will he rejoice if he can enlist such in his cause, or employ them in doing his work.

In everything then that concerns conscience, we are called to "see no man save Jesus only," to make his authority our law, paramount to every other consideration, and to think and act independently of all but him, as those who must give account. But while some are really honest in the belief that it is impossible for men of the ministerial profession to descend from the high and lofty position of gospel light and purity, to form an intimate brotherhood, and run and rejoice with infidels and deists in the exercise of a religion invented by men and devils to supplant the religion of Jesus, there are others who realize that there are other items of evidence bearing directly upon this subject, which seem equally difficult to overcome.

METHODIST.

Testimony that Will Stand.

The *Religious Telescope* in reply to a scurrilous article in the *Daily Herald* of Dayton, O. Summons up an array of testimony that will abide every historical test:

But who are the men who have testified, from their own personal knowledge, to the correctness, substantially, of the exposures of Freemasonry, as given by Morgan, Allyn, Bernard, and others? Among the more distinguished we notice Colonel William L. Stone,—a statesman of excellent ability and reputation, of unimpeached integrity,—of the State of New York, who had advanced in Masonry as far as the Knight Templar degree. Another is Richard Rush, son of one of Philadelphia's most noted philanthropists, himself one of the ablest and most trusted statesmen of America, who also was initiated into the Masonic order. We also notice another of this class, William Wirt, whose name is written in the history of his country as that of one of its most gifted authors, one of its most learned men, and one of its most eloquent orators, who filled, during the administrations of Presidents Monroe and Adams—for twelve years—the office of Attorney-general of the United States. He was also a withdrawn Mason. Last, though others scarcely less illustrious might be named, we mention Charles G. Finney, who, as a theologian, and as the president of one of the largest and most useful colleges on this continent, had a name illustrious in Europe as well as in America many years before his letters on Masonry were published, and who had taken in his early years three degrees in the order. All these join with the "one" hundred seceding Masons of New York, who united in Bernard's exposure of the order, in testifying as to what Freemasonry formerly was, and now is according to its own claims to freedom from essential change. Many thousands of Masons, by disbanding their lodges, confirmed the truth of Morgan's and Bernard's revelation of the oaths, ceremonies, and secret workings of the institution. The officers of the Grand Lodge of the state of Rhode Island were summoned before a committee of the legislature of that state. In the language of John Quincy Adams, "The investigation by a committee of the legislature of Rhode Island finally brought out the obligations of ten degrees, as avowed to be practiced in the lodges, chapters, and encampments of that state." This was Freemasonry as affirmed by adhering Masons; and this testimony corroborated the revelations of Bernard and Allyn. When such testimony as that referred to in this article fails, then the *Herald* may by our own consent confess for us our ignorance of secrecy.

Letters to Young Men—No. 3.

DEAR CHARLES—I wish at present to write more particularly of the internal organization of Masonry of which you say I know nothing. Perhaps you will recall your words if I show you that I have not spoken in the dark.

But a difficulty meets one on the threshold, to go through the whole would take a volume and I am limited to a letter.

You say you have been a Mason six years; but you do not say what degree you have reached. I would like to take the highest degree you have reached, as I can take the salient points of but one. But if I take the Past Master's degree, or the Royal Arch, or the Master's or the Fellow Craft, and you should not have reached that degree, you would know nothing about it, and my labor would be lost; and if I take the lowest which you are sure to know, then half the force of my argument is lost, for it is singular, something worth your while to think about, that the stringency of the oath and obligation increase rapidly as you advance. There is not much to alarm an Entered Apprentice, but when he is sufficiently trained, broken in and hardened, then he can become a Fellow Craft with the oath and obligation a little more stringent. Then with more training he can take the Master Mason's oath; perhaps without a blush; and now it becomes conceivable how the Royal Arch Mason can take his infernal, diabolical oath and obligation without a blush; for he has little conscience left within him; and so on upward.

But to make sure work, I must confine myself to the Entered Apprentice, engaging myself if called on by you to give the signs, the grips, and words of every degree in Masonry, the highest excepted; confessing that it is quite possible, that I may err by misplacing them, but this makes no difference in the argument. It would only keep me out of the lodge.

To constitute a lodge of Entered Apprentice Masons, there must be seven Freemasons, namely, six Entered Apprentices and one Past Master; no candidate can be initiated otherwise. The first thing done is to tyle the lodge. The Tyler is placed outside the lodge, by the Junior Deacon, with a drawn sword. The Junior Deacon then gives three knocks on the inside of the door which are answered by the Tyler on the outside; then one more is given which is also answered. Then the Deacon returns to the "Warshipful." Now they all dress themselves in their aprons and trumpery, and each recites in turn, in his place in the lodge. Then the "Worshipful" Master calls upon them to attend to the signs, which are three, right-angles, horizontals and perpendiculars, which are given by both Master and brethren.

It is very difficult to describe motions in writing, but as well as I can, I will describe them. You place the hands at right angles, a little in front of the center of the body, the palms of the hands together, the left hand under. This is the right-angle sign. To draw the horizontal, you raise the right hand with a quick motion to the neck, the hand open, the palm down, the thumb partly under the hand and parallel with the fingers, the main joint of the first finger pressed against the throat, the elbow raised as high as the hand. Then with a quick motion, draw the hand from left to right until it comes nearly over the right shoulder, just as though you had cut your throat from ear to ear—for this sign has an allusion to the penalty. Now let the hand drop perpendicularly by the side, the palm behind. These are the signs. When through, the "Worshipful" gives one rap with the gavel, the Senior Warden one, the Junior Warden one, and the lodge is now open for business. Hereafter, I will describe the initiation of an Entered Apprentice.

Affectionately, your uncle, P.

Paris against France.

The declaration of war of the city of Paris against France, is virtually a declaration of war of the vicious rabble of the city against the peaceful farmers of the country. There is a natural antagonism in these two classes of citizens. The chief power of the city rabble lies in secret association, while the farmers, scattered over the land, rely more upon honesty, patriotism, industry, devotion to duty and faith in religion for their support. The present warfare, therefore, is a war between the fair and open republic of the country and the secret societies of Paris. As an evidence of this fact, we would refer the reader to a work written by Lucien De La Hodde, called the "Cradle of Rebellions, or History of the Secret Societies of France," published by John Bradburn New York, in 1864.

It will be seen in that work, that though the revolution of 1848 was brought about by the conspiracies of the secret societies of Paris and some few other cities; that these societies though they could destroy government, were too weak and contemptible to establish a respectable one in its place; and that their weakness therefore brought upon the country as might have been foreseen, the despotic government of Napoleon. This Napoleonic government, when urged to the crisis of a foreign war, they betrayed; and now they are at open war against the legitimate republican government of the country. They fight better against their own fellow-countrymen than they did against the Germans. Like all other secret societies, they prove treacherous in the hour of need; they neither sustained the Emperor at Sedan, nor the Republic at the final close of the war-drama at the surrender of Paris to the Germans, which their worthlessness impelled. They are true to nothing but to conspiracy, to opposition to all decent order, and the destruction of all Christian society. At a time when France is struggling to clear its soil of a foreign enemy, they turn their arms against the country. Their schemes are as wild and impracticable, as the spirit of secret association is low and villainous. These schemes are high and lofty sounds, like all other Masonic pretensions, signifying nothing but confusion and demoralization.

ON THE SQUARE.

How Miss Ream Was Made a Mason.

Miss Vinnie Ream, the sculptress, who recently obtained a curious celebrity in Washington thus explains, according to the Chicago *Post*, her position as a Mason.

When Miss Ream was asked an explanation of her being a Mason, and it was said that men asserted that no woman could take eight degrees, replied that the Empress Josephine established an order of Freemasons for herself and her ladies, who all joined it. It was proposed that this order should be established in in Washington, and Miss Ream took eight degrees of, or in, it. Another lady in Washington has taken three. Before Miss Ream went to Europe her brother Masons gave her the certificate of her rank, calling her a "sister," and gave her the medal, not a star (more like a Greek cross), with an inscription on the back of it certifying the rank her "brothers" acknowledged her to hold. These "brothers" said she might find it of use at some time during her travels She says she frequently did, and mentioned one among many incidents, when a real man Mason noticed her medal and asked to look at it; seeing the signs and emblems and the inscriptions, he asked her Masonic history. She gave this history, and afterward showed him her certificate, and received from him, from his acknowledging her to be a "sister Mason," many acts of kindness. Miss Ream say, it has been proposed that she should be the head of a female Masonic lodge to be founded at Washington, but she has no time to bestow on it.

The Christian Cynosure.

CHICAGO, TUESDAY, MAY 16, 1870.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

The CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Communications and items of interest will be thankfully received, and should be addressed to the Office Editor at 88 La Salle St., Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton Illinois.

Executive Committee Notice.—There will be a meeting of the Ex. Committee at the CYNOSURE Office on Friday, May 19th inst., at 11 A. M. As this is the last meeting before the Anniversary, it is of great importance, that all who can possibly reach the meeting, attend.

J. BLANCHARD, Chairman.

The Fourth Annual Meeting of the National Christian Association opposed to secret Societies, will be held in Washburn Hall, Worcester, Mass., June 7th, commencing at 2 P. M. Able speakers have been secured. All interested in this work are earnestly invited to be present.

(Exchanges please copy.)

THE WORCESTER ANNIVERSARY.

This approaching meeting is by far the most important event, thus far, in the movement for the redemption of the Christian religion and popular government from the net-work of SATAN, the old spider-like antagonist of Christ; who, eighteen centuries ago, met our Saviour and demanded that he should worship him, and hold the kingdoms and glory of the world (which he was ready to give on those terms) in fealty to himself.

There are two classes of men and women who should be at the Worcester meeting, viz: every true Christian and every true democrat. For even a child can trace, on a common school globe, the antagonistic realms of those two mighty beings who met and parted in Palestine eighteen hundred years ago; the one called CHRISTIANITY the other *heathenism* Christ putting his own *name* boldly on his movement; and the devil, who is a serpent and a sneak, hiding his damnable and dark purposes under no particular name but "*Gentilism*," or the worship of the "*nations*," who, Moses and Paul tell us, "worship devils."

From the point on that mountain where Satan "*departed* from Christ for a season," to this hour, the track of the one of those personages has been light and love and liberty and purity; that of the other, darkness and hate and despotism and pollution. These two systems are to meet again and one is to triumph. The Worcester meeting is to be a skirmish of pickets in this conflict and we may be driven in; but our Captain can neither be routed nor slain. "*Death hath no more power over Him*."

But let us not be "*driven in*." Let us *rally*; and, having rallied, stand. In the present state of the cause we want, at least, from ten to twenty thousand dollars expended this next year. This trifling sum expended in this country will move this earth's population more than the millions which will be paid (*and properly paid*) for fighting heathen or Masonic rites and worships in foreign lands. We must have ten or a dozen lecturers in the field immediately after the Worcester meeting; men who comprehend the situation, and who will "*die, but not yield*." We must and can have a weekly paper. We must sharply define our religious and political issue. We must run a line through American society, leaving Popery, Masonry, Mormonism, Buddhism, Spirit-haunted "Circles," and all "*unfruitful works of darkness*" on the left side of that line! Who will come to the Worcester Convention? *Who will stay away?*

CYNOSURE POLITICS.

Freemasonry means *politics* as well as *religion*; indeed the lodge-leaders use their religion for the sake of politics. All priests of false religions farm eternity that they may rule and revel in time. Satan wants worship and priests desire money and pre-eminence, and so they form the alliance with the devil which Christ refused: viz., they practice and promote his worships, and he gives them "*the kingdoms of this world and the glory of them*." But false religions seldom or never assume the responsibilities of a political party. They join all parties because they mean to control all parties, by simply favoring their own members whenever votes can reach them.

In this silent way slave-holders controlled this republic until the doctrine of "Immediate, not Gradual, Abolition" first put forth by Elizabeth Heyrick and pressed by Mr. Garrison, compelled the slave-holders, in the words of Burke, to "*bolt out of their holes*." Seeing that the doctrine that "*slave-holding is sin*," was sure to kill slavery if received by their own people, the slave-holders quit their political burrows, demanded to be "let alone," demanded the Presidents, the territories, demanded Bunker Hill and Faneuil Hall even; and that was the beginning of their end.

So with the Freemasons. They are "quitting cover." The doctrine that their lodge-rites are idolatry, devil-worship, was felt to be fatal when first broached because it is the simple truth; and honest men will cease worshiping the devil when they see his cloven foot under regalia and robes. Henceforth Masons are to practice, as the slave-holders did, what gamblers call "bold playing." They must rule or ruin. They must overawe the churches, silence the ministers of religion, and so bribe and suborn the politicians, or soon follow slavery. And they surely do play boldly. Take as a specimen the following which has gone the rounds of the press:

"WASHINGTON, April 10.—Earl De Grey, Lord Tenterden, Sir John McDonald, Mr. Northcolt, son of Sir Stafford Northcolt, and Leatronge, Secretary of the British Legation attended the reception and banquet at Masonic Temple, this evening, given by the Masonic fraternity of the district in honor of the Earl. The Masons assembled about one hundred and seventy in number, including eight Senators and thirty four members of the House, among them members of former committees on foreign affairs. When Earl De Grey was escorted into the Grand Lodge room, he was invited to occupy the Grand Master's chair, and, after a few minutes had passed, Grand Master Stansbury delivered an address, breathing the warmest words of fraternal eloquence. Earl De Grey, in response, spoke as follows:

Most Worshipful Sir and Brothers:"

Here follows the fulsome speech of "*the noble Earl*" who declares himself Grand Master of English Masons. The papers tell us that "None but Masons were admitted to any of the ceremonies, even caterers, servants and musicians belonging to the fraternity," and the *American Baptist* informs us, that our Senators, Butler, Cameron, Sprague, LOGAN (let our Illinois voters note) with Representative Banks of Massachusetts, and others were in that secret hall—from which Americans, as such, were excluded, and cooks and caterers who were Masons were admitted—to exchange grips and other secret, harlot and bandit tokens with the minions of a crown; who, sent here to do us justice for the English attempt to destroy our popular government and enthrone the rebellion, come to our Capital, creep into a Masonic Hall from which the nation to which they are sent is shut out, and receive the homage of American mock-nobles, whose Masonic titles violate their constitution and insult their constituents!

To see how far we are politically fallen, we have only to compare the above national insult at Washington with the following facts, lately looked up by Mr. Carpenter and published in the Chicago *Tribune*, which facts every lecturer should cut out or keep on file.

SECRET SOCIETIES.

To the Editor of The Chicago Tribune:

Will the public look at a vote taken in the House of Representatives of the United States, March 27, 1844, touching the secret orders? Mr. Bower, from the Committee on the District of Columbia, reported a bill (No 265) to incorporate the Grand Lodge of Freemasons of the District of Columbia; objections being made, Mr. Hopkins moved that it lie on the table.

It was decided in the affirmative, only four (4) votes for the reception from all the New England States, and the following States voting solid against granting special privileges to secret - oath-bound orders: New York, Massachusetts, Vermont, New Hampshire, Michigan, Illinois, Virginia, North Carolina, Tennessee.

Only twenty-nine (29) votes in all the States for reception. Such was public sentiment in our country in 1844.

The Empire state had not forgotten the Morgan tragedy. And again in 1851, when another attempt was made at the National Capital to secure a charter for the order of Odd-fellows, it was disposed of in the same manner. Yours, respectfully,

PHILO CARPENTER

Fas est ab hoste doceri. Let us learn wisdom from our enemies and meet the issue which they tender to us. Masons exclude Americans; *let us exclude Masons!* Let us hold a political convention sometime next fall to agree on concert of action, to shut out forsworn men from the politics of this republic, by simply refusing to vote for them unless they abjure their political errors, come out of their lodges, and meet us as Americans on terms of equality. We need form no political party. Let us act openly and frankly on all parties, as they act secretly and by collusion on all. Let us vote for no man who has not an American heart in his bosom, and American principles in his head.

THE KU-KLUXISM OF THE PRINTERS UNION.

Whatever may be the professed or real object of an association that makes permanent secrecy one of its cardinal principles, such an association is sure to develop iniquity. By this, every secret society, sooner or later, is proved to be of the same lineage—offspring of the same parent.

They all profess to have benevolent aims and objects, but are most manifestly and most intensely selfish. Not merely overlooking the good of others in that absorbing indulgence of self-love, but scheming to promote their own welfare at the expense of others. To each other they are all generosity; that is, they are ever ready with all alacrity to help each other to what belongs to outsiders. All the outside world are regarded as lawful spoil to the fraternity. Solomon spoke truthfully for them when he represented them as making proselytes by this kind of appeal to selfishness: "Come, let us lurk *privily* for the innocent * * * We shall find all pleasant substance: we shall fill our houses with spoil Cast in thy lot among us; let us all have one purse." This they call *fraternity*, charity. Indeed having usurped the rights of other people and robbed them out-right, they divide the prey among themselves like honorable thieves, as they sometimes, and perhaps usually are. Yet they set up and exercise among themselves a real tyranny. Wherever they have power they display most impetuous insolence to outsiders and their oppression of the weak is most merciless and mean. Savages and fiends might oftentimes be ashamed to acknowledge their relationship.

A glimpse of the operations of the "Printers Union" of this city has suggested these general reflections. We learn that this Union, like the Masonic order, is secret, and founded ostensibly in benevolence, *i. e*, in the idea of doing good to its own members, which is the benevolence of secretism, the repudiated selfishness of the gospel. The self-love which seeks our own advantage without interference with that of others, is innocent until it becomes so absorbing that it crowds out all care for the good of others, only as their good promotes our own. As soon as it makes us forgetful or indifferent to the good of others, it is sinful. As soon as it prompts us to seize and appropriate what belongs to others, or to advance self at the expense of others, it becomes the active and malignant essence of all wickedness. By whatever acts or methods it seeks self help or advancement at the expense of others, those acts and methods are intrinsically villainous; in God's sight they amount to real theft, robbery, murder.

This Printers Union pretends the greatest kindness to its members, yet subjects them to the bondage of real tyranny. Its tyrannical law is, "Thou shalt not work for a printer who employs more than a certain number of apprentices. Thou shalt not work for a printer who employs women to set type unless he pays them such a price as the Union dictate. Thou shalt not work for a printer for less wages than the Union prescribe; nor for a printer who employs others at less wages." Are the members who come under such a code free men, or are they slaves? Have we indeed hidden tyrannies in this boasted land of liberty and equal rights that forbid the laborer to work when and where he pleases, and on such terms as please himself? But he must first ask leave of his tyrant masters and must then pay heavily for the privilege of wearing his chains? And have the tyrants of the secret orders reached this quality of insolence, that they assume to dictate to men of business in the various arts and trades what help they shall employ and what wages they shall pay, upon pain of being deprived of their help by bribery or intimidation, and having their property injured and their business deranged at every critical moment, so that it shall be impossible to prosecute it with comfort or success?

A clear illustration of this audacious conspiracy was had the other day in the suspension or failure to appear, of one of our daily papers. The editor was confronted with the despotic dictation of the Printers Union. In a commendable spirit of independence he determined to manage his own business in his own way. He made contracts with other parties which contracts were mutually advantageous and satisfactory to employer and employees But soon one and another of his hands were induced by such arts as conspirators are masters of, to leave him. He soon found that an unseen influence was hedging up his way at every turn, and turning away every workman from his door. His female type-setters however stuck by, and proved themselves both agreeable and excellent workers. They needed the employment and were satisfied with their wages. But a few men were needed in the establishment. These were somehow confederate with the Union. That chivalrous order was bent upon the expulsion of the ladies; coveting their places as earnestly as Ahab did the vineyard of Naboth, it seems they were willing to possess themselves of them by means as criminal. Things began to be mysteriously deranged in the office; type would be knocked into pie; bands would be cut or displaced, machinery broken, and property destroyed; all with such mystic secrecy as to defy detection and render all precaution and watchfulness useless. Finding it impossible to compete with the sly fraternity, or to get out his paper under this fire from masked batteries, after several abortive attempts, he surrendered to the conspirators; purchasing his peace by the sacrifice of his independence, and turning his faithful lady printers out of employment.

If this is a correct statement of facts, (and our information is from a source on which we can rely without reasonable doubt), we are justified in pronouncing this Printers Union a *conspiracy* against liberty and law; a conspiracy against the rights of publishers, against the interest of every citizen who takes a newspaper, or buys a book, or wants a letter-head, a handbill, a card, or blank of any kind printed; a conspiracy to rob boys of their inalienable right to learn a trade; to rob women of the right to pursue a calling to which they are especially adapted. It is a conspiracy against every law and principle of government that seeks the security of equal rights and the general benefits of honorable competition, which are endangered by monopoly, knavery and aristocracy. It is not only conspiracy against the citizen, every citizen, and the government, but it is *rebellion* against nature's higher commercial law, that supply and demand shall be the rightful arbiter of wages and prices, and against the still higher law, "Thou shalt love thy neighbor as thyself." These men undertake to regulate prices by the highwayman's logic; to blackmail their employers, and all who deal in any of the wares of the typographic art. They fix their price to suit their own extortionate wishes, and say to the employer, employ us and no one else at *this price* and no *less*, or we will stop your business. We are unable to see wherein this proceeding differs in principle from the proceeding of the Ku-Klux in warning those whose notions are obnoxious to them, to quit the country; and following up their threats with the brand, the whip and the bullet. We hear of the merciless whippings of the Ku Klux; of their burning of Freedmen's school-houses and churches; their hanging of missionaries and assassinating of republican leaders, and every patriot heart is stirred with intensest indignation. The government of the nation is roused to action. But here are like secret conspiracies, as insolently dictating to their superiors; as meanly robbing women and boys of their rights, and nobody seems to know, so long has the blinding leaven of Freemasonry been at work—that such conspiracies are criminal! The conspirators are proud of their power and consequence, and don't know but they are honorable men! Don't know but they can do such things and not loose their souls! Don't know but they can be Christians and go to heaven, cherishing the spirit and practicing the deeds of malefactors. The Ku-Klux law has not been passed one moment too soon; and we hope its practical application will open blind eyes in the North as well as in the South. It is refreshing to read in Pres. Grant's proclamation, that the law is applicable to all parts of the United States, and will be enforced with all the power lawfully entrusted to him.

B.

PIG OR PUPPY EITHER.

A correspondent sends us the following extract from a speech, delivered in the interior of Pennsylvania soon after the close of the war of the Rebellion; and remarks that this speech first opened his eyes to the vast religious pretensions of Freemasonry.

The extract is in entire harmony with the general tenor of the standard works, the authorized Monitors and Rituals of the order. It is what Masons hold forth everywhere until the matter is put to the test of discussion, when the utter absurdity of any religion for Christians but Christianity, pure and simple, is easily demonstrated. Then it is wonderful how soon and how totally Masons change their tone. Masonry all at once is "*no religion at all*." It is only a "secular organization for secular purposes; moral and benevolent to be sure, but no more a religion than an Insurance Co., or an Agricultural Society. If you have heard Masons talk in this way read the extract.

"It is more, and requires more, to be truly a Free and Accepted Mason, sincere, honest and faithful to the profession, than most men think. There is much in this freedom. The man must have waged war with, and must have vanquished those vicious appetites, lusts, and passions, that so often control man, so that his soul shall reign supreme over his body, rendered obedient to all its decrees. He walks with his conscience in one hand, truth in the other, and his God before him. No mean thing, no impure thing, no trickery must soil his character. His mind must be so firmly fixed and grounded that he can stand in the smiles and sunshine of prosperity unelated; in the clouds and rugged paths of adversity, undepressed; on the bed of sickness he will be unrepining and resigned; so all that are commonly called the arrows of outrageous fortune shall fall powerless at his feet. One must be such a man to be a Freemason. To the wounded spirit he administers, by his counsel, the heavenly balm of healing; his wealth, if he has it, he scatters like the dew on the tender herb to refresh the poor and needy. To the reputation or good name of his neighbor he acts as a shield against the malicious efforts of destruction; he delights to add to human joy, to sympathize with human sorrow, to minister to human weakness and infirmity. Bowing his heart with humility and gratitude, heaven accepts his devotion and service, and so he has peace with men, peace with God; every pulse of his heart vibrates in unison with ransomed souls, and

Serene he views both worlds, and here
Sees nothing but with hope, and nothing there to fear.

This harmony of life and frame of soul beams on his countenance and glistens in his eye, a strong reflection of God, and purity, and heaven. His faith removes the sting of death, so that when he goes down to that gate man have made so dark and cheerless by their doubt and sin, his serene spirit illumines it, and his experience teaches him that so God would always introduce men to more light, and that the silence brooding over him will soon be broken by the cheering words "Come, thou blessed, enter into the joy of the Lord." One must be an Accepted Mason.—*Flag of Our Union*.

Stating the substance of this extract to a clerical friend the other day, "That," said he, "reminds me, as Lincoln would have said, of a story." We asked him to tell the story and he related it for substance, as follows:

A wealthy parishioner learning that his pastor wanted a pig, sent him one in a bag by the hand of an Irish servant The servant called on the way where he had some acquaintance, and where a practical joker, ascertaining the contents of the bag and its destination, slyly exchanged the pig for a puppy. Pat reaching the parsonage and being ushered into the presence of the priest, proceeded to address that dignitary thus: "Mr. B——sends his compliments and desires your riverence to accept this pig." "Ah your master is very kind; that is just what I was wanting," said the priest. But upon opening the bag the parson discovered that it was a puppy. "Take that thing back to your master," said he, "and tell him I do not wish to be insulted in this manner." Poor Pat was confounded, and not knowing what apology to make, made none, but retired at once.

On his way back he called to tell of the mishap where he had called in going. The same wicked wag now slyly slipped out the puppy and slipped in the pig. Reaching home, Pat informs his master that the priest was very angry at being insulted by having a puppy sent him for a pig. Mr. B. seized the bag and opened it with a very special sort of energy, and upon seeing the pig all right, exclaimed, "Puppy! he's a puppy himself, and not fit for a priest, if he don't know a pig from a puppy." "Indade your honor," said Pat, "that thing is a pig or a puppy either?

Thus by keeping his secret and managing with low cunning, this wag deceives one to his superstitious amazement, to the stirring of anger and the weakening of confidence and friendship in the others; while he alone having the true secret, enjoys his practical joke at their expense.

Just so with Masonry. While the originators and propagandists alone have the real secret, they make it pig or puppy, deceiving one in one way, and the next man in another; but all to their injury, and often the most serious ruin; while to them, it is honor, pleasure and profit. By their mystic deceit endlessly applied they scatter fire-brands, arrows and death, and say, "am I not in sport?" Woe to the deceivers.

B.

SHALL WE SUPPORT MASONIC MISSIONARIES?

Brother Gravath sends us from Minnesota a letter of Rev. Geo. B. Miles, a home missionary to Troy, Minn., published in the St. Charles *Herald*:

"Mr. Editor—Permit me through you to acknowledge the very generous donation of $31.50 presented to me by the Evergreen Lodge of Troy, upon last Saturday evening. This is but one of many occasions that have placed me under lasting obligations to my Masonic brethren for sympathies and favors shown, each of which is another link in that Golden Chain which binds my heart to the ancient order and all its members That I love my Masonic brethren I think I can safely and truly say, and why should I not. "A friend in need is a friend indeed." In times of "need" they have never been wanting but have ever been ready with cheerful hands to "help a brother in distress"

The memory of this Lodge will be evergreen to me. I can only commend the members to him who has said, "and whosoever shall give to drink unto one of the least, a cup of cold water only, in name of a disciple, verily I say unto you he shall in no wise lose his reward." Matt. 10. 45.

GEO. B. MILES.

It is bad enough that so many of our church members stoutly uphold an anti Christian order; but when a minister, sent out as a pioneer missionary, must debase his calling and the society which employs him, by weekly flattering an institution which is undermining the church he professes to love and labor for, it is time for serious consideration. There are many patrons, we may say hundreds, of the American Home Missionary Society, who will learn with pain that their donations may be maintaining the supporters of the lodge; and they will not give freely and heartily until they are satisfied that their charities flow into no Masonic channel.

A copy of Mr. Miles letter has been sent to the Secretary at New York. We hope there may be a response favorable to the sincere opinions of many who love the Home Missionary society and its noble work.

Notices of Meetings.

The Chautauqua Co., Society, opposed to secret societies, will hold their second anniversary meeting at Forestville in said county, June 1st, at one o'clock, P. M. to continue two days or more. All are cordially invited to attend. Rev. John. Lovington of Michigan has been invited to address the convention, and their will be other speakers on the ground to hold up his hands.

In behalf of Com.

JOSEPH B. NESSEL.

The quarterly meeting published in the CYNOSURE of the 18th., to be held at Waverly, Luzerne Co., Pa., on the last Tuesday in May, will be held at Bailey Hollow, a little more than a mile from the former place, on the L. & W. R R., ten miles above Scranton Pa, Rev. D. P. Rathburn is secured to speak, and we hope to secure Rev. John Lovington also.

By order of the Committee,

NATHAN CALLENDER, Cor. Sec.

ITEMS.

—The murderer Ruloff is begging hard to save his neck. He has become a wonderful philologist, and his life must be saved as a benefactor of his race. This is probably a Masonic dodge to have him declared insane.

—The rot of secrecy is making inroads on our foreign population. An Odd-fellow lodge composed entirely of Scandinavians, was recently organized in Galesburg, Ill. It is said to be the first in the United States; may it be also the last.

—Hon. Sharon Tyndale, ex-Secretary of State of Illinois, was murdered near his home in Springfield, on the night of April 28th. He was a high Mason, and the fraternity had a royal wake at his funeral.

—An International Grand Lodge of the Knights of St. Crispin, in other words, a meeting of shoemakers, was held recently. They passed a resolution condemning strikes as "tending to *lower the dignity of the order*." But what of the dignity and character of the poor fellows who take part in such proceedings.

—Masonic grand hailing signs are of less account in France than with us. During the last week in April, the Paris lodges marched in procession half a mile long, and planted their banners on the walls under fire. But, alas! their brethren of the Versailles army did not take the hint, and a number of the poor dupes were wounded. More Masonic persecution.

—A Chicago letter in the *American Baptist* has the following truthful remark:

"The principal renovation at Washington desired by sensible people seems to be on the Masonic question. The mist and fog of unhappy old Egypt appears to taint our people. The Ku-Klux wickedness is but an extension of the outstretched roots and fibers of the old cancer.

The poetry in our last—"Mr. Dash, the Mason," should have been credited to Rev. Joseph Travis.

SEE TO IT.—That your subscription for the CYNOSURE is paid. How can you tell when the time is out? Look at the *number* on the printed address. If it reads, John Smith 52, John Smith owes for the paper since August 8th 1870. If the number is 62, his time was up Dec 27. If number 72, the present number is the last he has paid for. KEEP UP.

Questions for All to Answer.

The following questions of our correspondent we think are timely and important. At the same time we think they are of the sort that are more useful without answers from us than with them.

As it is a supposable case that editors are prepared to answer almost any question, will you please inform us whether CHRISTIANS and MINISTERS, being Odd-fellows and Freemasons, who have paid to lodges their respective dues from time to time, are exempt from moral *responsibility* respecting banqueting, midnight reveling practiced and enacted by their orders in general?

2d. Whether the money those spiritually-minded persons and pastors deposite with lodges is put in a box by itself and retained for sacred purposes, such as burying the dead, feeding the hungry, clothing the naked and supporting their poor widows, so that the curse of aiding and abetting frolic, fun and wine-bibbing may not rest on them?

W. P.

The Winans Case.

Editor Christian Cynosure:

We have been examining into the comments of the newspapers on the Winans' bribery case, in order to discover, if possible, whether Winans is a Mason or not; or who and how many of the indignant editors of those papers are probably Masons themselves. If they are Masons, their indignation against secret compacts all goes for nothing, of course, for they practice themselves what they condemn in others, and perhaps only censure for effect, in order to *appear* wise and virtuous to such of their readers as are mere Christians and not Masons.

We think that the most of these indignant editors are Masons; because, instead of insisting upon Winans being tried by the courts according to law, and punished as he should be, they undertake to redress the wrong in a more Masonic way, as they did in the case of Jefferson Davis and other such rebels, by scolding, censuring, insinuating, threatening, slandering, etc—as if such puerility were a good substitute for law. The best way to encourage a thief is to let him off with a good sound scolding; and hence we think that Winans must be a Mason, and that his friends, the indignant editors aforesaid, are conniving at getting him off from a severe punishment. They are helping off the thief by crying—"Stop thief."

The following comments of the Brooklyn *Union* tend to confirm us in the opinion that the parties concerned are all, or almost all Masons "in good standing," because these comments shows that the writer is deeply versed in the Masonic arts of persecution. The *Union*, speaking of Winans, Says:

By and by he will discover that his offense is too heavy to be borne. When he enters a hotel and writes the infamous name, which he can never be rid of, in the register, the gentlemanly clerk will turn pale with scorn as he assigns him a room, a crowd will instantly gather to gaze at him, and he will meet nothing but looks of dread and contempt as he passes through the streets. Men will refuse to transact business with him, if he ever enters a house of worship, the whole congregation will gaze at him with horror and in Christian pity will mumble a prayer in his behalf. Wherever he may go he will be pointed at and hissed at, and if he have the courage to go back to Dunkirk none of the men who gave him the their votes will ever again give him their hands How can such a man return to his own family with the mountain of shame on his shoulders which he must bear with him, and which his family, his wife and children must share with him? Is there any American who would marry a descendant of BENEDICT ARNOLD? We do not believe the stories told of the great bribes paid to WINANS, because such a man could just as easily have been had for a small bribe.

Now let us suppose that this mode of punishing Winans should be employed in order to let some cowan "severely alone," or to harry him down, worry him, hound him, in order to make him feel what it is to offend the Masons, and we have exactly what Masonry practically teaches. The best man in the world might, and probably would be treated by Masons exactly as the Brooklyn *Union* proposes to treat Winans. "Men will refuse to transact business with him," says the *Union*; "Wherever he may go he will be pointed at and hissed at"—"and he will meet with nothing but looks of dread and contempt as he passes through the streets."

This is precisely the way that Masons persecute good men, in order to make them knuckle to Masonry; and what true or good man is there in the world who does not despise and detest Masonry for so doing? This is the pharisaical way that Masons have of confounding all distinctions, and of destroying all law and justice. While pretending mercy and charity, they destroy justice and bring the good man and the thief to the cross at one and the same time together.

What we want is law and justice, and not pharisaical cant, mummery, fawning, and persecution. What the republic needs is a halter for the rebel, and a prison for the briber and the thief, and not the empty hollowness of Masonic indignation and scorn. We want respect for law, and not for Masonry. Law is for the protection of the good man and for the punishment of the bad, while Masonry often if not generally favors the bad, and persecutes the good.

But, Mr. Editor, we must frankly confess that we do not know how many, if any, of the parties alluded to are Masons. All that we can say is, that their mode of proceeding is precisely like that of Masonry. We might venture a guess, however, and should not probably be far out of the way, that at least one half of them are Masons, one quarter "jacks," and the other quarter so much in dread of the secret terror that they would turn pale with any thing else than "scorn" at the idea of saying any thing against it. Where a man makes a farce of religion as he does when he practices Masonry, it is easy for him to make a farce of indignation, of scorn, of hissing, of finger-pointing, of staring and gazing and all that with which Winans is to be so freely plied for the offence of binding himself to a secret compact the nature of which "he did not understand."

F. H. C.

The Ku-Klux Masons in Mississippi.—Breaking up Schools.

MARY'S ACADEMY, Miss., April 6, 1871.

H. L. Kellogg:

DEAR BROTHER—I am still trying to work for the Master. I think I can feel that "all things shall work together for good to them that love God." The path of duty often seems dark in this sinful world, but my heart rejoices when I consider that all this darkness and uncertainty will be forgotten in the pure light of heaven.

You will recollect that I wrote a long report* about two years ago, giving an account of my work and its hinderances, and gave some reasons why I thought Masonry was working against me. Now I want to say I have found out that I was right in my conclusions. A part of the lodge in Alabama did hold a consultation, and agreed to do me all the harm they could; for one that was at the consultation told it. Again it has been acknowledged by a member of the lodge in Columbus, that the Masons, white and black, did work together to overthrow all of our plans and efforts till they compelled us to leave; and they might just as well own that they were the means of cheating me out of over $200 of government money, that I earned by hard work; for the evidence is just as strong against them, only no one has acknowledged it yet.

On the 5th of March I preached against Masonry, showing the slimy nature of the institution from their own confessions, as stated above. I also showed, or tried to show, that their councils were as secret and deadly as the councils of Ahithophel against David. That very week I got word that the K. K. K. was going to break up my school.

The night of the 29th, a little after 12, I was awakened by a sudden rush of persons surrounding my house with almost simultaneous cries of "Galloway!" "Does Galloway live here?" "Open the door!!" I knew in a moment who it was and replied that I would as soon as I was dressed. As soon as I could, I opened and invited them in. The captain in a very lordly manner said, "Come to the door." When I stepped in the door, he said, "We have come here to tell you to stop your school. Don't you teach school another week; if you do, you will have to lose your time for we are not going to let the tax be collected. Are you going to stop? *Are you going to stop?* I gave no answer till they said, they were "going to stop all the schools, white and black" I then said if they did that, mine would stop.

The captain then said, "We don't want to call on you again; but if we do, we will give you two hundred lashes on your naked back; and they all said, "Woe be unto that back of yours!" About this time, some one said, 'We poor rebels are not going to pay this tax."

When they were starting off, the captain asked me if I knew any of these people, waving his hand over the ghostly rabble. They also said they were not like me, white outside and black inside, but they were white inside and out. I don't know certainly, but I do not believe they were all white outside even, and as for the inside part, I am willing to leave that to the judgment of Jesus.

I wish to say that I firmly believe that Masonry is the very soul of Ku-Kluxism, and without it, the clan would live no longer than our bodies would without the spirit. I believe that all of their officers and the majority of the members of the Ku-Klux are Masons. One evidence that they are Masons is, that they called at Tapley's and tried to scare him; they so hate the anti-Masonic tracts and boards which he keeps posted up on the road side. They may have a few cat's paws among the outsiders, but the plans and schemes are laid in the lodge.

If it is so that the lodges are breeding such horned stock as K. K., does it not almost make you forget those opprobrious epithets used by anti-Masons, and fall in love with this holy institution? If the lodge here is such an institution, how glorious must the lodge above be!

J. F. GALLOWAY.

*To the Society of Inquiry of Wheaton College.

Another Ku-Klux Outrage.

Washington, April 27.—Collector R. M. Wallace of the 3d South Carolina district, reports to the Internal revenue commissioners that on the 20th inst., James B. Sherman, deputy United States marshal, and deputy collector of internal revenue while making a seizure of contraband whiskey at Greenville, S. C., was approached from behind and struck on the head with a club. It is supposed that his skull was crushed. On the afternoon of the 21st he was not expected to live 24 hours.

To Mrs. L. C. Andrews.

MASONIC VS. ANTI-MASONIC POETRY.

Editor Christian Cynosure:

DEAR SIR—We had handed to us recently a copy of a Masonic paper, called the *Square* published by the Masonic Publishing Co., No. 626 Broadway N. Y., in which we find a selected poem, entitled "The Moneyless Man," at the close of which the editor says, "we would add the following stanzas as but embodying the simple truth:"

Not only "above," but also on earth
Is there one spot, at least, "where virtue hath birth—
Where bosoms, in mercy and kindness will heave,
And the poor and the wretched shall 'ask and
receive.'"
It is Charity's Home, 'neath the Mystical Arch,
Where Peace, Love and Unity constantly march.
Go there—give the Grand Hailing Sign—if you can:
A welcome you'll find though a moneyless man.

No outward adornments; no ancestral name;
No money or bonds; no titular fame,
An entrance can gain to that sacred retreat,
Where, on true points of fellowship, brethren meet.
On one common level—tried by the same plumb,
Are all who within those precincts e'er come:
Duly and truly prepared, must all be; nor can
The door remain closed 'gainst a moneyless man.

It is to these verses I would call attention; and hope that our friend Mrs L. C. Andrews will be pleased to form an appropriate parody on the lying spirit of the foregoing lines. Our God will help her muse. She will do so, I trust. Your friend and co-laborer,

OFF "THE SQUARE."

LECTURE FIELD NEWS.

"Uncle Jason" Takes the Field in Iowa.

The following clips from an Iowa paper shows how some of the good friends of our cause are standing up for the truth in Iowa; they show too that a frank, outspoken opposition to secrecy will win its way. We hope to hear again like good news from friend Bartholomew, and let these who want lectures follow this example and improve their home talent.

LECTURES.

Our good neighbor and friend, Mr. Jason C. Bartholomew, delivered two lectures in Shueyville this week against Freemasonry. Mr. Bartholomew has a very vivid view of the evils of secret societies, is an earnest, active and radical man on this question, and is doing much for his cause in the distribution of anti-Masonic papers and books. Uncle Jason, as familiarly called here, does not claim to be a powerful lecturer, but yet he regards it his duty to "Cry aloud and spare not."

Whatever may be our own views about the tendency of secret societies, we feel free to say that people have a right to investigate these matters for themselves. If Freemasonry is a good institution it certainly can bear the strictest tests. It is also a fact, that some of the most horrid crimes are now being committed, under the protection of oath-bound, secret organizations in our own country. The Ku-Klux is an example. Whilst we do not regard it within our province, as a local journalist to expouse the *pro* or *con* of the secret society question, yet we will gladly hail the arrival of the day, when there will be no necessity to do acts of benevolence and charity through the medium of secret lodges.

We prefer a little more of the open, beautiful and clear sunlight, in all these matters.

We learn that the Hon. John P. Irish and Dr. Huff, of Iowa City, will lecture in the Methodist Church in favor of Odd-fellowship sometime during this spring. That is just what the people want. Make the rough places smooth and the *dark* places light. Now we suggest to our Iowa City friends to invite Mr. Jason C. Bartholomew to discuss this secrecy question fully. Mr. Bartholomew is a very worthy intelligent gentleman the champion of the anti-Masonic and anti-Odd-fellowship question in this region, and a "foeman worthy of their steel." By all means have a joint discussion, and have both sides presented.

The Debate at Richmond, Ohio.

The protracted suspense of the public mind in expectation of the promised debate between Dr. Dempsey and the Rev. Jos. H. Timmons, on the subject of secret, oath-bound societies, referred to in a previous number of the CYNOSURE, was brought to a final termination, on the morning of the 19th, of April without a realization of the contemplated engagement.

The parties to this proposed controversy, or their agents, could not agree on a satisfactory statement of the question, or rather, the subject matter of the question itself. Mr. Timmon's friends, wished to defend the view of the U. P. Church, that secret, oath-bound or pledge-bound societies are wrong in principle and practice.

As a further reason for contending for this statement, the previous discussion out of which the challenge grew, *they* claim, was in complete harmony with this arrangement, the lectures of Dr. Dempsey being made in defense of secret oath-bound societies, especially Freemasonry, and those of Mr. Timmons in condemnation of these societies. The condition publicly proclaimed from the pulpit at the time, and audible to the whole audience, was that the definition of Freemasonry as given by standard Masonic authority, should be adhered to in the discussion.

This statement however, failed to receive the approbation of Mr. Dempsey and his friends. Instead of agreeing to a statement that would bring Freemasonry and Odd-fellowship into prominence, a result strenuously sought for by the *opposite party*, he fixed upon and urged the simple statement: "Resolved, that secret societies are wrong." This unqualified as it was, not being in harmony with previous propositions, no understanding was reached.

What motives constrained Mr. Dempsey to refuse to discuss the question of secret, oath-bound societies, after apparently acquiescing in Mr. Timmon's proposition to that effect, we will not conjecture. The view that he took of the nature of Freemasonry in his lecture last winter seemed to preclude the practicability of his complying with the condition of the challenge. Mr. Timmons was well aware, that in proving Masonry a false and pernicious system, no more fruitful source of argument could be had than the writings of Masons. Justice however, required that testimony for this purpose should be taken from valid treatises, such as Masons themselves regarded as standard Masonic law. The great lights of the order, Webb, McCoy, Sickles, Moore, Mackey, Morris, Reynolds, and in fact, all the standard works on Masonry that have come under our observation, uniformly regard it as a system of religion. But in the face of all this recorded Masonic testimony Mr. Dempsey held that Freemasonry, was neither a religious nor a charitable institution.

That a man of his profession and ability should regard it as politic and just to the subject under discussion, as well as to his antagonist, to ignore all standard Masonic authority upon this feature of the subject in an unprecedented attempt to coerce his own will as the supreme law in the controversy, passes my comprehension. With the same justice and consistency can a defender of the Roman Catholic Church, in face of the results of the great Ecumenical Council and proclamation of the Pope, deny that Papal Infallibility is a part of the Roman Catholic faith.

As we predicted, the results of this contemplated controversy have been favorable to the cause of truth, although much more good might have been accomplished had the long looked for debate taken place.

The abrupt and ominous termination however suggests two important queries: 1st Why should a minister of the M. E. Church regarded by it as one of the foremost in ability, refuse to uphold to the world a system virtually encouraged by it? 2d. Why should a man gifted with the powers of Dr. Dempsey, who has achieved such notoriety as a speaker and debater, refuse to meet a gentleman of opposite views, and morally and religiously his equal, in vindication of an order to which *he himself* belongs, and in whose connection he takes so much pride?

In contemplation of these two important questions, the intelligent mind naturally rushes to the conclusion, that the secret, oath-bound orders are not worth the sacrifice of time and labor required for their defense; in other words, they are "weighed in the balance and found wanting."

This latter saying was amply demonstrated in Mr. Timmons lectures in which their merits and demerits were fully ventilated. As a matter of course the friends of the religion of Jesus Christ, and of the great principle that underlies our system of government, the the equality of all men in matters that concern all," were jubilant over the result.

It is impossible to examine the origin, progress, and conclusion of this controversy in all its details and fail to see the hand of God conspicuous in overruling the whole affair, to confuse and thwart the designs of his enemies and promote the interests of his kingdom.

AN OBSERVER.

NEWS OF OUR WORK.

ILLINOIS.

BLACKBERRY, ILL.

Editor Christian Cynosure:

It is often said by Freemasons that Masonry has nothing to do with politics. Why is it then that Masons occupy nearly all the most important offices in the country? In this county (Kane) the clerk of the circuit court, the clerk of the county court, and sheriff, are Masons. The new board of supervisors is composed of at least twelve Masons to four who are not.

In the town of Campton the contest for supervisor was between a Mason and anti-Mason, both last year and this. At the caucus, last year the anti-Masonic candidate, received on the informal ballot, 33 votes, and the Masonic 23. On the formal ballot, the Mason got 43 ballots, the anti-Mason, 32.

One of the Masonic party threw into the hat, some twenty ballots at one time. The moderator, being a Mason, declared the Masonic candidate nominated. The anti-Masons run their candidate on an independent ticket. The Masons canvassed the town from center to circumference, and by means of intimidation, illegal voting, and the basest slanders, defeated the anti-Mason.

A Masonic funeral was lately held in this village. Mr. C. F. Cone, of the firm of Read & Cone died, and without the request of the ceased, and contrary to the wishes of his relatives, the Masons had the effrontery to perform their heathenish ceremonies over his remains. The Methodist preacher, who is a Mason, preached the sermon. The Christian preacher kneeled down at the grave and read the Masonic form of prayer out of a little book. The leader of the fraternity, who had been charged during the war with wrongfully taking from this town and county some $2,000, read a long Masonic address. He said their brother was a zealous Mason, and had requested that the Masons should bury him; both of which assertions were false as he had become disgusted with the lodge, had not visited it for some time, and instead of attending the funeral of a brother Mason last year, he left the village and spent most of the day in a neighboring town.

How long shall we endure this?

Let us send our lecturers in every part of the country, throw broadcast over the land anti-Masonic tracts and papers, and leave no stone unturned until this monster iniquity is overthrown.

Our religious and political institutions are in more danger of being undermined and destroyed by secret societies, than by all other evils combined. We have put down the monster, slavery, let us exert our utmost energies to destroy this hydra-headed monster of darkness, from Masonry down to the Ku-Klux Klan.

J. P. H.

Odd-fellow Troubles.

Editor Christian Cynosure:

The Odd-fellows, if reports are to be credited, are somewhat "mixed up" about that Indian skull affair, published in three different forms in the CYNOSURE. Thos. Watters' affidavit, however, seems to trouble them most.

As nearly as I can ascertain they have two agents, a Mason and an Odd-fellow, slyly inquiring into the matter. One of them (the Mason), as he is somewhat acquainted about Newark, denies that the Odd-fellows robbed a grave at all, and claims that the only skull he ever saw at Dalamatters was a *ram's skull*, with the horns attached, and intimated that possibly Thos. Watters mistook this for an Indian's skull. Thos. Watters may be mistaken and this man right. Let the public judge.

Lately a friend handed me a slip of paper written in pencil and attested to by a former member of Newark Lodge. This writing states that there *was* a skeleton in this lodge, and that it was taken out of the lodge when it was moved from the old hall to the new; but this member did not know of its being at Dalamatter's though it could have been taken there without his knowledge, as these "fellows" do business "on the sly." The ill-disposed members of a lodge often do improper acts, which the more honorable members know little or nothing of, and if known by them they would condemn.

We have also been further informed that whilst Mr. E. H—t was being initiated in this lodge he got *scared* and broke away or *stampeded* for the door, running as it were for dear life. He succeeded in passing the inside guardian but was arrested before he passed the outside guardian by the members of the lodge who stopped him by force. We claim that a ram's skull could not have so frightened him and that it must have been a human skeleton, aided by the hideous false faces the members usually wear on such important or "STATE OCCASIONS"!

We will also further state that the somewhat noted "Shaving Story," of "Key," published in the late edition of Bernard, page 420, was obtained from Newark lodge; and since it is found mainly correct it certainly strengthens the evidence against this lodge, coming as it did from the *same source*. We also have the Odd-fellows guide used in the same lodge. It is full of pictures, and by the consent of the editor of the CYNOSURE we may yet explain them. They teach many of the *secrets* of Odd-fellowship.

Gentlemen of the lodge, if we have stated anything untrue in the CYNOSURE or otherwise, let us know *when, where, or how*. We will promptly make amends in every instance. The facts and facts ONLY we are after.

We hold that the lodges of America are now being arraigned as criminals for corrupting the morals of society and extorting money from the people, muzzling the press and for other grave and serious offenses. For the counts, allegations and averments, see almost any number of the CYNOSURE. We will state in advance that we are fully satisfied that your lodges—Masonic, Odd-fellow, Ku Klux, or of whatever name, will be found guilty, and think it would be better yes far better, if you would "plead guilty" at once; but if you demand a trial and plead "not guilty," a fair trial and *patient hearing* you shall have.

J. S. HICKMAN,

Loddenville, Ill., April 20, 1871.

Masonry and the Grog-Shops.

Editor Christian Cynosure:

We cut the following slip from a newspaper which shows great veneration for the sacred character of Freemasonry.

A WORK FOR HATERS OF SECRET SOCIETIES.

Those rigidly conscientious persons who leave temperance work undone because they can't abide "secret societies" would do well to inquire into the secret and stealthy performance of the grog-shops, into whose rites of gambling and drinking their sons even may be undergoing initiation. Behind the red curtains and green screens in some stall or back-room, the devil's secret work is going on, and the youth of the land are being manufactured into scourges of society, to return with terrible interest all the neglect of the great temperance cause by their parents and friends.

Every place where liquor is sold has secret movements, the fruits of which are disease, death, degradation, shame and misery.

If there be this holy horror of secret abominations, let every good man and woman see to it that his or her part is performed in the work of driving grog-shops from the land, and then we will consent to their anathematizing "secret temperance societies" for the balance of their natural existence.—*Prohibition Era.*

All we have to say in reply to this article is, that some of the hardest drinkers in this part of the country (Vt.) during the last ten years been Masons one of them a Masonic High Priest, who, according to all accounts, has been high in more ways than one, but all in "good standing." Yours for THE TRUTH.

Democrats! Republicans!! Christians!!!

HERE IS GLORIOUS NEWS! The honest citizens of the United States are now uniting their efforts to *suppress sly, cunning, and cruel societies*. This *must be done*, or our civil rights will soon be taken from us, and we will be taxed to support Priests, High Priests and Grand High Priests.

READ THE FOLLOWING QUESTIONS:

Why are honest men open, frank and candid?

Why do Freemasons sneak around in the dark?

Why are the people taxed so very heavily?

Do you want to know all Masonic Secrets?

Do you know how cunningly our courts are worked?

Do you know how Richmond held out so long?

Do you see through the secret Union League?

Do you desire to know what a "black shirt" is?

Are you about to "pop the question" to a Rebecca?

Are you ready to hear how "Morgan" escaped?

Are you on guard against the Grand Army?

Are you on the "black list" and being hounded?

Do you know the old hen that hatched the Ku Klux?

Do you know who wear the nice sheepskin aprons?

Will you now investigate Odd-fellowship?

Are you in favor of Masonic "black-books"?

Do you wish light on rings of all sorts?

Are you a hoodwinked Good Templar?

Do you know how blackguards are made?

Are you about to join the Knights of Pythias?

Are we really in possession of equal rights?

Do you know why "Jeff." could not be punished?

Are you anxious to hear about the Red Men?

Shall log-rolling and wire-pulling continue?

Why are the Freemasons dividing the Republican party?

Are you in favor of living under a secret government?

Can you make Masonic signs in bank on discount day?

Is your business ever slyly interfered with?

Can you account for mysterious disappearances?

Do you know how your friends are slyly made enemies?

Do you know why people become sly, crafty and hypocritical?

Why do selfish and cunning men stick to Freemasonry?

Why do so many honest men secede from Freemasonry?

Have you been swindled out of your property?

Do you understand Masonic sham quarrels and fights?

If you want more light on any of the great questions of the day, you can get it by reading a few numbers of the CHRISTIAN CYNOSURE —the organ of the National Christian Association, opposed to secret societies.

All the various secret associations are only Masonic "army corps," in disguise, all being united through the various Grand Lodges. These associations are all virtually secret night schools, in which the people of all ages and of both sexes are taught slyness, cunning, hypocracy, popery, paganism and conspiratorial science and art. After they learn enough they readily become foxy Freemasons.

The CYNOSURE has now about thirty thousand readers, and its circulation is extending daily, in all parts of the Republic. Everybody should read it, to know how to protect themselves, and how to avert sly conspiracies. We are now on the eve of another bloody war. Will you bear in mind that "*Eternal vigilence is the price of liberty.*"

E. J. CHALFANT.

YORK PA.

More Votes for a Weekly.

A fortnightly is too slow a coach; the cause can never prosper by such a conveyance.

Battleboro, Vt. J. W. PHELPS.

Give us a weekly paper. What the people want, *is light*. But few seem to realize the danger that we are in from these secret orders of darkness. The CYNOSURE is the medium through which the light *is shining*. I repeat it, give us more light. Amen.

Dryden, N. Y. Z. OSBORNE.

Oh! I hope the time will soon arrive, when our blessed CYNOSURE shall be made to utter its voice every week "*in thunder tones*" throughout the length and breadth of our whole land, against all the combined powers of darkness by which the church of Christ is surrounded, and our republican form of government greatly menaced. And I pray God that he would send word to brother Levington, brother President Blanchard, I. A. Hart, and a host of others to enter this field of enterprise at once, and devote their whole time and talents, till all the abominations connected with secrecy, be swept away from our land and world. We must have our national society paper weekly, and if these men will start out immediately in God's name, this object can be attained.

Your very humble servant,

Ellington, N. Y. J. B. NESSEL.

"*Shall we make the* CYNOSURE *a 'Tribune,' and its editorial corps a Greeley of the anti-Masonic reform?*" Yes, by all means. This is due to, and demanded by the great cause it represents and so nobly pleads.

In this day, and at this time, when secrecy has overspread the land, *stolen* the vast majority of the offices, silenced the church to an alarming extent, and *bound* so many of her ministers hand and foot, should not all honest men, to say nothing of Christians, labor to sustain the only paper devoted to the cause of light, as opposed to sneaking treachery. Let then the CYNOSURE be made a splendid, powerful weekly. Let its utterances go forth from week to week, exposing the hidden things of darkness, until all secret, oath-bound fraternities, ashamed shall hide their face.

Secretism, as now practiced in this land by both Church and State, is among the greatest, if not *the* greatest enemy with which civil liberty and Christianity have to contend. Let us then be "*up and doing.*" The battle must be fought. Let us hold our present vantage-ground, and make the most of it.

Tarentum, Pa. J. H. TIMMONS.

Receipts for the Cynosure from April 4th to 18th.

Maria Devoe, 25 cts; C. Guild, Riley Merrill, 50 cts. each; C. Wendle, Mrs. K. S. Darby, 60 cts. each; Wm Clark, 60 cts.; M. L. Goddard, *Western Rural*, J. D. Regna, 75 cts. each; Wm. Ambrose, L. H. Bishop, H. E. Oakes, C. F. Anderson, T. J. Connor, Mary Proper, Wm. Rogers, M. E. Fisk, Rev. E. Teter, Jos. H. Timmons, L. D. McMillen, Philo Smith, D. Yarrington, W. L. Jaycox, Joseph Evans, D. M. Poor, Asa Haskins, Rev. J. A. Bigham, Luther Weld, J. M. Rainie, A Russell, Henry Palethrop, D. C. Cone, W. L. Betser, John Helpman, Rev. J. Shull, James Haire, Rob't. Millholland, S Sherk Jr, Z. Osborne, J. O. Thompson, S. Mills, Jas. I. Saber, O. S. Holmes, E. L. Jones, R. S. Hedges, A Oldfield, E. M. Pitt, Mrs. Phillips, Seneca Lincoln, $1.00 each.

Jas Creeger, $1.10; Wm. Reed, $1.22; E G. Topping, $1.25; Geo. Young, $2.00; C. W. Dole, Andrew Beaty, A Robinson, H C. West, J. D. Whitham, Andrew Sanford, Geo. G. Payne, J. M. Leighton, J. S. Hickman, M. Camp, J. J. Vaughn, A. C. Staples, A. W. Curtis, $2.00 each.

John T. Russell, $2.10; W. R. Morley, $2.32; A. Rose, $2.50, J. C. Bartholomew, T B. Welch, C. O. Hastings, Eli Chapin, $3.00 each; Joseph McNab and W. J. Carter $5.00 each; Pres't. J. Blanchard, $8.00; Geo. McCormick, $9.00.

Arrears, $2.25; Extra papers $1.57.

Donations—H. B. Patrick, for lecture fund, $5.00; O. R. Williams, 75 cts.; E. J. Chalfant, $1.00.

Receipts from April 18th to May 2d.

L. W. Rowley, Oscar Clute, E. D. Olmstead, 50 cts. each; J. D. Cody, J. M. Atchison, Wm. McCutcheon, W. E. Kirby, 60 cts. each.

Jas. H. DeLong, J. H. Timmons, R Wait, W. J. Pruner, J. H. Chapman, T. H. Keuastoo, W. C. Magee, John Hubbard, P. L. Goss, Michael Gifford, J. H. Watson, J. S. Quackenbush, John Ewing, S. S. Ervin, Samuel Woodruff, N. White, A. Oldfield, J. E. Gates, R T Allinson, T. B. Welch, Rev. E. T. Hochstedler, J. L. McLean, George Young, John Levington, George Wilson, W. H. Smith, I. A. Frost, C. H. Housman, A. Visscher, Allen Haverfield, J. Hiestand, N. Gorrish, L. J. West, James Boulton, L. Skinner, Rev. L. J. Crawford, Alexander Haverfield, C. N. May, Duncan Gass, J. L. Huckwater, Z. Osborne, Clark Ford, Samuel C. Reed, D. K. Nayles, James D. Wilson, M. F. Hosler, Mary A. W. Wallace, Lewis Smith, C. S. Doolittle, Jesse Earl, J. S. Hickman, W. P. Alcott, M. Demony, R. M. Morquis, Mrs. M. C. Rhodes, S. L. Moritt, W. J. Wallace, A. Grattoe, Samuel Alexander, $1.00 each.

J. Horsford, $1.10; A. M. Snyder, $1.20; Rev. A. Newgent, R. Merrill, "A Subscriber," Thompson Sharp, Rev. E. Brownson,* $1.50 each.

A. W. Dunbar, J. G. Baldwin, Jesse Stubbs, Robert McKinney, Wm. Beal, Isaiah Benson, J. C. Bartholomew, I. A. Hart, Geo. Johnston, John Pike, A. Story, Rev. E. N. Graves, P. Carpenter, Rev. J. Thomas, Wm. Manning, Mrs. G Bird, George Brokaw, Rev. Geo. Dout, $2.00 each.

Walter M. Deden, Mrs. J. P. Stoddard, I. D Corey, $3.00 each; J. M. Breant, $4.00; J McNab, $5.00; A. D. Gibbs, $5.76. Arrears, 52c.; extra papers, $1.65.

Donations—J. E. Gates, $1.00.

Convention Pledge—John Jones, $10.

*There is no P. O. address accompanying this name.

THE FAMILY.

From the Free Methodist.

Gadara.

BY REV. JOSEPH TRAVIS.

Near Gadara the Savior met a man possessed of devils;
Troubles and pains this poor man's lot, and many were his evils.
He dwelt among the doleful tombs, naked was he, and bare;
Fearful his mien and wild his rage, and black was his despair.
They oft had tried to bind the man, their efforts were in vain.
The fetters he asunder broke; went raving forth again
And oft again, and still again, they labored him to tame;
Their arts and skill proved futile all, and left him still the same.
But Christ the Son of God passed by, and pity filled his breast;
Though devils cried, "Let us alone!" our Jesus gave him rest.
The devils by his word cast out, which showed his power divine,
In proof of which the man rejoiced, and troubled were the swine.
Thus sinners filled with carnal will and lusts which them enslave,
Dwell amid death, disport their shame, and often madly rave;
And fellow-men attempt to hide 'mid form and dress, and rite;
They from themselves, their fellow-men—yea, even from God's sight.
With vows, and bonds, and dreadful oaths, and cut-throat penalty;
The Secret Lodge-men think to tame, or bind carnality.
And formal Churchmen fondly strive by festival or dinner,
To tame the obdurate, carnal mind, and captivate the sinner.
But carnal men laugh in their sleeve, and snap their chains asunder;
Nor do they yield to "wish-wash" things—by fots' or feed brought under.
But in their rags and broken chains, they still pursue their sinning;
Nor fear the Lodge shall ever bind, or Church succeed in winning.
And none but Christ can do them good—cast out the men of sin;
And wash them in his precious blood, and make them whole and clean.
His word of power it built the skies, and called forth all their train,
It oft has spoke to sinners' hearts, and never spoke in vain.
Come, sinner, come! no more depend on earthborn, man-made rites;
Nor seek to charm your sins away by sounds, or tastes or sights;
But come to Jesus, as you are, without one plea besides;
I am undone! undone! undone! but thou for me hast died.

Atoned For.

"I write unto you," says John, "that ye sin not." Such was his aim in writing this epistle, and such was his aim in writing the words of our text. Any man that uses it merely as an opiate to his conscience, to procure him peace in sinning, diverts it from its legitimate use.

But when a Christian has been overtaken in a fault, what shall he do? Let him remember that for him, the unrighteous one, there is an advocate, Jesus Christ, the righteous. Fear not the javelin of Divine wrath. It must come through Christ before it can reach you. Nay, it has already reached him. The marks of the wounds appear in his glorified body. Your sin, mounting up to the throne of God, does not get there before Christ, your advocate. It is a great thing when an advocate can get up in court and say. The trespass of my client has been already atoned for; the full penalty has been inflicted and now nothing can be imputed to him. Christ's advocacy not only obtains for us justification but also the Spirit of God, who, with the blood of Christ, cleanseth us from all sin.

We are richer in heaven than we are on earth. We have Christ, the righteous, our advocate—mine—yours—in heaven; on the earth we have nothing we can justly call our own. We are here in a wayfaring place; what we see is but the furniture of an inn; it does not belong to us, save for a momentary use. But we have unsearchable riches in the country to which we go. When any one says, "What have you?" may you be able to answer, "I have an advocate with the Father—the richest of friends in the most important of all places."—*Bowen's Daily Meditations.*

Don't be Cruel.

Little boys are often cruel because they do not think. Here is an instance.

When I was about six years old, writes a gentleman, on going to school one morning, a ground squirrel ran into his hole in the road before me. I thought, "Now, I shall have fine fun." As there was a stream just at hand, I determined to fill the hole with water and force the little animal to come out, so that I might kill it. I was soon pouring water in on the poor squirrel. I could hear it struggle, and said, "Ah! my fellow, I will soon have you out now."

Just then I heard a voice behind:

"Well, my boy, what have you got there?"

I turned and saw one of of my neighbors, a good old man, with long, white locks, that had seen many winters.

"Why," said I, "there is a ground squirrel in here, and I am going to drown him out."

Said he, "Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day just as your are, drowning a squirrel; and an old man, such as I am, came along and said to me, 'You are a little boy: now if you were down in a narrow hole like that, and I should come and pour water in to drown you, would you not think me cruel? God made that little squirrel, and life is as sweet to it, as it is to you. Why torture to death a little innocent creature that God has made?"

More than forty years have since passed and I have never forgotten what the good man said, nor have I ever since wantonly killed the least animal for amusement.—*Children's Hour.*

Be Social.

A young man comes to your church; he is a perfect stranger to the majority of those he meets: his home is far away, and his church he has left far behind. He listens attentively to the service, and is pleased and profited with what he hears. The service over, he goes out. Although many know him to be a stranger, yet no one extends the friendly hand, or in any manner notices him. He is somewhat discouraged; a little home-sickness steals over him, but he resolves to go there one Sabbath more. He goes with the same result. Discouraged he seeks another sanctuary, where the warm grasp of the hand, information about the evening meeting, invitation to the Sabbath school, and the interest taken by the members of the second church in his welfare, at once decide his course. The result is, a zealous worker is gained by one church, and lost by the other, and simply because the young men were social.

Young men and young women of our churches, never let a stranger go away without notice; never let that chilling feeling of loneliness come over any person in the house of God. It should be your pleasure to make every stranger at home. Try it and your reward will be speedy?—*Christian at Work.*

Stories about Slavery.

FOR THE CHILDREN.

Editor Christian Cynosure:

I wish to write a few lines for the little folks who read the CYNOSURE. I would also be glad to see, occasionally, a short letter in our excellent paper from the little boys and girls.

Children, I will tell you a true story, one that I know myself to be true about two little children that were slaves, aged about six and eight years. I am sure you are all glad that there are no more slaves in our land.

About 27 years ago, I lived in Green county, Missouri; and there was a man living near my father's whose name was L. A. Percilla, who, although he owned slaves, was a clever man. This man had two slaves named Cazwell and Martha, who were married. They were the parents of these little children of which I write, and loved them as dearly, no doubt, as your own kind parents love you.

Cazwell, the father of these little children started one Sunday evening to see the negroes belonging to William Burford, and as Sunday was the only day in the week he could call his own, he took that day for visiting. His little children started to follow him, but he told them to go back, and supposed they did so; but instead they only stopped in the tobacco patch to play, as their tracks were seen there afterward. They probably wandered until tired out, and then with sobs and cries, no doubt laid themselves down to sleep—to sleep their long, last sleep. In a day or two they were found dead, two or three miles from home, near a school house where I, hundreds of times, had been to school.

I well recollect the circumstances as if it was but yesterday. They were put in a little box side by side, and were buried near the school house; their mother was not even sent for; although she loved them as dearly, no doubt, as your own mother loves you. Cazwell, the the father of these little children, helped to hunt them, and with tears streaming down his cheeks, and with sobs and cries, he would say: "As much as I lub dem dey are out of trouble and out of slavery." To rid the nation of that slavery it cost us millions of treasure and hundreds of thousands of precious lives.

Although African slavery is now done away with, there is still another kind of slavery all over our land equally despotic. I am sure, my little readers, you can quite, or almost, guess it—it is the slavery of the lodge. I hope you will never have anything to do with this kind of slavery, and I also hope to hear from you when you are men and women that you will oppose it, and write against it and talk against, and I also hope you will pray for its downfall and that some of you will even preach against it and lecture against it like that noble young man, C. A. Blanchard.

Dear young friends, would you not be greatly pained, if you thought or knew that your little brother's skull, after he is dead, should be taken into an Odd-fellow's lodge, and those fellows in there with their hideous false faces on, leading a blind candidate around it? I am sure that even the thought terrifies you. This is no fancy sketch, Odd-fellows act just in that manner, and yet they claim to be very wise and smart.

Avery Allyn when taking the Knight's Templar degree in Masonry was forced to drink wine from a human skull. Do not my little readers think Masons must have dull consciences to stand by and encourage and assist in such performances? I hope none of you will ever act in this manner, and never be the slaves of the lodge.

J. S. BICKMAN.

Our Business Character.

Some are afraid to bring their higher nature into the arena of business. They seem to think this is no place for it. So they are one thing as *Christian* men, but hardly the same as *business* men. With them the soul belongs to Sunday, so that it is nicely packed away with their Sunday go-to-meeting clothes, to be brought out only when they can afford to use these holiday garments; their business is too dirty for either. By the character of some of their business transactions one would hardly suppose they had any soul even wrapped up in their best clothes, I hope there are not many who thus divorce their Christianity from their business.

I know a man who professes to keep his soul by him, but he is so careful to hide it from the common gaze, and so constantly feeds it with opiates, that one would hardly suspect that it was a thing of life. He is as shy of it as a miser is of his money. "He dare not say his soul is his own," so afraid is he that it will affect his business. In gaining the world what a pity he has a soul to be troubled with. He does stand a chance of losing it. I hope he is an exception to the general rule.

There are men whose business, or rather its profits, is their idol. Gold, in the shape of profits, is as much their god as though molten into the form of a calf, and they fall down and worship it with all the blindness and devotion and selfsacrifice characteristic of their brethren. They can see neither right nor duty that is not written upon this image; they know no interests, allegiance, or authority that is not found in this worship; to it they sacrifice body and soul, time and eternity. They are emphatically idol worshipers, with no principles not dictated by this god, no conscience not shaped by its worship, no convictions not sacrificed to its demands. Well does Paul warn us to beware of "covetousness which is idolatry."

Fellows; is this manly? Is it dignified? Is it reasonable? Shall we thus be slaves to the "Almighty dollar?" Shall we thus prostrate ourselves before "filthy lucre?" Shall we dethrone reason, stifle conscience, and trample upon all that belongs to our eternal interests, to elevate "the love of money?"

Let us rather write upon our signboards: *Goods* for sale, not principles; *skill*, not moral convictions; *labor*, not conscience. As merchants, let us trust to the price of our merchandise, not to subserviency to popular opinion. As professional men let us rely upon our skill not upon secret conclaves. As honest men, let us stand upon the merits of our labor, not upon favoritism.

T. B. WELCH.

The Sons of Temperance--A Personal Experience.

Some years before I was converted to God, I was persuaded to join the Sons of Temperance. I did it rather reluctantly, for I always feared there was something wrong with a society that would climb to the highest story of the house, close the door, and guard it with both "inside and outside sentinels," when they met to do business. I often thought of the words of Christ: "Men love darkness rather than light because their deeds are evil?" But they told me I was withholding my influence from the temperance cause by not joining their society. As I did not want to even appear to be on the wrong side of temperance, I joined the lodge and attended it almost every week for four years.

When I joined, there were about twenty members in the lodge. Our membership increased rapidly until we numbered over two hundred, and had about four hundred dollars in the treasury. Be it remembered, that those who joined us were not reformed drunkards, a few only excepted, and these few we failed to reform for any length of time. They all went back to their cups; and the temperance men left us one by one, until there were only enough left to fill the offices. What became of the most of the money we had in the treasury, I do not know, but suppose that these officers divided it among themselves after I left the lodge.

A great many people complain when the Church calls for money to advance the kingdom of Christ; but these same persons will give money weekly, to support these institutions of darkness, without a word of complaint.

With these institutions, it is money before you join, money when you join, and money every week after; money to buy regalia; to build or rent lodges; to elegantly furnish them with chairs, tables, carpets, pictures, etc.; to get up festivals; to attend conventions; to buy beautiful flags; and to pay men for making "big" speeches. And, more recently, they must have money to send a man to Jerusalem to dig up the corner stone of Solomons Temple in search of the ancient landmarks of a secret society (Masonry) which is the father of all other secret societies.

As for real "charity" in these institutions, you can find none. They exclude all objects of charity, such as the young, the old, the halt, and the blind. In fact, their laws forbid the reception of any who are "in any way incapacitated from earning a livelihood"; and yet they claim to be charitable institutions. It is true that they say in their rule that when a member is sick and unable to work he shall receive three dollars a week from the treasury. This reads very nice; but it must be voted out by a majority of the members, at last, notwithstanding the rule. I will now relate a scene that took place in the lodge, to show how the work is done. When the question was asked by the W. P., "Are any of the brethren sick?" the answer was, "Yes." After the case was plainly and fairly stated to the members of the lodge, a brother moved that the sick brother have his three dollars per week. The motion was opposed, and the question was debated earnestly. And, in a speech, one member, referring to the sick man, said; "He must not have it. He is not worthy of it. He was diseased when he joined us; he knew it, and has lied to us. And if he receives it, even after it is voted to him, he is worse than a horse-thief." The motion was lost.

That night we lost a member, for an old Methodist brother pulled off his regalia, and addressing the W. P., said; "I thought this a benevolent institution, but I have been deceived. If such as has just transpired is the benevolence and brotherly love of the Sons of Temperance, I have enough of it, so good-bye." He went to the P. W. P. and received the retiring password, and went out, and we saw him no more in the lodge.

The sick man died in a few weeks, and we followed him to the grave in full regalia, said over him our mock prayers, and professed to weep over "our departed brother."

They told me, when I joined, that nothing political or religious should be introduced into the lodge. As for religion, that was never introduced; but they did introduce some political questions of the rankest nature.

As for their temperance principles, I could not regard them as of any great importance. I have seen the inside workings of a secret temperance society; and I am prepared to say, if any one can find any Christianity, "temperance, benevolence, or brotherly love," in these institutions, without an abuse of those terms, they will be more successful than I have ever been. And, if none of these principles can be found there, no Christian should patronize them; nor should any church receive the members of these institutions into her communion, no matter what their professions may be, until they are willing to forsake *them*, as well as all things that are worldly and wicked.

It is my opinion that these secret temperance societies are an injury to the temperance cause, for, since they took the work out of the hands of the members of the old Washingtonian Society, who "spake openly, and in secret said nothing," intemperance has increased notwithstanding the organization of one or more of these secret temperance lodges in almost every town in the country.—*Free Methodist.*

Short Sermons—No. 17.

In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

And he said unto him, go in peace. So he departed from him a little way.—2 Kings, 5th Chapter, 18th and 19th verses.

Our text to day is drawn from that event in the life of Elisha the Prophet where Naaman, the captain of the forces of the king of Syria, applied to him for absolution from the foul disease of leprosy—than which, there is none fouler or more loathsome. The directions given by the prophet were apparently very simple, though they doubtless implied a great deal more than they at first seemed to, which was a mere bathing in the Jordan. The washing in the Jordan was to be understood, probably, as an initiation into a full participation of the Jewish faith. The washing seven times in that sacred river, clustering with holy memories, was intended as implying a thorough abandonment of the idolatrous notions of Syria, and a new belief in the living God, and in his law, as disclosed to his favored people.

That Naaman did not clearly comprehend the full purport of the act of ablution which the prophet prescribed for him, would appear evident from his loss of temper, and from his comparing the rivers of Damascus, which reflected the outlines of pagan temples and idols as they flowed along, with the Jordan, whose banks had been consecrated to a pure, healthy, life-giving faith. But the idea of the entire significance of washing in the Jordan seems to have come upon Naaman by degrees; he consented to comply with the directions of the man of God, and in consequence he was healed. Being duly grateful for the relief that was thus so easily bestowed upon him, he offered the prophet a reward; but the servant of God, of course, could not accept any reward; it was his mission to *give* favors and not *receive* them. The captain of the hosts of Syria understood that a condition of his cure was, not that he should make a return in money, or in favors, but that he should abstain from the ceremonials of a false faith. The faith in the living God by whom he had been healed, would not permit of the worship of idols. But how was he to serve his idolatrous king and the only true God, at one and the same time? This was a question that occasioned him great uneasiness; for he begged of the prophet as a favor, that, though believing in his heart, in the true God, he might still be permitted to serve his master, the king, in his false, superstitious worship, and that he might be pardoned for so doing. That is, he wished to hold his office, though that required of him duties that were incompatible with a pure and living faith.

The reply of the prophet to his request was, "Go in peace;" by which we may infer, perhaps, that he was willing that his new convert should bow before a false god; or we might imagine that he intended to leave his convert to the newly awakened workings of his own conscience. But we are not positively sure about this. From the ill consequence that immediately followed the granting of the request, however, we might suspect that the prophet granted more than he was warranted in doing. Had he remained perfectly firm, allowing no compromise, but exacting a rigid compliance with the new faith, to the exclusion of all semblances of respect towards a pagan god, his servant might have been spared the temptation to covetousness and falsehood into which he fell, and as a consequence of which the disease of the healed leper was visited upon him.

When we reflect upon the disturbed, nay, chaotic state of society into which the descendants of Abraham had fallen at the period to which our text refers, and in which strange gods were worshiped on almost every high hill; when we remember how corrupt the religious belief of the Holy Land had become, we shall probably feel assured that the prophet really did intend to consent to a compromise with wrong, and to permit one of the true faith to yield to appearances of evil from interested motives, and exhibit signs of respect in the temple of an idolatrous worship. We may even imagine that the prophet supposed that he had gained somewhat for the true faith, even by such a compromise as that; so blunted do men become in times of general disorder and prevalence of false opinions.

But thousands of years have have passed away since the days of Elisha the prophet and Naaman the Syrian, and the world has grown much older and wiser. A greater prophet than Elisha has arisen since then, and has made it as plain as if written in letters of light, that we must not do evil in order that good may come. We must not respect idols, to bow down to them or to worship them. We have no right, while claiming to be of the true faith, and to have received the cleansing effects of its power to enter into the idolatrous practices that are observed in Masonic lodges. We have no plea, or excuse for showing respect for a pretended religion, that is so full of trickery, double facedness, imposition, and sham. We have no right, for the sake of getting or holding office, or of escaping the disfavor of the lodge, to bow down in a Masonic temple; to put on its idolatrous toggery; to pour out its libations of corn, and wine, and oil; to repeat its Christless prayers; to go into mountebank solemnities over the dead; to attach profound respect to a sheep-skin apron, or to show a serious regard for any of the religious pretenses of Masonry.

That Masonry is not the religion of Christ is as certain as that the house of Rimmon was not a temple of Christ; and as Christians we should no more suffer ourselves to enter into the religious rites and ceremonies of the Masons, than we should bow down to the idols that were worshiped two hundred and fifty generations ago by the kings of Syria. The idea that one who has been cleansed from the leprosy of sin by the blood of Christ, can go into a lodge to take a part in the worship of the strange altar which is set up there, seems, at this day of Christian light, to be almost too dark, barbarous and benighted to be entertained for a moment.

DARKNESS AND LIGHT.—Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware that it was day outside. And suppose you should say to a companion with you, "Let us open the window and let in the light." What would you think if he replied, "No, you must first put the darkness out, or the light will not enter." You would laugh at his absurdity.

Just so, we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take him in, and sin will flee. Fling the window open at once and let Christ shine in.

Is a Man morally Bound to Adhere to an Oath which would Compel him to Do Wrong or to Disobey God?

BY REV. W. J. WHITE, WORCESTER, MASS.

Not long since I was talking with a Freemason of high standing, and in proof of certain statements made about Freemasonry, I mentioned that seceding Masons had asserted the facts as true. He immediately replied with an air of contempt, that he thought such testimony not worthy of notice, since it was given by one who had violated his Masonic oath. To *him* it was *prima facie* evidence of being untrue because the man from whom it came was a seceding Mason. This, I suspect, is a common method used among Masons to silence their opponents; either to say, that if the anti-Mason has never been a Freemason, he is believing and talking about what he knows nothing; or if he has been a Freemason and has become a seceder and divulged the secrets of the lodge, then his testimony is good for nothing, since it has come from one who has perjured himself.

Hence the inquiry: does a person sacrifice moral principle by refusing to carry out an immoral oath?

"Vows made in pain are violent and void"

and although there is a slight difference in form between a vow and an oath, yet I do not perceive any difference as to their sacred or religious character. Both have respect to God, as the supreme witness of their fulfillment or nonfulfillment; so that that if it is allowable in any case to break a vow, it may also, to break an oath.

In the book of judges 11th chapter, we have recorded the vow of Jephthah, that if the Lord would deliver the children of Amon into his hands, he would sacrifice to the Lord whatsoever first came forth from his house to meet him on his return. This happened to be his beloved and pious daughter and on her he performed his vow. "But his judgment," says Scott "was not only erroneous through ignorance of the divine law, but perverted by a too great familiarity with the customs of the surrounding idolaters who frequently offered human sacrifices." He violated the law of God in order to fulfil a self-imposed vow which God did not require.

Another example is found in the case of Herod, when his niece danced before him and his assembled magnates he promised to give her whatsoever she would ask, even to the half of his kingdom. Her request happened to be the the "head of John the Baptist in a charger." If the request had been the half of his kingdom, there might have been no violation of the divine law; but there was such violation when it led to the murder of an innocent man. And on the same principle should not an honest Christian, who after being ensnared into a Masonic lodge, and then finds himself bound up with—yes, double and twisted with infidels, Jews and atheists, with whom he can have no *Christian* sympathy (as their code of morals does not come from Christian precepts) withdraw himself from their fellowship and not make himself a partaker in the guilt of their anti-Christian tenets or practices, and by his supposed Christian character decoy the the young and inexperienced into the foul embrace of their hidden mystery of iniquity?

My brother Christian, have you taken a rash oath, and bound yourself to anti-Christ? Remember that your *Christian vows* have bound you to a higher authority from which you cannot be exempted. Which will you do obey Christ, or obey the ruler of the lodge? You cannot serve two masters. "He that is not with me" says Christ, "is against me." Be sure of one thing, my Christian brother, anti-Masonic Christians are grieved and perplexed at your strange position in such a fraternity as you have put yourselves.

Unpunished Crime.

Masonic charity covers a multitude of crimes. Its selfishness and avarice are unbounded, and its benevolence limited and partial. A few years since the community in the vicinity of Clear Lake, Lake Co., Cal., were startled with the report that a murder had been committed, an unarmed citizen had been shot down in broad day-light, but a few rods from the house of a neighbor where he had been at work.

A Mr. Lee, with whom he had some dispute about a claim on a piece of land, was seen to ride up, and soon passed along in the same direction going quickly. He was armed with a shot gun, revolver and bowie-knife. Soon afterwards three pistol shots were heard in that direction and two men at the house suspecting something wrong, hurried out in the direction of the report, and found the murdered man lying dead, in a path near the road, unarmed, with two shots in the back, and one in his head.

The murderer happened to be a Mason. A warrant was issued for his arrest, and placed in the hands of an officer who was making some efforts for his arrest, when one of his neighbors, who was a Mason, very confidentially advised him not to arrest Mr. Lee, telling him if he did so he would have all of the Masonic fraternity down on him. Perhaps the officer thought prudence was the better part of valor, as he was poor, and had a family to support; but he gives as a reason for ceasing his efforts to arrest the murderer that the Judge was a Mason, and if they, (the Masons) undertook to clear him, it would be useless for him to arrest him. I am credibly informed that the murderer is still running at large in an adjoining county. My informant further says, that previous to the said murder, the Masons often invited him to join them, and once since, when he plainly told them if they shielded criminals he wanted nothing to do with them.

D. R.

More Blessed to Give.

The late Dr. Nott when between 80 and 90 years of age, in the delivery of a public lecture, said: "I have been young and now am old, and as I stand before God to-night, I declare that nothing I have ever given in charity is regretted. O, no! It is *the riches we keep that perish; that we give away abides with us forever*; it impresses itself on our characters, and tells on our eternal destiny; for the habit of charity formed in this life will accompany us to the next. The bud which begins to open here will bloom in full expansion hereafter, to delight the eyes of angels and beautify the paradise of God. Let us then, now, and on every fit occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn."—*Everybody's Paper.*

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

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VOLUME III. CHICAGO, TUESDAY, MAY 30, 1871. WHOLE NUMBER 73.

The Christian Cynosure.

Terms, $1.00 per year; six months 60c. Invariably in advance. Postage payable at the office of the subscriber.

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From the Congregationalist.

My Objections to Secret Societies in Colleges.

BY PRES. HOWARD CROSBY, D. D. UNIVERSITY OF N. Y.

The heart of man loves secrecy, because it is an element of power. The honest heart, which would not seek secrecy as a cloak of sin, may yet rejoice in the necessary secrecy of a superior knowledge or experience. There is a pleasure, too, in having others aware that there is this reserved power within us, but of the high moral character of this pleasure we may have our doubts. Of its prevalence, however, we can have no doubt. The child in the nursery cries out in triumph to its fellow, "I know something that you don't;" and is as proud of its bit of concealed information as a man might be of a golden fortune. The nursery recognizes power in the little boaster, even when the other envious toddlers force their responsive shout of "I don't care." He is known as the possessor of a secret, and the heartlets around are longing to share it with him. Conscious of his power, he can now safely ask for a piece of candy from this one, or a bite from the apple of another, without fear of a refusal.

Solid, studious men get this power in a legitimate way. By long toiling through the intricacies of expressed truth in any of the departments of science, they grow from neophytes to veterans in knowledge. They are charged batteries of information and wisdom, and are naturally and necessarily hailed as such by the community. Hidden treasures lie within their minds, and the world pays respect to the power that is implied. For power is man's grandest crown, and knowledge (as the adage says) is power.

Where men cannot gain this position of influence in the legitimate way, either from want of capacity or indolence, or the necessities of youth, there is a very natural endeavor to gain it by trick and assumption. Lying diplomas bought or stolen, flattering endorsements of obligated friends, the whimseys of political chicane will do for them what only hard labor could do for honest men. So are born "quacks," not panoplied from the head of Jove, but like the filthy harpies, from the seed of the hundred-headed Typhon. In this wicked world of ours, Minervas are the strange birth of miraculous labors, while the monsters of hypocrisy are the products of the ordinary generation of vice.

We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as the Jove-born. Leave out those secret associations, whose concealment is for safety, as in political crises, and a secret society is a deception, more or less innocent according to the character of its contents.

My first objection to the secret societies of our colleges is founded on the above considerations. They are pretenses and thus at war with truth, candor, and manliness. "*Omne ignotum pro magnifico*" is the principle from which they draw their life. However harmless in their actual operations or undertakings, however well composed in their membership, however pure in their meetings they may be, the fact of secrecy is insidiously weakening the foundations of frank truthfulness in the youthful mind. The Sophomore wears his badge an emblem of a sham, and feels a glow of pride in supporting an hypocrisy. This language is not too strong to those who are accustomed to trace the great evils of our world to their germs, and who would strangle the tiger when he is a manageable cub. These little (?) divergencies from truth in children and youth become the the gigantic frauds of the great world-life by the simple action of time upon divergent lines of progress. There can be no more important instruction inculcated on our young men than the necessity of truthful openness as the very warp of all virtue. Everything that conflicts with this is a poison and will leave its mark upon the character. A sham is not only in itself a mean thing, but it blanks the way to truth. A lazy soul (and I believe all souls in the flesh are lazy,) finding a *quasi* success in the sham, gives up the pursuit of the true. The lad who receives honor among his comrades because he wears a mystic skull and bones upon his breast, will proportionally lose so much of his zeal for scholarship and all else that constitutes true worth. He has his fortune (he thinks) and he does not care for new ventures or investments.

My second objection to secret societies in our colleges is in the opportunity given by the secrecy to immoralities. I do not speak ignorantly but from a personal experience. Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture somewhat, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents, and the seclusion was thus perfect. We met in a back room of a hotel, liquor was brought from the bar-room for the company, and, as in all such styles of association, the conversation gravitated to the obscene and sensual. At times the scene became painfully demonstrative. I do not charge all or any of our college secret societies with such excesses at this day. Thirty years may have wrought a change. The very society to which I belonged, I have reason to believe, at this time is perfectly free from these stains. But still they all offer a remarkable opportunity for sins, to which publicity would not allow their members to indulge for a moment.

A man is certainly no better morally for a restraint from any sin, but the *community* is better off by his restraint, and he himself is on a more hopeful road. Youth should be especially a season of restraint for the most obvious reasons, and any secrecy established at this crisis of life is in direct war with restraint.

A third objection I have alluded to above. The confidence between parent and child is broken, and hence destroyed, by these secret societies. How a father's heart sinks, as his son, returning from college at his first vacation, refuses, for the first time, to be full and candid in his communications! He has joined a secret society, and his father is no more a confidant. The sacredness of love receives its first blow; its beauty is rudely defaced. A free and entire communion between the young and their parents is both the safeguard of the young and the comfort of the parent. This the secret societies of our colleges overthrow. I have referred to the father, because the mother is generally prepared to see her growing son applying to the father in all his growing experiences, and, with the self-sacrifice that has its only home in a mother's heart, she yields that proper and natural inquisition which she has maintained so long. When, however, this new form of the family bond is broken, there is no heart that bleeds so freely as the mother's. The secrecy of the college society renders it peculiarly adapted to be a rival to the family. Now a young man too easily learns the false and sad lesson that it is manly to slight domestic ties, and substitute a species of club-life in its place, and where that club-life takes on it the fascinations of secrecy, the danger is greatly augmented.

These are my three main objections to secret societies. They refer to the general principles of morality, and may be applied to all secret societies among the young. But there are other local objections that belong to the College, and these I will briefly enumerate.

I have some experience as a college officer, and for years occupied the post of Secretary of the Faculty in one of our institutions, which post was that (among other things) of chief of police. The delinquents were consigned to my care. It was mine to advise and chide, to visit parents, and to communicate the verdicts of the Faculty, and in this way the statistics of college derelictions came constantly under my eye. The observations I now offer are made, therefore, from a double opportunity which I have enjoyed.

Under this preamble I put my fourth objection, that college secret societies interfere with a faithful course of study. The college curriculum demands the whole energy of a student. All that he can reserve from necessary recreation should be given to his studies. This is his great work, on which his whole life depends. Failure here will run as failure in some form all through his decades. There is a tide of practical opposition to this plain truth manifest in some of our oldest colleges. Recreation is made the business (it appears) of college life. Boat clubs and base-ball clubs, instead of forming amusements for *tempora subseciva*, demand a course of training that successfully competes with the college curriculum. I object to secret societies that they do this same thing. They absorb the attention. The nucleus of college life is there rather than in the lecture-room or study. I always found the best students were those who either kept out of the secret societies, or who entered very slightly into their operations. Some of the societies strove to gain the best students, it is true, and so to gain a high standing with the Faculty and the college, but these best students were generally figure-heads. The Napoleons of the secret societies were very low on the college record. These societies upset the foundations of honor by making it honorable for a member to neglect his college duties in order to perform the behests of his *Alpha Mu* or *Tau Delta*, and so they shield the offender against academic law, and give to him a sort of glory, where he should be drenched with disgrace.

A fifth objection is found in the natural use of these societies for disturbance of public order. Absurd initiations, (either real or pretended), rivalries, and conspiracies find their home and nurture in these hidden communions. Out of the darkness dark deeds grow. An enmity against a student or a Professor is systematically fostered into persecution in these favoring caucuses of secrecy. A young man who would never have thought of violence, is led by the false sense of honor which rocks in secret societies, to join hand with others in a crime against the State. Of course this is not the universal and inevitable issue of secret societies, but this has frequently been their history, and they are naturally fitted for such results. The minor disturbances of college order, of which they are the causes, are legion.

The sixth objection I have to offer is their evil influence upon the regular literary societies of the college, which are instituted as adjuncts of the curriculum. The secret societies are more fascinating. They assert themselves in the literary societies by the quarrels of rival factions, and literature flies out of the window. I believe I am right in asserting that in most of our colleges the literary societies (most important helps to the student in composition and oratory) have been utterly ruined, except as alumni centers, by the secret societies.

My last objection is their expensiveness. The great majority of students are poor. They need to live with a strict economy. The secret society asks more of them, oftentimes, than their education asks. Even buildings are put up for the societies and extravagantly furnished, and for these, the students are taxed. To refuse payment would be to suffer disgrace. Debts are incurred, and mental agony sown broadcast by those inflictions of a bastard honor, which are throwing obstacles in the way of the education of the poor, while good men throughout the country are laboring to open college education to all.

I know that many excellent men, long after they leave college, support these societies. Ministers of eminence are their chaplains (save the mark!) and statesmen wear the mystic badges. But for all that, I cannot but believe that the principle on which they rest is pernicious, and nothing is gained by them which might not be gained far better by open dealing. The principle is not only pernicious, but childish, an anti-climax which may have weight with some who would prefer to do wrong than to be reckoned as lacking wit.

Masonry from a Christian Stand-point.—No. 4.

I propose with this paper to continue the crude thoughts which I have been irresistibly impelled to put upon paper and to publish to the world, upon the subject of Freemasonry.

In as few words as may be, I will endeavor to sum up my position, my reasons for confirming in every essential particular the literal truthfulness of the revelations made by others, and to present some proofs that Masonry is as I have represented it, in all its ramifications and tendencies.

First, *My Position.* I have been regularly inducted into all the degrees of Masonry, from "Entered Apprentice" to the "Royal Arch" degree; have taken, and in the way and manner laid down in the authorities I have quoted, all the respective obligations of the order, and have occupied *high official positions* in all the degrees.

My authority (which few will recognize) for breaking my obligations is, that I have done IN SIN AND IN IGNORANCE, *that which has been a plain violation of the wise and holy law of God, and subversive of his government.* That convinced beyond a peradventure that the institution of Masonry has been already, and is increasingly so, with all its pious assumptions, the cause of the loss of many souls; and having renounced my allegiance to its great founder, and taken other and higher service and obligations upon me, I have felt it a duty to add my testimony to the truthfulness of what has already been divulged, and in patience and hope to await the issue.

I may here remark, that one of the strongest arguments which Masons used in the great anti-Masonic war in New York to bring Morgan and his revelations into disrepute, *was to deny the whole thing*, and at every corner and in every bar-room, to appeal to the common sense of the uninitiated by such language as this: "Do you think me such a fool as to submit to such ceremonies? Do you think George Washington would submit to be so hoodled? Do you think that the Rev. So-and-So, and the Hon So-and-So, whom the church and the nation have delighted to honor, would consent to be thus stripped, and with a 'cable-tow' about their necks to be blind-folded, and led to the altar, and there with the Holy Book of God between their hands, repeat like a well-taught parrot that horrid oath? Do you think it? Can you believe it?" The main arguments of Masons in those days were, thus to bring the whole of Morgan's revelations into *ridicule and contempt*; and they succeeded. The truth revealed a system too ridiculous, too horrid, too blasphemous; too infidel to be believed, so that in point of fact, Masonry originally a great lie, is resuscitated and flourishing to-day, upon the rotten foundation of *denying itself*.

From such an institution and from such obligations, I am not only absolved, but feel morally obligated to take the course I have. To my own Master, I must stand or fall.

2d. *My reasons for confirming as truthful what others have revealed. They are summed up in a single line. I have witnessed them—participated in them*, AND THEY ARE TRUE.

I append a portion of the oath of the "Entered Apprentice," the beginning of darkness, by which the devil leads into the dark mountains of skepticism, infidelity and abominable things to the utter destruction of his confirmed votaries. They are daily "stumbling—falling to rise no more."

"Furthermore, I do promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything moveable or immoveable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; *binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the roughs sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours*; so help me God, and keep me steadfast in the true performance of the same."

The scene at the close of this obligation is one step more taken in the path of blasphemy and infidelity.

"Brother, what do you most desire?" The candidate answers, "Light." Master to brethren, "Brethren, stretch forth your hands and assist in bringing this new made brother from darkness to light." The members having formed a circle round the candidate, the Master says, "And God said, Let there be light, and there was light," at the same time all the brethren clap their hands, and stamp on the floor with their right feet as heavy as possible, the bandage dropping from the candidate's eyes at the same instant, which after having been so long blind and full of fearful apprehension all the time, this great and sudden transition from perfect darkness to a light brighter, (if possible) than the meridian sun in a midsummer day, some time produces an alarming effect.

As we advance to the Master's degree, we find our wives and sisters classed with "old men in their dotage, atheists, libertines, idiots, madmen and hermaphrodites." Here is the oath taken by those in the 3d degree who prefer the lodge-room to the society of those whom God created to be a "helpmeet for man"—"last at His cross and earliest at His grave:"

"Furthermore, do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, idiot, madman, hermaphrodite, nor woman."

Without note or comment, I give below a specimen of the *distinguishing* morality of the "Master Mason:"

"Furthermore, do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it."

I am almost ready to wish it was in my power to found an order of *Perpetual Virginity*, so far at least, as Masons are concerned. *O tempore! O! mores!* Shame, where is thy blush?

The cloven foot of the arch deceiver begins to be seen in this degree.

SECTION THIRD.—Question—What does a Master's Lodge represent? A. The *sanctum sanctorum*, or *holy of holies*, of King Solomon's temple.

Q. Where did they usually meet? A. On the ground floor of King Solomon's temple.

Q. How many constitute a Fellow Craft's Lodge? A. Five; two Masters and three Follow Crafts.

Q. Where did they usually meet? A. In the middle chamber of King Solomon's temple.

Q. How many constitute a Master's Lodge.

A. Three Master Masons.

Q. Where did they usually meet? A. In the *sanctum sanctorum*, or *holy of holies*, of King Solomon's temple."

King Solomon had no more to do with Masonry than my cow. Learned men know this. In behalf of the great founder of Christianity, I challenge the order to prove their presumptuous assumption. A Master Mason's lodge held in the *sanctum sanctorum* or holy of holies! Who believes it? Who?

It is alleged by Masons, that the Ark of the Covenant was lost at or before the erection of the temple and that it was found among the rubbish in the same place where the key-stone was found. It is folly and presumption to take such a position. The Ark was not lost, but was "under curtains" until Solomon built the temple and prepared the "Most Holy Place" for its reception; and what blasphemy for Masonry to assign the sacred place where he "dwelt between the cherubim as the usual place of meeting of a Masters Lodge!"

But if we pass on the scale of infidelity, the proceedings and work of the Royal Arch degree, (given in Richardson's Monitor, pages 49-58.) we find that here and all beyond this point in Masonry is confusion and darkness that is wholly indescribable. The march is gradual, but unless the eyes have been opened, and Masonry given up before the blinded man reaches the degree of "Secret Master" his case seems really hopeless. Young Christian Mason, read—tremble—repent, and renounce Masonry forever.

AN OLD MASON.

John Quincy Adams to the Citizens of Massachusetts.

In an address to the citizens of Massachusetts in 1831, John Quincy Adams tells how he became interested in the anti-Masonic controversy. The following is an extract:

From the time when I first perused Elder Bernard's book, I became convinced that it was impossible for me to discharge my duties as a citizen, to my country, by knowing nothing about it. By a constant comparison of the laws of Masonry with their practical execution, from the robbery of Morgan's manuscripts, and the abortive attempt to burn Miller's house, to the escape of Richard Howard from justice and from this country, a great multitude of facts combined to demonstrate the pervading efficacy of all the Masonic obligations. Measures always cofeebled and thwarted by Masonic influence, were taken by the legislature and executive of the State of New York, to detect and bring the offenders to justice. The trials of the criminals were in progress—I endeavored to obtain information of their course and termination. The letters of Colonel Stone upon Masonry and anti-Masonry, were addressed to me, in consequence of inquiries made by me, to another person, and communicated to him. With regard to the facts ascertained by those trials, the reports made to the legislature of New York, and the proceedings of the first anti-Masonic convention, held at Philadelphia, with the essays of William Slade upon the Masonic penalties, and the *defense* of Masonry by the Grand Lodge of Rhode Island, all concurred in foreclosing a mass of information from which my conclusions were deduced.

I saw a code of Masonic legislation, *adapted* to prostrate every principle of equal justice, and to corrupt every sentiment of virtuous feeling in the soul of him who bound his allegiance to it. I saw the practice of common honesty, the kindness of Christian benevolence, even the abstinence from atrocious crimes, limited exclusively, by lawless oaths, and barbarous penalties, to the social relations between the brotherhood of the craft. I saw a slender organized into a secret, wide-spreading and affiliated agency, fixing its invisible fangs into the hearts of its victims, sheltered by the darkness of the lodge-room, and armed with the never-ceasing penalties of death. I saw self-invoked imprecations of heart and vitals torn out and cast forth to the wolves and vultures, of skulls smitten off, and hung on spires. I saw wine drunk from a skull with solemn invocation of all sins of the owner upon the head of him who drinks from it. And I saw a wretched mortal man dooming himself to eternal punishment (when the last trump shall sound) as a guaranty for idle and ridiculous promises. Such are the laws of Masonry, such their indelible character, and with that character corresponded perfectly the history of the abduction and murder of Morgan, and the history of Masonic lodges, chapters, and encampments, from that day to the present.

To this general assertion numerous exceptions must be made, not only of individual Masons but of whole lodges and chapters, and I wish I could say of encampments, which have surrendered their Masonic charters, or silently dissolved themselves. Other lodges and chapters have ceased to hold their meetings, and I have heard of yet others, which, still holding their meetings, have ceased to administer any of the oaths. Besides these, there are numbers of individual Masons who have silently seceded and withdrawn from that institution without renouncing it. It is probable that these exceptions include one-third of all the Masons in the free states of this Union; and to them no observation of censure which I have upon Masonry or upon Masons, can apply. Their bearing is only upon adhering Masons and Masonry.

International Freemasonry.

Another great Masonic event has taken place in Washington, which will doubtless send a thrill of joy through the fraternity of the "mystic tie," but which will fall upon dull, apathetic, unconscious ears, so far as the rest of the world is concerned. What will ever arouse our people to an appreciating sense of the sly, insidious, and dangerous advances made by Masonry? It is as if the genius of American liberty lay asleep, and a rattle-snake was approaching her very lips, rattling its tail from time to time, but never disturbing the victim until the fatal bite is given.

We clip the following announcement from one of our weekly papers, which goes into the households of unsuspecting men who, in their unsophisticated innocence, have been taught to believe that Masonry is sacred, and if anything a good deal better than religion.

"Lord Tenterden acted as Master of a Masonic lodge in Washington, Tuesday evening, and conferred the first degree of Freemasonry upon two candidates according to the English ritual, which differs in some details from the ritual of the District of Columbia. Earl De Grey, Grand Master of England, was present."

We see by this announcement, (accepting it as a fact) that on the 25th day of April 1871, at the Capital of the United States, the supposed seat of liberty and republican government, an English Lord confers upon two Americans a degree of English Masonry, Earl de Grey, Grand Master of England, (so stated) being present.

A fact of so much importance must be duly recorded, and we therefore hasten to give it a place in the columns of the CYNOSURE, where it may be found for future reference. All we regret is, that the names of the two Americans who took there two degrees of English Masonry at the hands of two English aristocrats, were not given, in order that they might receive all due credit. We are anxious that every free-born American who binds his soul with a prostituted oath, administered by a foreign aristocrat, should have all the glory that may possibly accrue to him from such an act. What would Thomas Jefferson, or the men of his day, have thought of entering into such a sworn league with the aristocracy of the old world?

The whole course of procedure of these High Commission English Masons since their arrival in this country convinces us that the whole *Alabama* affair has been but an illegitimate machination and interference with our domestic difficulties, on the part of English Masonry. It has appeared Masonic in all its features, from beginning to end—a made up thing, designed to give England a controlling hand in the settlement of our war, whether for the government or against the government. Mr. Seward, while detesting Masonry in his early days, has not had the discernment nor the ability to escape its entangling meshes.

We have no faith in Masonry, however exhibited, whether as the controlling power of a country village, or as the planner of *Alabama* raids which it cames forward to settle and adjust. It is jesuitical, irreligious, unmanly, and produces most of the mischief which it pretends to cure. No nation can ever be blest in anything that is brought about by its agency.

We would ask our readers to find out, if possible, the names of these persons who have taken a degree of Masonry at the hands of the English High Commissioners, and to keep an eye upon them in order that history may be illustrated and the truth indicated by their course. We are perfectly willing that the character of Masonry, in its lofty diplomatic flights, should be judged of by the characters of these two of its illustrious proselytes.

That the sitting of the High Commission at this juncture of the world's history is an important event, and might be made of great use as a precedent for the settlement of international difficulties, we admit; but inasmuch as it has been put under the auspices of Masonry, instead of those of religion, and of fair, open, manly dealing, it will be justly suspected, the world over, as a manufactured thing, a mere artifice designed to deceive, and will injure the cause of peace and international good-understanding, instead of benefiting it. Let us keep an eye upon High Commission Masons, as well as upon political ones, upon Mormons and Ku-Kluxes.

In the meantime, without knowing who these two new Masonic proselytes are, and though possibly our Vice-president, Schuyler Colfax himself may be one of them, we may say that, in our opinion, this direct attempt of English aristocracy to impose and fasten upon us an institution so threatening to our liberties as Masonry, is worse than all the raids of the *Alabama*, and all their sympathy for the rebels during the war, inasmuch as it shows that they have good reasons to think that we no longer have the freedom, the manliness, and the truth to resent it. Where Masonry has came to be honored, as it is in the United States, surely the Goddess of our Liberty has already become so free and easy that aristocracy may make any kind of insulting proposals to her without the least fear of resentment.

C. T. S.

Nathaniel Colver—A Personal History.

The following autobiographical sketch written several years ago to a highly esteemed gentleman of this city, once a Mason, but now well known through his writings to the readers of the CYNOSURE, shows the ground of Dr Colver's noble stand against Masonry—*Christ had made him free.* Dr. Colver was one of the representative men of our nation, and his powerful utterances while pastor of Tremont Temple in Boston and in other cities of the country, demand a wide publication for this truly remarkable letter:

Your friend requests me to express to you my opinion, as to your liberty as a Royal Arch Mason, to publish the secrets of Masonry within your knowledge.

I am perfectly free to express my opinion upon the subject. The time was, when I supposed the obligations of Masonry binding upon me. It was at the time when all the secrets of Masonry was published in the state of New York, and Masons were every where denying the disclosures, and persecuting seceders with a spirit of malignity unsurpassed at any time, by the slave-holding rebels of the South. I suffered very much at the time in my spiritual feelings; I felt that though silent, I was indorsing deception and lying, and yet my oaths bound me from frankness and truth. I did not suffer more when under conviction for sin than I did in that terrible state.

While in this terrible state, I read one morning in the providence of God for our family worship concerning the forty Jews, who bound themselves under an oath not to eat till they had killed Paul. It struck me, and unfettered my thoughts. I soon arrived at the conviction, that they were morally bound, not by, but to repent of their oath; that any oaths which contravened the law of God, were a matter of repentance and abandonment. I was free, and my happiness and relief was little surpassed when in view of Christ, I first found the burden of sin removed. From that time to this I have neither honored, obeyed or *spared* that lying impostor, Free and Accepted Masonry. I got out from the snare with repentance and brokenness of heart—but Oh! I thank God *I am out.*

I am free to say it is my deliberate opinion, that the vicious character of Masonry and its guilt-concealing and barbarous oaths is such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice. It is the mysterious snare of Johnson,* and shield for the vilest murderers of the South. It tampers with all our civil matters and carries its *monopolizing partiality* through all our social and civil relations. Its persecutions are to be dreaded. I warn you to count the cost before you assail it. I myself have endured its persecutions so long and so severely, that I cease to dread it in some measure; but I fear for others that provoke its hostility.

Many good men are Masons, and strangely blind to its enormities; but it is a power in the hands of bad men unsurpassed for mischief. There must be no vulnerable points in a man's whole life, or their shafts will be fatal. I, perhaps, have no need to say this, as it is none of the Christian's business what shall befall him, so he does his duty. But it will be well to count the cost before you begin. On my own part, I have no reserve; what I say, I say upon the house-top, but everything pertaining to yourself is strictly subject to your own discretion and control. The Lord guide you in the path of duty.

Yours truly for righteousness,

NATHANIEL COLVER.

CHICAGO UNIVERSITY, Jan. 15th., 1867.

*Johnson was at this time on trial for high treason.

Is He a Mason.

There was a cool kind of assurance in the relentless way in which Foster murdered the unoffending Mr. Putnam, recently, while the latter was leaving a horse-car in New York city, in charge of two ladies, that shows plainly to our mind that said Foster felt confident of the support of the Masonic ring or of the evil one. We could not exactly tell which, until we saw the remarks that he made on being arrested; and then it seemed to us that he must be a Mason, not only by trade, as he is, but also what is called a speculative Mason; that is, one whose speculations often consist of villainy of the worst kind.

When Foster was taken by police officer John L. Davis, he said to him—"Are you sure you've got the right man?"

The officer replied that he was. Then Foster said, "It would take two to swear to that. I am a square man, I am; I would'nt squeal on any one; I'd take ten years first; I was there; I saw who did it, but I would not squeal on him."

Now whether Foster is a speculative Mason or not, perhaps only the initiated who will be called on to help him, will ever know; for the fact of one's fellowship with the brethren of the "mystic tie" must be kept secret on occasions of murder and others where the law is to be defeated; for Masonry has to fear a bad name if it proceeds too openly in such cases. Besides, it is not the character of Masonry to be open, frank, sincere, manly; but on the contrary close, secretive and dark.

The evidences of Foster being a Mason are these: 1st. He, while being a married man, makes insulting advances to a young girl, a widow's daughter; which widow was probably not a Mason's widow, because she was evidently a respectable woman who openly repulsed, as she should, a seeming Mason's advances, 2d. He was drunk. 3d. He committed a heartless murder. 4th. He basely used an iron instrument for this purpose, instead of seeking redress more generously with his fists. 5th. When arrested he said that he was a *square* man, probably meaning that he acted *on the square.* 6th. He implied that he would go to state's prison for ten years rather than not "conceal and never reveal," which he doubtless meant by not *squealing*; and 7th, although he unquestionably falsifies by saying that he did not do the murder, yet he pretends he knew who did, but would not expose him, which it is his duty as a good citizen to do. It is only Masons and other knaves who conceal such facts.

These are all Masonic traits of more or less prominence, which lead us to think that Foster is a Mason. By watching the progress of his case we may possibly discover the fact, which is not a very easy matter when murderers are to be tried by the law and candidates are up for political office. To stop such murders let us put down the rings, beginning with the Masonic ring, for that is the head ring of all.

F.

An Eye-witness who is not a Seceder.

A short time ago, I fell in conversation with a gentleman, who said that on one occasion he had made application for membership in a Masonic lodge, but was rejected, or according to lodge parlance, was "blackballed."

He said that the member who put in the blackball claimed that he was infidel, and for that reason, he opposed him; but the lodge finally expelled this member for his action in this matter, though it appears that they had a stormy time of it on account of appeals, new trials, etc. He said moreover, that at the time they were acting on his application he heard the speeches *for* and *against* himself—upon the same night that they rejected this application, a preacher was *raised* (?) to the sublime degree of Master Mason. My informant says he saw the whole performance *with his own eyes.* The Rev. gentleman (?) bed on only drawers, shirt, etc., *and traveled from the West to the East in search of light.* He states also, that he distinctly heard, from his position, the oath administered, and says it is so far as he recollects, the same as given by Bernard, which he has in his house. He further says, that he particularly and distinctly recollects the awful penalties attached to the oath, and avers that they are correctly given by Bernard.

Ye men of the white cravat, ye ministers of grace to dying men, why do you stand connected with such a wicked and blasphemous organization? You are left without excuse. Can it be even so honorable organization when the proof is positive and complete that it *started* in a London grog-shop, and has been on the *downward grade* in morals ever since. The Masonic lodge is undoubtedly an unmitigated humbug, swindle and lie, and the impartial historian one hundred years hence in writing up the true history of our times, may be compelled to denominate this the HUMBUG AGE.

My informant is a gentleman of more than ordinary intelligence, and is now heartily glad that they "blackballed" him. He and his wife both stated that he was greatly troubled in mind the next day, while thinking of the awful oath which this poor preacher took, and the penalty of having his "body severed in two in the middle," "the bowels burnt to ashes and scattered to the four winds of heaven." He also, I should have said, has been assured lately by his friends in the lodge, that they would now gladly receive him; and so earnest are they in his behalf that the keys of the lodge were taken by his friends, the lodge entered, and all the records against him stolen and burnt, *so that now his record is clear.* Keep it so, my friend, and may all others take warning.

J. S. HICKMAN.

The Christian Cynosure.

CHICAGO, TUESDAY, MAY 30, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor
H. L. KELLOGG, Office Editor.

Order of Exercises at the Worcester Convention.

(Subject to revision by the Business Committee.)

June 7th, 2 P. M.—Prayer, Enrollment, Organization, Report of Agent.

Evening—Address by Pres. Blanchard.

June 8th. A. M.—Reports of Secretary and Treasurer, with discussion and reference to committees. Addresses by Elder David Bernard and Hon. Gerritt Smith.

P. M.—Consultation in regard to Lecturers · Cynosure: Political Action.

Evening—Address by Prof. J. R. Sloane and L. N. Stratton.

June 9th. A. M.—Reports of Committees Business. Adjournment.

It is hoped that Wendell Phillips may address the Convention, but it is not certain.

THE WORCESTER ANNIVERSARY.

This first meeting in New England will have taken place before an other issue of the CYNOSURE. All the preparations which we could make, will be made for that meeting. But "*Our help is in the name of the Lord, which made heaven and earth.*" Let us then lift up our eyes to "whence cometh our help." Just so long as the old Israelites did so, they prospered. When they ceased to do so, they fell; and every Jew is to-day, a walking pillar of salt to warn men, above all, Christian men, not to look back to the plains of Sodom with desire.

PROF. J. R. SLOAN of the Reformed Presbyterian Theological Seminary, Pa., has promised, positively, to be present and speak. Few excel him on the platform. HON. GERRITT SMITH, known and loved by all for his earnest opposition to the world's evils, and for his greatness of heart, will be there if he can get there; and if there, speak. The sainted BERNARD also, has promised to be present. This man's name has stood on the Baptist Board of Missions, highest in influence with that denomination from comparative youth to past the

Three score years and ten, allowed as lesser mortals,

and the dark finger of the lodge falls paralyzed when attempting to point in scorn towards one so loved and revered by American Baptists.

Let every reader of the CYNOSURE pause, when reading this article, as David did at the top of that hill, and pray that the counsels of the American Ahithophels may be turned to foolishness, and that the Worcester Convention may be filled with tongues of flame, as the room at Pentecost.

We add below a word from the *Religious Telescope* and a letter to that paper from our agent.

National Anti-secrecy Convention.

A communication will be found on our second page relating to the approaching annual meeting of the National Christian Association Opposed to Secret Societies, which is to convene at Worcester, Mass., the 7th of June, at 2 P. M. The communication is from a young and distinguished anti-secrecy lecturer, Mr. Charles A. Blanchard, who, from all accounts, is making lively times for the denizens of the lodge wherever he goes. Arrangements to send delegates to the National Association ought to be made, as far as possible, from the different parts of the church. We should like for the United Brethren in Christ to be well represented in Worcester. The National Association is doing much good.

FREEMASONRY.

The National Christian Association Opposed to Secret Societies will meet in Worcester, Mass., Wednesday, June 7th, at 2 P. M. J. Blanchard, Chairman of the Executive Committee, I. A. Hart, Secretary.

What persons are invited? All who believe that secret societies are opposed to the best interests of the race, and are willing to work against them as they have opportunity; all who believe that Freemasonry tends to infidelity and dishonors Christ; all who believe that Masonry protects crime, shielding the murderer, traitor, or assassin, provided they are of the fellowship of the craft.

Are arrangements made for receiving us, or are we expected to stop at hotels? A number can be entertained, and those who intend to be present are requested to notify the undersigned at once. After all are received who can be in this way, there are places where the expenses of three days' entertainment will not be great.

Readers of the *Telescope*, to you and to all we appeal. Secret societies are destroying the religion of Christ, and subverting the constitution of the land. They are at war with everything that is good, and the protectors of everything that is bad. They favor folly, vanity, conceit, deceit, selfishness, dishonesty, irreligion, and immorality; they are opposed to sobriety, modesty, generosity, honor, honesty, and the truth as it is in Jesus Christ.

Are you doing all that you can against this anti-Christ? Are you standing for the honor of Christ as you would for that of your own family? Or are you at ease in Zion so long as you are prospered, and troubled, not when truth but when your pocket suffers.

If you love the Saviour and his cause, please endeavor to be present at the Worcester meeting, and aid by your presence and prayers, in staying the tide of evil which threatens to bear away the freedom of the people and the knowledge of mankind.

C. A. BLANCHARD.

Box 26, Worcester, Mass.

MASONRY IN THE CONTINENTAL STRUGGLE.

When our troops under Curtis marched into Little Rock, Arkansas, a parcel of poor, jauntily dressed girls from the brothels of the city met our battalions, and with a great parade of patriotism, rushed into their ranks, and hailed the Northern soldiers as theirs and the deliverers of the country.

This they did, not that they cared for patriotism or the country, but for their trade. In another city, the same poor unfortunates were hailing the other flag. While there were secessionists in the North, and loyalists through the South, who clung to their cause in all weathers, the poor, frail prostitutes in every locality hailed the conquerors of the hour, and mixed in the foray only to expose their tawdry finery and advertise their trade.

The Bible calls false worships, "*whoredom*," and Freemasonry is false worship. See how exactly in the French-Prussian struggle it keeps to its analogies and justifies its name.

First the Paris Masons expelled King William and the Crown Prince from the Masonic order. The Prussian Masons made no rejoinder; probably because they were infidels, and sympathized with the French Commune, as our Northern lodges did with the rebellion. If this fulmination of L'Orient Lodge did not spike Prussian cannon, it advertized French Masonry.

France fell like King Saul in Gilboa, in spite of its Masonic sorceries. But even in France, in the rural districts, there linger some traces of the Christian religion. These must be stamped out; and for this the Thiers government must go down. Hence "the Commune," and hence its Masonic harlots again come to the surface and disappear beneath the green slime of the moral cess-pools of the New York city of the European Continent. We clip the following bits from the Chicago *Tribune*:

THE IMPRISONED ECCLESIASTICS.

"BERLIN, April 28.—Cluseret has replied to the intercession of Fabrice, that he will propose to the Commune to release the Arch Bishop of Paris and the Ecclesiastics now in prison."

"A MASONIC PROCESSION,

half a mile in length, passed through the streets to-day, and planted its banners on the ramparts, under a heavy fire. All lodges of the order in Paris were represented. Several Masons were wounded while on the walls."

A MASONIC DELEGATION AT VERSAILLES.

"Three delegates from the Masonic fraternity of Paris came into the lines opposite the Maillot gates. They were received by the commanding officers and conducted to this place.'

The key to all these movements is that while Popery is a Freemasonry with an imprisoned Christ and possible salvation in it, Freemasonry is devil-worship, simple and pure—a Christ-excluding religion. Hence it has these analogies.

GEN LOGAN AND THE GRAND ARMY.

The delegation of political aspirants on great public occasions usually furnish a key to their convictions as to public opinion among the people. When these aspirants are men of extensive information and decided ability, close observation, and good judges of human nature, these utterances are often a study that is full of interest, shedding light upon the present and future of the political status of the country. They are significant straws that indicate the quarter of the rising wind. Such is the remark of Gen. Logan, as the *non-political* character of the Grand Army of the Republic, and his recommendation to abolish its secrecy. The assertion that it is not political must be taken "*cum grano*"—remembering that guile never departs from secret orders, and their leaders very rarely say or do any thing for the purpose of enlightening the public as to their real object. So that if you wish to know the real intent of a secret society, you must rely upon spies or deserters and your own shrewdness in penetrating the strategy that is designed to mislead you.

What precise idea may be intended by the phase "*not political*," we know not; but we have no doubt, notwithstanding this seeming disclaimer, that one principal design of the G. A. R. is to help the members to offices in the government. The first inference from Gen. Logan's recommendation to abolish its secrecy would naturally be that this could disclose nothing that would not bear the light, least of all, anything inconsistent with his positive declaration that the organization is not political.

A little reflection, however, would lead a cautious mind to the conclusion that it might all be a guileless and simple effort to change the Grand Army to an open society, or it might be that all this was said to disarm prejudice and mislead outsiders, with the assurance in the speaker's mind that his comrades would neither expose the guile nor heed the advice he was giving, with intent to influence outsiders only. His declining the generalship also, like Cæsar's thrice refusing "a kingly crown," may have been a shrewd move to impress the people with the idea that he is not ambitious, and to ensure the full power of the Grand Army to aid his presidential aspiration.

Be all this as it may, on several important points, the testimony of the above remarks of Gen. Logan is clear and decisive. They prove beyond doubt, that the discussion of the secret society question is making a deep and extensive impression. Our shots are reaching the citadel and endangering the magazine of the enemy. The General sees that it will not do for a presidential candidate to be supposed to favor secret political societies. He sees that the people will not entrust the affairs of government to the managers of secret political societies, if they know it. And that they are likely to become convinced that the Grand Army of the Republic, Freemasonry, and Odd-fellowship, as well as Tammany and Union Leagues, Ku-Klux laws, whiskey rings, and whatever else they may be, are all political organizations. This fact he sees must be concealed; the people must be deceived, or the aspirants who have relied upon these secret combinations, will lose more than they will gain by them.

He sees in fact, that secretism or open honesty, is likely soon to become the great decisive political issue; and hence the only way for members of the G. A. R., the I. O. O. F., and the F. A. M., is to deceive the people by hiding their political character under the most specious of false pretensions, and the most persistent denials of the truth. Hence we shall hear it asserted that the G. A. R. is not political; Odd-fellowship is not political, until the majority of the members themselves will be carried away with the dissimulation; even as men by long and constant repetition come to believe their own lies.

All this is full of encouragement to the friends of light, as it shows that we can either destroy these secret orders by demonstrating their political character, or compel them to purge themselves of the fatal imputation by abolishing their secrecy. H.

TRACKS OF THE BEAST.

The Grand Jury of Cook county have refused to indict Percy A. Leonard for shooting Dr. Scanland, on *unarmed* man, in the *back of his neck*, on the theory that he did it in self-defense. They ordered his release before reporting to the court, and the Prosecuting Attorney obeyed the unlawful order and discharged the prisoner.

The editor of the *Republican* asserts that by universal consent "a great wrong has been committed, but nobody committed it." Judge, Sheriff, Prosecuting Attorney, and jury, all declare their perfect impartiality and integrity in the matter, and must be acquitted. For how could so many honorable men agree in asserting an unfounded claim of this kind. Yet says the editor of the *Republican*:

"How a body of twenty-three men could, except upon some preconsidered plan, be brought together, who, with only one exception, should vote against subjecting the accused to a trial, is equally incomprehensible. Either the members of the Grand Jury were ignorant of their duty, beyond the measure of common men, or criminally careless of its performance, or there was some secret or open influence at work upon them, more potent than their consciences. Fair as the thing is made to appear on the outside, the community does not, and will not, believe that there is not something behind the curtain which will not bear exposure. * * It was, throughout, a strange affair, and to assume that all parties acted fairly, honestly, and in good faith, only makes it the stranger."

This certainly looks like the track of some species of night beast of the genus Masonic. What particular species it may be can be determined only by a knowledge of the relation of the parties to the lairs and dens which these creatures inhabit. Will not some friend of justice ascertain and furnish us the facts as to this relation, and for once, let us have the source of this unrighteous favoritism which prowls continually around our courts of justice uncovered to the public gaze. H.

THE LATEST ADDITION.—The Masonic brood has increased by one. This "latest born" while proud to trace an ancestry back to Hannibal, Dido, and perhaps to the first Ethiop, is yet, apparently, of a very avaricious disposition—indeed, if we may venture a conjecture, its sole object is to help some lazy depredator gain a precarious livelihood.

The following circular was not long since received at the office of the CYNOSURE. Mark the parental lineaments in the passwords and tenets, especially "*the golden rule, or the two great commandments.*"

HEAD QUARTERS GRAND CITADEL OF THE KNIGHTS OF CARTHAGE OF THE UNITED STATES OF AMERICA.

AUGUSTA, Mo., April 17, 1871.

DEAR SIR—It has been found necessary to adopt this method to answer correspondents and give information in relation to the newly revived Order of "The Knights of Carthage." The Order purports to be very ancient, having flourished in Central Asia previous to the foundation of the City of Carthage, where it was again instituted by Xanthippus, and flourished among the learned of that day until Carthage was destroyed by the Romans. The maxims of the Order and the rules of life enjoined are those which prevail during the golden age. Measures are on foot to institute Citadels in all parts of the world, authority being furnished by the provisional Grand Citadel for $10.00, on application of ten good men.

This includes copies of the ritual and instruction in the unwritten work of the four degrees, one of them being conferred upon the mother, wife, daughter or sister of a Sir Knight who may desire to receive it. The institution resembles Masonry in some respects more than Odd-fellowship, as the passwords are never changed, and no one having been once admitted can be expelled except for some crime against the laws of his country.

The tenets of the Order command the worship of One God, and a life in accordance with the golden rule, or the two great commandments.

On the fly leaf is a form for a petition which it is desirable only to have first-class men sign, as the character and standing of the Order will depend much upon that of the men who compose it. Very Respectfully.

Here follows somebody's signature, written in sprawling hieroglyphic, as if the writer was ashamed to be known, as he might well be.

COUNTERFEIT MONEY VENDERS.—Since last winter, a number of letters from various quarters have been sent us, containing circulars from pretended venders of counterfeit money in New York. As an extensive publication has been given of this swindle, we have made no mention of it. But the nefarious business still continues. Its manner of working as developed by the New York police, is to send out a plausible circular making liberal inducements; large amounts of counterfeit bills are offered for a nominal sum in good money. All transactions are to made by the Express companies, and the Post-office is carefully avoided.

These rascals found men all over the country as contemptibly dishonest as themselves; but they were too mean even for "thieves' honor," although several companies claimed fealty to *Masonic honor* and dealt "*on the square.*"

All the returns ever made were boxes of broken crockery, brick, sawdust, rusty hoops, &c., and the merited disgrace which came when the New York police seized the books of some of the dealers, and published the names of their patrons.

One marked feature of these swindles is, their claiming protection under the mantle of Masonry. One party states repeatedly and with emphasis, that he deals "*on the square*;" others head their circulars with the square, compass and trowel. These rascals seemed inclined to make good use for once of Masonry; and we agree with them that it is fit for little that is better.

GEN. R. E. DODGE, somewhat celebrated in Masonic history, died recently in Waukegan, Ill. The Waukegan *Gazette* speaking of his political record in 1832, says at that time, the anti-Masonic party,

"were becoming arrogant and powerful, overriding, not only the old political parties but absolutely ostracizing all who did not follow in their train."

At this time, Geo. Dodge, a Mason, was nominated for the Legislature and elected.

"He was the first member from Western New York who had been elected in opposition to the anti-Masonic, and then dominant party in the State, and this fact alone gave him great influence as a member in the assembly. The following year he was re-elected for another term, by a largely increased majority; and from the inroad then made, into the ranks of that factious element, may be dated the disrupture and scattering of the anti-Masonic organization in New York, as it soon after died out and was forgotten as a political party."

But wisdom comes with years; and Mr. Dodge's views of Masonry must have changed since 1832, for after a lengthy description of his Masonic career, the *Gazette* gives *five* lines only to the account of his funeral. Reason—he was buried like a Christian and not like a heathen.

THE CHRISTIAN REPUBLIC, published in Columbus, Miss., by Rev. S. C. Feemster, is not receiving the support it deserves. The last number comes to us much reduced in size, but still holding on with a "heart to work in the Masters vineyard." Bro. Feemster speaks of one great obstacle to the success of his paper; "*The Masons are working against us*; but hither to hath the Lord helped us." There are many whom God has abundantly blessed who should hold up the bands of these brethren in the South.

TEMPERANCE AND POLITICS is the title of a valuable document by J. T. Yarrington of Pa., recently received, and from which we shall publish extracts.

INTERESTING LETTERS in this issue of the CYNOSURE are those of Dr. Colver, D. C. Sawyer and J. S. Bickman. Be sure and read them.

"*Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.*"—*Matt.* 23, 8. "*What he commands you that do.*"

Under this motto Rev. Riedel again "casts his bread upon the waters" in the second number of his "Acacia Blossoms (Akazien Blüthen) from the Masonic Order. Among other things, he considers the origin and sham benevolence of the lodge, with little credit to Masonry. We are convinced if these pamphlets received the attention which their value and importance demand, they will not return empty. F.

ITEMS.

—Ruloff has really been hung at last.

—At a Masonic funeral parade in this city the other day, a banner on which was a picture of Washington, was carried after the hearse.

—Geo. Logan at the re-union of the Grand Army in Boston, declared that it was not a political organization, recommended the abandonment of its secrecy, and peremptorily declined a re-election to the generalship.

—Rev. John Levington has in press another volume upon the Masonic question, entitled, "*Key to Masonry and Kindred Secret Combinations.*" This is the third volume of the same author upon this subject in three years. The rapid sale and powerful impression produced by the two former volumes, encourages the author to issue this, which is larger and is thought to be stronger than either of its predecessors.

—The "Ancient order" is again excited at the discovery of "what are believed to be Mason's marks," on some of the foundation stones of the temple at Jerusalem lately uncovered. But this ecstacy is entirely unnecessary for the "Rev. Brother Robert Collyer" can prove that Masonry is much older than Solomon from the remains of the Druid temples and the great rocking stones of England. We would suggest to these "wise men of Gotham," that they will find a more profitable field for their Masonic research by scratching among the bird tracks in the old Mesozoic sand stone of the Connecticut valley.

Lecture-field Notes.

—C. A. Blanchard, Agent and lecturer of the National Association, will return from the East after the Worcester Convention. His services may be procured by local associations on his route to Chicago.

—The lecture system will be more perfectly organized next year, and a large addition will be made to the force now in the field.

—Rev J. P. Stoddard of Byron, Ill., was accepted as an Agent and Lecturer by the Executive Committee at their last meeting, and he is cordially recommended to local associations and communities wishing lectures.

—Rev. W. W. Ames of Menominie, Wis., has at the request of the friends in Ripon, consented to address them on his return from the Baptist Anniversary, on May 25th, or 26th.

—Mr. James Vincent has been lecturing in south-western Iowa.

—D. P. Rathbun will address the North-eastern Pennsylvania Anti-secret Associations at Bailey Hollow Pa., on May 30th.

—Elder Baird is engaging for a series of lectures in Vineland N. J., of the 1st, 2d and 3d of June.

—At a the late meeting of the Providence Conference of the M. E. Church the candidates for full membership in the ministry were severally inquired of if they used tobacco. All answered *no*, except one who confessed to the habit of using it, but said he used it on medicinal grounds. Bishop James responded: "Well brother, I hope it will cure you quick." The whole conference applauded.

For The Cynosure.

Statuter Report.

"In the brief report from the churches in Northern Michigan, printed in the *Advance*, of May 11th, the following item occurs:

The church in Traverse City have during the past year, made their minister, Rev. R. Hatch a life director of the American Home Missionary Society, have given thirty-seven dollars to the Congregational Union, and in like proportion to other good causes, and have nearly finished raising $500 for a good bell. There is also a good degree of spiritual life in the church."

We presume that the money items in this statement are true, and so for good men will be glad to hear of the pecuniary success of a church, in which there are some good Christian people. But the statement concerning the spiritual life of the church is not true; and we fear will not be true immediately. This statement is obviously made for a purpose. God is true. Money may be obtained; but God does not grant spiritual life to those who sell the truth for pieces of silver.

This is the church whose pastor voted in conference twice for a report and resolutions opposed to Masonry, and when the friends of that institution threatened to withdraw their subscriptions from his salary, and to withdraw from the congregation if he did not, swallow his own words, he came out and signed a paper repudiating his vote thereby getting the money and regaining the Masonic influence.

Since then the pastor gets money, of course, and socials and concerts to raise money for bells and other church purposes are largely patronized. It is perfectly certain that such would not have been the case if he had not prostituted his principles to conciliate the Masons and their friends.

If the evil done by the subserviency of this pastor to Masonic influence had gone no further than Traverse City, no one in that region would have noticed the recreancy. It would have been considered a matter for the local church. But encouraged by their success in this case, the Masons made an effort in other Congregational Churches, to bring the minister into subserviency to Masonry, and had they not been resisted, other ministers of Christ would have had to leave their places or become the menials of the lodges.

There is in this brief report another aspect that perverts the truth concerning that field, in the minds of distant readers. Although there was no "good degree of spiritual interest" in the church at Traverse City, there was precious spiritual interest in one of the largest churches in the neighborhood. This interest continued through the winter, and still continues. It was marked by the conversion of impenitent persons, and new attainments in spiritual life, by members of the church. This fact the writer of this item knew; but it seems it would not subserve his purpose to state it. The statement made, and not made, gives a false view of the spiritual condition of the region.

We, and others, noticed in the report presented to conference in 1869, of the benevolent collection in the churches, a false exhibit of a like kind, which was corrected at the time, and overlooked as an unintentional deviation from fairness of statement. Now if any thing of this character occurs again, we shall be convinced of what others already believe, and we shall endeavor to correct the matter in the *Advance*, and ask the Home Missionary Society to correct it on the field. W.

NEWS OF OUR WORK.

WISCONSIN.

A Working Society--Ministerial Chicanery.

RIPON, May 6, 1871.

Editor Christian Cynosure:

We of Ripon have organized an anti-secret society, known as the "Anti-secret Association;" and have held meetings once in two weeks for some months, for the purpose of distributing papers tracts and books. We have most, if not all, of the standard works of seceders and others treating on Masonry, and other secret orders. But our numbers are few, considering the nominal anti-secret sentiment, and it seems very difficult to produce any special interest among the masses, owing to the supreme conservative sentiment prevailing in this locality, especially among the Professors in the college, ministers of the gospel, and other professed reformers.

We are thoroughly convinced that it will need an extra effort on the part of true reformers, to produce any material effect on these soul-destroying secret influences. They, thinking (if one is allowed to judge from actions and sayings) that they have the inside track, inasmuch as one of our prominent D. D's. is taking favorable occasions, in public gatherings, such as temperance meetings, and on regular Sabbath evening services, to bolster them up, thereby endeavoring to produce a public sentiment favorable to secret orders.

I am glad that in other parts of our wide-extended country there is some attention paid to this "old handmaid," and I hope the time is not far distant, when the good people of Ripon and vicinity will conclude to have an Anti-secret Convention, and talk up the subject, believing as every honest and inquiring mind must, that the fruit of secrecy is evil, and only evil continually.

It may appear to some, that our secret temperance societies are doing good in the temperance work; but it will be found, as I have heard declared by several who have been identified with them, that the greater part of the time spent in these gatherings is passed in visiting and promenading, and but little earnest effort in producing a good, healthy temperance reform. They have the effect rather of preparing the way for higher orders of sworn secrecy. It is easy to see why some ministers are encouraging these secret societies, seeing thereby they get a comfortable addition to their support; but I have failed to see the first one that was, in every sense of the word, a true representative of God. I know this is a broad and bold charge, but true nevertheless. It is not my purpose or expectation to throw any new light on the "dark lantern" organization, but I simply wish to urge the necessity of earnest and persistent effort on the part of all lovers of a pure gospel and good government, in calling conventions and getting interesting speakers, and thereby get the attention of the people. I know it is attended by much trouble and cost, but who has ever known any desirable reform accomplished by a vain wish. But if once the attention of the people is called to this subject to such a degree that they will provide themselves with suitable papers and books, such as the CHRISTIAN CYNOSURE, Green's, Finney's, Stearns' and Bernard's works, the reform is in a fair way to be accomplished

S. H.

An Interesting Report--The Odd-fellows in Ohio.

A friend in Cincinnati sends us a letter, written by an Odd-fellow from Toledo, Ohio, to the Cincinnati *Times and Chronicle*, which descants pretty freely on some of the virtues of the Order as at present practiced in Ohio.

The letter was written, we are informed, "by a member of the order in full standing, and for their benefit, not for their injury." We publish the greater part:

From present indications, I do not think this session will differ very materially from previous sessions of this grand body. Upon looking around, I see the same old familiar faces of members who have been in attendance for the last fifteen or twenty years; just as you would witness the same old political hacks at a primary meeting in the Fourth, Thirteenth or Sixteenth Wards of your city.

It has always been a mystery to me what this Grand Lodge was annually convened for, and I have always regarded it as an expensive and useless piece of furniture, unless it was for the Representatives to read the reports of the several Grand officers (a thing that could be infinitely better done at the firesides of the respective representatives), draw their *per diem* have a huge spree, yclept "entertainment," the "ring" to select the Grand officers, and then return to their various homes.

I have before me the published proceedings of the Grand Lodge of the United States, of the session of 1870, held at San Francisco, California, and if the Grand Corresponding and Recording Secretary is a correct chronicler of of current events, that was unquestionably the greatest spree on record, or at least the largest that has been handed down to posterity under any cover of the proceedings of charitable or benevolent institutions; and this, too, at an expense to the Several State Grand Lodges of over $40,000, which amount is taken directly from the several State subordinate lodges.

I sometimes wonder if some of the members holding high positions in the Order ever read the Scriptural lesson that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise". "He that loveth pleasures shall be a poor man; and he that loveth wine and oil shall not be rich." "Be not among wine bibbers". "Who hath redness of eyes? They that tarry long at the wine; they that seek mixed drink."

These things might be considered as growing evils in our organization, and especially in Grand bodies; and I regret to say that sessions of the Grand Lodge of Ohio have been held when this Scriptural injunction was entirely lost sight of, and perhaps it would have been to the better interest of the Order if the Representatives had never convened together. But I do not propose, in this brief communication, to deal with the Order in the past, but to speak of it as we find it to-day. * * * *

By the report of W. C. Earl, R. W. Grand Secretary of Ohio, it would appear that 427 widowed families have been relieved, and that the sum of $14,780.36 had been paid for such relief. This would give to each widowed family $34.61 per annum, or 66⅔ cents per week; and in the same report we find that his salary is $1,500 per annum, with large perquisites. The question very naturally arises if he is not better taken care of than any other *widow*, or that his family is better provided for than any other "widowed family" in Ohio.

There seems to be a frightful growing disposition in the Order to squander dollars in reveley, and reserve the cents for charity.

A short time since a lodge in your city gave an "entertainment" (I believe that is what they called it, and, for my purpose, I am willing to believe that it was such) to a neighboring lodge, the expense of which was over $700.

This enormous sum spent in reveley led me to investigate the amount expended by them for the relief of widows and orphans during the same year, and I find the amount to be just $25.

The relief was granted to one family at the enormous expenditure of 48 cents per week; and this is no isolated case of that perversion of the funds of the Order, but I regret to say is becoming of frequent occurrence, and the perversion in the one case is only excelled by an avariciousness in the other.

The item of "current expenses" of the Order is becoming alarming. By reference to the published report, I find that that the total amount of relief granted in the State during the year just closed to be $87,310. 21; yet I find in the same report that it costs the Order $121,680. 99 to collect it.

It would perhaps be of interest to the rank and file of the Order to know how Grand officers are made. This is generally done at each session of the Grand Lodge. A few of the select or *quid nunes* get together and make up a ticket. The names are then sent to the Grand Officers. The Grand Officers in turn place the name of the clique candidate at the head of the list of candidates, which is the signal or beacon-light to the knowing ones to support that particular candidate. If, as we are to understand, the progression should begin with the several members by striking off at each and every election the name at the head of the list of candidates, and thus put a quietus upon this dishonest practice of selecting officers who are to occupy the highest positions in the Order.

While Ohio stands second in rank in the Order in point of wealth and membership, she is low down in the scale, as compared with other States, in dispensing charity. Yet we cannot disguise the fact that the expenditure of $87,310 in the state of Ohio, for the year just closed, went far towards relieving the wants and necessities of the impoverished and needy. But much more could be accomplished provided a more liberal course could be pursued towards them, and a general curtailing of the rapidly increasing expenses of the organization. Notwithstanding, the Order to-day is pre-eminently the strongest and dispenses more charity than any similar organization in the United States.

The following complete financial statistics of the Order in Ohio for the year ending January 1, 1871 (a part having been telegraphed you yesterday), presents the following facts:

The last report gave the total number of members as stated by lodges at		32,081
To this there have been added during past year:		
By initiation	4,336	
By deposit of card	804	
By reinstatement	423	5,563
Making		37,644
And there have been lost:		
By withdrawal on card	1,180	
By expulsion	133	
By dropping	1,574	
By death	297	
By members of Rome Lodge, No. 158, and Bellbrook, 78, defunct	29	3,191
Leaving a present membership of		34,423
Which is an increase of		2,342
Number of Brothers relieved		2,536
" widowed families relieved		427
Amount paid for the relief of Brothers		$57,602 91
" " " widows and orphans		14,780 36
Amount paid for education of orphans		461 66
" " charity		5,021 00
" " burying the dead		9,443 74
Making a total for relief of		87,310 21
Amount of current expenses as reported		121,680 99
Total amount of expenditures		208,991 20
" " receipts		219,738 30
Total number of widows		1,832
Number of widows receiving assistance		553
Number of orphans—male		679
" " " —female		550
Number of orphans who would probably go to a home were one established		13
Amount of cash to general fund held by lodges Jan. 1, 1871		294,971 99
Amount of general fund invested		441,031 75
Making a total general fund of		736,003 18
Amount of widow and orphan fund		92,661 18
Total assets of lodges		829,764 60
Total number of lodges		431

MEMBER.

"Fox Hunter" Answers.

YORK, PA., May 13, 1871.

Editor Christian Cynosure:

I observed, in number 71, of the CYNOSURE, that my friend Towne is anxious to know—"why, the white people of the United States, having the advantage of the highest mental culture, take so naturally to the vice of oath-bound secrecy."

In reply, I have only to say that when I gave ignorance as the cause of so large a connection of negroes with secret orders, I was well aware of the fact that the white folks who go in for sly and savage societies do not have as much furniture in their upper stories as the laws allow. And, if I ever get on a coroner's jury to try to find out the cause of so much shuffling off of mortal coils by Freemasons, I might think of tobacco, dancing, fire-water, vanity, monkey-shines, or even too much innocence, but I will never agree to a verdict of "too much knowledge."

From very extensive observation, I am fully convinced that people of "the highest mental culture" do not approve of slyness and cunning; and that foxiness is most rampant in districts where schools are either broken up by cunning Masons, as in the South, or "regulated" by them, as in York, Pa., and other "rummy" regions of the North. The Masons well know that education means freedom; and that ignorance is the tap-root of secretism. Hence we find them burning school-houses, whipping school-masters, intimidating school-mistresses, or else getting control of schools and school-books. The friends of Freemasonry are wide awake; and those who love freedom appear to be

"Under the hay stack fast asleep."

Yours truly, FOX-HUNTER.

The Weekly.

I am in favor of changing the CYNOSURE from a fortnightly to a weekly; believing that the God of truth will provide the funds for its support, provided its friends do not relax their faith, nor "ground their arms."

Truly yours, A. D. LOW.

Timber Creek, Iowa.

The friends of the CYNOSURE have raised the question whether we shall have a fortnightly as at present or whether it shall be a weekly, I am satisfied that nearly all the friends would like to see its bright and *earnest* face once a week. It was considered at first a risk to issue it as it is now done. Taking every thing into account we have succeeded gloriously. I am fully satisfied now that a weekly would be a *complete success.*

J. S. HICKMAN.

Luddenville Ill.

Editors Christian Cynosure:

I want the CYNOSURE to make weekly visits. It is about the only live paper I know of. I have too little time and patience to read most of the secular or even the religious papers. The fact is most of the writing and preaching is done at arms length, and gloves on at that.

The world will never be reformed unless we come to closer quarters with the enemy.

I am glad to see an inclination by the CYNOSURE to deal heavy blows, not only at secretism, but also against intemperance in its varied forms, including tobacco, which I conceive to be productive of more evil than many good people are aware of. It is idle to suppose wicked men will not be offended when truth is proclaimed and pressed home. Reformers were always radical, and as much so now as in any other age.

S. HILLMAN.

Ripon, Wis., May 16, 1871.

This brother backs up his vote with a $300 subscription for a weekly.

Many others have written wishing to have the CYNOSURE a more frequent visitor; also two or three who prefer its continuation as at present, fearing an increase in price would be a serious obstacle. But a weekly CYNOSURE would not prevent the publication of a fortnightly also; and our friends who can ill afford to double their subscriptions can still be accommodated.

THE NUMBER.—Some do not yet understand *the number* at the end of their names on the printed address. It means that when *the number* corresponds with the "*Whole Number*" of the paper your subscription expires. Thus John Smith, 52, means subscription expires with *whole number*, 52, which was published on the 8th of August last. So with any other number. KEEP UP.

For The Christian Cynosure.

THE WORCESTER CONVENTION.

BY REV. B. REED.

'Tis down at Worcester toward the sea,
We come to greet the brave;
Who then is worthy of that name,
Strike now, your country save!

Shall Pomeroy, Smith, and Blanchard too,
Unite to swell the cry?
Shall Parish, Hart, and Levington,
Send prayers to Him on high!

Will Rathbun, Baird, and Stratton come,
And mingle in the fight?
Will Finney, Greene, Beroard and Stearns,
Once more give us the "light?"

Oh! let me see the manly brow
Who dares the truth to tell,
God waits a little for you now,
Once more the chorus swell;

And ye who are ready to declare,
You'll give the more support,
To those who do things "on the square,"
In Congress, Church, or Court.

Shall stern New England's voice be heard
Uplifted for the right,
Till self-conceited nabobs slink
Away in darkest night!

And let the conclave-smitten West,
Give no uncertain sound,—
Till Masonry, and all the rest,
Unmasked, no more be found.

And down to Worcester toward the sea,
We come to greet the brave,
And lay anew on altars free,
Our lives to lose—to save.

Correspondence.

KANSAS

Interference with Justice.

[The writer of this letter is known to the editor and is reliable.]

MUSCOTAH, KANSAS, May 7, 1871.

About a year ago in the City of Atchison a Mr. Oliver Davis, one of the leading men of Atchison, and I am very sure I have seen his name in the published list of officers of a S. S., willfully and deliberately shot an unarmed man, killing him instantly. He gave himself up to a Masonic Justice of the peace; was let out on $2,000, bail. When his trial came off in Atchison before Judge Price, they summoned nearly 400 men before they could get a jury of only twelve persons to suit.

The trial came off and Davis was acquited. The testimony on both sides was published in full in the papers, and it was enough in my opinion to have *hung* him more than 50 cubits high.

A short time after that another man was shot a few miles south of Atchison and suspicion seemed to point towards a poor negro, as the man that did the shooting: but there was no positive proof that he was the man. He was taken before this same Justice that Davis was, and examined and was required to give $15,000. bail or go to jail. He went to jail, the next day, or night rather, a mob came into the city from the murdered man's neighborhood, broke open the jail, took the man out, dragged him through the streets, and hung him to one of the bridges in the city.

I think there is some Masonic working in one if not both of these cases.

C. C. HART.

MASSACHUSETTS.

The State Police.

In 1865 a law was passed by the Legislature of Massachusetts for State Constables on the State Police, for the purpose of enforcing the laws of the State against all criminals who were violating the laws of the State. The chief motive in creating said Police, was to have the Prohibitory law enforced as the rum-selling ring had combined to render the law disreputable, so that it could not be enforced.

Much complaint has been made by the community that the constables showed *partiality* in prosecuting liquor sellers, who sold in violation of law.

The Legislature now in session, has instituted an inquiry into the affair by appointing a "joint special committee on the State Police." This committee has been in session about every day since the 21st of March, and has developed some curious facts. If liquor dealer's evidence is reliable, the Police is proved to be corrupt in the highest degree.

For instance, "Horace N. Stockbridge, an ex-member of the force, testified: I reside in Natick, am a shoe-maker. Was on the State Police in ward five, Boston, from July 1869 to February, 1870. When I went on, the force-officer Dean, took me about with him, and introduced me to the dealers. We went into a place, and when we came out Dean said: 'Bacon is a brother Mason; and sits in the same lodge with Maj. Jones.'* At another place he said, that man is a friend to the force; and I understand from him that such as he were to be 'handled with care'. * * There is an open bar directly opposite the Adams House, kept by a man named Deane, who has been complained of but once, that I know of. The reason for that is, that Mr. Deane is either a friend or relative of Maj. Jones. Mr Bacon, who keeps one at the corner of Washington and Essex street, was let up lightly; he is a Mason also. I am a Mason. There is nothing in Masonry that requires a man to cover up crime for a brother Mason." (?)

The above extract is from the Boston *Daily News* of April, 4th., 1871. The Boston *Daily Herald* of Jan. 31st says: "a correspondent says that Freemasonry is responsible for the favor which Maj. Jones shows to some liquor dealers, respecting complaining of them for a first offence, or letting them alone entirely."

So we see that W. F. Brainard, in his oration at New London Ct., in 1825, (the year before the Masons killed Morgan) boasted of the power of Masonry, when he says: "What is Masonry now? It *is powerful*. It comprises men of all ranks, wealth, office and talent, in power and out of power," &c, &c., It is so now. Freemasons want to control all the branches of government where power is of any importance. No doubt the Ku-Klux Klan are composed of Freemasons, as they are not known to murder, whip or molest a Mason, or a Democrat or Odd-fellow.

I have not much faith that the law lately passed in Congress, will be rigorously enforced, for the reason that it will implicate that secret fraternity, Masonry. Which fear, I think is the reason that nothing has been done before to put an end to those secret Ku Klux depredations and murders, whose leaders are Freemasons no doubt.

Yours &c. I. S.

Mansfield, Mass, May 8th., 1871.

*Maj. Jones is head of Police

VERMONT.

Secrecy—Its Social and Legal Position.

BATTLEBORO, Vt., May 15, 1871.

Editor Christian Cynosure:

DEAR SIR—I noticed in your last number a letter from Randolph, in this State, which states that a certain lawyer had been so stirred up by a lecturer *against* Masonry, that he proposed to speak in *favor* of Masonry; that he was urged to do so by several citizens of the place, lovers of truth; that he was offered pay for speaking; but finally declined, being advised by Masonic friends to a more prudent course.

There are several reasons why a lawyer "in good standing" in this State should think twice before openly advocating Masonry; and one is, that Masonry is rendered a penal offence in Vermont by an act which prohibits the administering of secret oaths, designed for the purpose of suppressing secret societies. If there is any lawyer in the State who advocates Masonry, he does so in direct opposition to both the spirit and letter of the laws which he professes to teach and practice.

Another reason is, that Masonry will not bear discussion at all. It is an imposition that could not escape the attentive scrutiny of an intelligent people. Its existence, like that of all other untruths, depends upon its shunning the light.

A third reason is, it is the standing policy of the crafty brethren of the "mystic tie" to "lie low and keep dark," at all times, and especially when assailed. They come out with their imposing demonstrations when the storm is over, and the attention of the people is directed somewhere else. And still a fourth reason is, the antagonism of Masonry to republican principles. These principles are still so comparatively pure in Vermont, as to furnish an immediate test of the corruptive tendencies of Masonry, whenever they are examined.

A lawyer may slyly practice Masonry in Vermont, instead of the law in its purity; and, through the covinous aid of Masonic jurymen and judges, may often gain his cause in opposition to both law and justice; but he will hardly venture, I think, to advocate Masonry itself, on its own merits (?) before a general audience of his fellow citizens. He might argue such a cause successfully before a select body of accepted Freemasons, but never before a general audience of free men. Not until the spirit of our laws and the genius of our people are entirely prostrated can that be done.

That this prostration under the practices of Masonry and other secret village and city rings may take place in course of time; that the tendency that way is powerful and rapid, and that another fifty years, and even less, might find us in the condition of New York city and the late slave states, we are willing to admit; but such is not yet the case. An open, defiant assertion of secret ring power against the laws and freedom of the people is not yet possible, however soon it may become so. Masons pretend to be great upholders of law and justice, doing everything "decently and in order;" but the Ku Klux, according to Alexander H. Stephen's account, set up the same sacred pretensions; they banded together in secret rings, under the sanctions of secret oaths, for the preservation of public order. They took the law into their own hands; came in between the citizen and the law, and entirely extruded the law from its proper operation; which is the tendency of all secret associations.

Such associations exist in Vermont, especially in some of the larger villages; but we doubt whether the lawyer, the minister of the gospel, and the doctor, that former trinity of social order in New England, will venture yet awhile to come out openly as lecturers on the beauties of Masonry. J. W. P.

PENNSYLVANIA.

The Ku-Klux in Pennsylvania.

WILKESBARRE, Pa., May 4, 1871.

Editor Christian Cynosure:

Permit me through your excellent paper to give a little account of the Ku-Klux operations in the coal regions of this State. It is known that we have been cursed for several years past, by what the miners call "Strikes," during which there is a general suspension of mining operations; the vast amount of work usually carried on in our collieries by which coal is supplied in great abundance to consumers, suddenly stops.

This affects materially all other departments of business. Commerce is suspended, foundries compelled to cease labor, mills close, money scarce, and a general discouragement in business matters. What is the trouble? Why the miners are "on a strike," and of course are out of employment, and may be seen here and there congregated in squads, pitching quoits, or lounging about grog-shops waiting for their employers to "hire them over again and give them better wages." Thus at one single stroke, as if by magic, the vast coal interests throughout the State are deranged, and want and misery to thousands is the inevitable consequence.

Now what is the cause of all this evil and what the remedy? The cause is to be found in the workings of a secret *clique* or society, called the "Miners Union, *alias* "The Workingmen's Benevolent Association," a secret society, bound together, as all secret societies are, to accomplish their selfish purposes. These purposes it would seem must be attained even at the expense of law, justice, or life itself. Hence, mobs, riots, and cold-blooded murders are the order of the day, unless its rules and regulations are complied with. Its aggressions upon the rights of peaceable, law-abiding citizens are such as would incarcerate a common miscreant in the penitentiary for life, or consign him to the gallows. And yet, strange to say, the principles upon which this system is manipulated are called *benevolent*, and the institution itself is dubbed a benevolent institution.

Let us look at some of its kind and obliging acts. Only last evening a respectable lady was relating to the writer a circumstance which recently occurred at Mauch Chunk, a place fifty miles from here. A miner, who had been reduced to great extremity by the long suspension of labor, feeling the necessity of trying to do something to meet the pressing wants of his family, ventured to go into the mine to work without the consent of his association. He was immediately set upon by a furious mob which blew up his house and murdered him, riddling his body with six bullets.

Another instance, showing how this secret organization controls the mining operations, was related to us during the past week. A man who had charge of a large mine, dismissed from his employ one of his miners with whom he was dissatisfied. Directly a hundred men laid down their tools, and declared they would not do another stroke of work until this man was restored to his place.

The superintendent unwilling to be thus controlled refused to comply with their demand. They held out for three months and the employer, finding that his mining interests were suffering materially, was finally obliged to succumb and restore the man he had dismissed to his place again.

A writer in the Pottsville *Journal* gives the following:

A poor German, with a family, who only had work for three months in 1870, informs us that during the suspension he had to work to support his family. He and his son worked at a colliery to mine coal to keep the pumping engine running. They could not pay up their dues; but when work was resumed they managed to raise sufficient money to pay up these dues. This was tendered, but refused, unless he and his son would pay $20 each, making $40, as a fine for having worked. They could not pay the $40, and they were forced from their work. This is only one of hundreds of other such cases taking place in this region.

But a few days ago Mr Berkheiser of Trevorton, who would not join the Union but went to work outside, was shot through the window while nursing a sick man, by one of the miscreants belonging to, or hovering around the Union. There is no longer any doubt of this as it is tacitly admitted in the last *Monitor*, and to prove that there can be but little doubt on the subject, he had been previously attacked and abused by members as a blackleg. Thus we very plainly see that this benevolent association is a monstrous system of tyranny, a disgrace to civilization and humanity, and all good men of all parties ought to arise and invoke the aid of government and crush out of existence a system whose legitimate principles require its abettors to rob, gag, starve, and murder poor working men, whom it has succeeded in placing in its power. Thousands who were in comfortable circumstances before they were entangled in its meshes, it has reduced to abject poverty by its terrible knavery and tyranny.

We have recently had a fresh demonstration of the terrible influence of this secret organization in the city of Scranton, about eighteen miles from us. On Good Friday (April 7th) there was a general uprising of the members of this association, for the vile purpose, to use their own language, of preventing a pound of coal from being mined by any one. They declared they would banish, mob, or kill "every d—d black-leg," who in defiance of the laws of their organization should attempt it. "In pursuance of their nefarious work, for two long hours," says the Scranton *Republican*, "was the majesty of law outraged, the public peace violated, and almost the entire catalogue of crime perpetrated. Peaceable, law-abiding citizens driven from their work, brutally beaten, shot, and the property in which hard-earned money was invested, ruthlessly destroyed." And such was the terror inspired by their numbers and power, that when the military aid of the State was invoked to suppress the riot, the authorities of Scranton, where the riot occurred, dared not "call into the field" their quota of men, lest they should be marked as the objects of the vengeance of their leaders. Hence it is plain that these miscreants had, in this city at least, the control of affairs, and that the arm of the law was paralized.

Now, Mr. Editor, if secret societies and combinations of men are allowed to continue unchecked, and to increase in the same ratio they have for ten years past, the downfall of our republic, and the establishment of a reign of despotism is only a question of time; and he who cannot see this must have been a very casual observer of events, and must be, to say the least, exceedingly obtuse.

Yours for the truth and right,

J. L. ANDRUS.

OHIO.

Masonry a Supplanter and Destroyer.

Editor Christian Cynosure:

The extent of the revolution in public sentiment in our neighborhood against the secret oath-bound orders, is evinced by the desperation and fury to which their members are driven in their effort to stay the flood of light and truth that of late has been pouring in upon them. Maddened to desperation at the revelation and publication to the world of their obscene and disgusting practices, and mortified still more at having their nice little game of securing and inheriting for themselves exclusively, a monopoly of the benefits of society, business, religion, and government, so suddenly and unexpectedly spoiled of its success and robbed of its charms, those who have plunged deepest into its mysteries and sacrificed most at its shrine are eager to engage in any act, however mean and contemptible, that promises the least aid or hope of redemption for their sinking fortunes.

As an evidence of the practical workings of the reform, first inaugurated by the National Christian Association, and destined to continue until all the abhorrent corrupting systems of partiality and proscription invented by men and devils, and aimed at the destruction of the fundamental principle of our republican government—the freedom and equality of all men—have succumbed to the inexorable decree of Christ, witness the shameful events that are transpiring in one of our neighboring religious societies.

Pine Grove is at present the scene of a strife inaugurated by Masons, for the express purpose, it seems, of crushing out all resistance to the will of the secret Masonic power of the country. It belongs to the circuit of New Summersett, and in general intelligence and Christian character, compares favorably with any other appointment on the circuit. Its people were among the first in this neighborhood to raise a voice against the corrupting influences and dangerous tendencies of secret oath-bound societies. In obedience to the very plainly written word of God, which would not allow them to discriminate in favor of popular evils, and in respect for the souls of the deluded and defrauded members of the lodge, they have for several years, in a Christian manner, agitated the question of secret societies and recorded a testimony against them.

Contrary to the views and practices of some well known, yet apparently honest professors of religion, they entertain the opinion of Bishop Heber, that silence upon evils which so dangerously affect the purity and efficiency of both Church and State, even though the evils are popular, is a denial of the Lord that bought us. Believing that pastoral service from one who had an affiliated connection with the accursed and corrupt order of Freemasons, would be productive of evil, and injure both the society and the cause of truth, they earnestly yet respectfully protested against the appointment of a Masonic preacher for their circuit.

Those who had the good of the church at heart did not think for a moment that this protest would be disregarded, even though the Presiding Elder, to whom it was addressed, was a Mason. But these well-meaning people who are ready and willing to accord to Freemasonry whatever good it may deserve, have yet a lesson to learn with respect to the relative subserviency shown to the church and lodge by those who are adhering members of both. Before this great national evil is removed from among us, they will doubtless have verified the truth of the well-known anti-Masonic charge, that when a decision is rendered by an adhering member of the Masonic fraternity upon a question involving alike the interests of both church and lodge, the *lodge* takes *precedence*. Accordingly, the protest of Pine Grove society is disregarded, and a rank Mason sent them as preacher; one who had made himself peculiarly distasteful by voluntarily and deliberately delivering a lecture within the bounds of the society last winter, in vindication of the accursed abomination.

This action of the Conference, taken in express violation of the wishes of the society, which should in justice be paramount to any other authority, in the matter of selecting a pastor, and with the evident intent on the part of the pastor and his abettors to crush out the well-known anti-Masonic sentiment of the society, was extremely trying to the temper and patience of the people thus injured and insulted. However, for the sake of peace, and a desire to set those who had thus trampled on their rights an example of Christian charity and forbearance, they concluded to ignore the question of secret societies for the time being, and lend themselves in an effort to promote a feeling of friendship and interest throughout the circuit.

The first meeting or two passed off without any apparent manifestation of dissatisfaction, except some surprise exhibited by some of the members at the pastor's association with a personage of rather doubtful character. In the mean-time a blind but intelligent boy belonging to the society, learned of the pastor's associates, and believing that he was being imposed on through ignorance, immediately, with the aid of his comrade, addressed a letter to him, notifying him in a friendly and confidential way, of the character and antecedents of the man with whom he had been making so free.

Instead of keeping this letter to himself and profiting by its wise and wholesome counsel, the pastor, J. Q. A. Miller, on the very next service day, reads the letter to a large congregation, criticised and commented on it in a spirit becoming any one but a preacher of the gospel of the Lord Jesus Christ, insinuated that it was an anti-masonic trick, and became quite furious over it.

This result is to be witnessed to-day; instead of the once prosperous society at Pine Grove, is a church torn and bleeding; its body mangled by spirits akin to the same fell spirit that long ago thrust a spear into the naked side of the blessed Jesus of Nazareth. There it lies, the blessed institution of our Saviour, with a head as it were, wounded unto death, in collision with an infidel order that was organized in the interest of infidels and idolators of every shade and name.

On looking around, we find the good brothers who remonstrated against such suicidal action on the part of those who had this matter under their control, and who, notwithstanding their honest and avowed conviction that there is no good in Freemasonry, yet hoped this disaster would be averted, turned from the sickening spectacle with despairing countenance; while the spirits, in whose power it was to prevent this dreadful calamity, are glorying in the apparent discomfiture of the friends of the living God.

We cannot but think that the good Bishop Simpson, upon whose shoulders the disgrace of this affair must greatly rest, and which is rolling upon him fearful responsibility, was misled in this matter; that he was not made acquainted with all the facts connected with it. SPECTATOR.

Hammondsville, O.
May 12, 1871.

Receipts from May 2d to 16th, 1871.

E. D. Willits, Edward Gifford, 60 cts. each; Isaac Preston, Robt. Stockwell, J. Allee, Jas. W. Davis, O. S. Gitchell, Jas. I. Frazer, W. Tillinghast, L. N. Stratton, Wm Brueson, L. Smith, J. P. Stoddard, Rev. D. W. Sherman, S. Smith, Josiah Shaw, J. T. Robinson, W. Ferriman, H. O. Stoughton, A. O. Buedy, J. W. Jones, J. W. Snoder, Jas. P. Blair, B. Joslin, Wm Crooks, J. W. Searing, R. A. Hanna, S. A. Foster, A. Levee, A. B. Bennett, N. Hooker, Hiel Lewis Mrs. O. F. Phillips, A. W. Curtis, J. W. Smith, Thos Sodley, C. E. Callender, Eli. Howard, S. Rickard, J. Ricord, Wm Hargrave, R. H. Hughes, James Bruce, Jas. A Stirling, C. Hatch, J. L. Andrus, Wm Garrett, T. Hudson, $1.00 each. Amos Finch $1.50; J. T. Hitchcock, $1 60; George Orbie, $1.75; John Galbrath, H. B. Schroder, S. Bedford, Wm Miller, Mrs. Stoddard, John Yeagor, Oliver Dewey, D. Shuck, Philo Carpenter $2.00 each. J. R. Baird $2.40, Eli Tapley, Hiram Sears Jr., J. F. Slocum, $3 00; Hiram Summy, $3 60; N. P. Hull $5.00; James Wilkison $8.00. Extra papers 35 cts.; arrears 35 cts.
Donations—Rev. A. W. Curtis $1.00

THE FAMILY.

Home Politeness in Little Folks.

"True wisdom, early sought and gained,
In age will give thee rest;
Oh, then improve the morn of life,
To make its evening blest."

Parents, as soon as your little ones begin to totter about and speak, say lispingly, "ma," and "pa," that very instant teach them courtesy, good manners, to use correct language, chaste, delicate, refined, avoiding everything vulgar, uncouth, clownish, indelicate or ungrammatical.

The first infantile lisping should be marked with critical precision. Everything vile, vulgar, clownish, impolite, uncouth, ungrammatical immoral, and all slang phrases, should be sedulously avoided, and all things true, honest, just, pure, lovely, inculcated. All habits, once formed, are formed *forever!*

"Fill first the bushel with the wheat,
With wisdom—food for souls to eat;
Then chaff, the fiction of the day,
Will find no place, and blow away."

Parents, the habits formed now in the hearts of your offspring will be life-long. It was a principle with the old Jesuits that if they might have the first seven years of a child's life, they cared not who had the after training.

In teaching your children these little sweet courtesies of life, you must repeat over and over the same lessons for the first few years. It requires line upon line, and be not discouraged, even after seventy times repetition. The reward will come at length, and you rejoice to see the little child you have taught so laboriously acting voluntarily on principles you have instilled, requiring no prompting or correction, for courtesy has become habit.

However humble your position in life, though your family gather about a table of pine instead of mahogany, your children may and should be taught the same lesson of respectful behavior. It is a duty which God requires of you, and he holds you responsible for every unchecked manifestation of disrespect or disobedience you allow in your presence. Let your children learn to sit quietly until all older than themselves are helped, and do not begin compromising with some little insurgents by a lump from the sugar-bowl. If you do, it will by no means be the "beginning of the end." As they advance in years, encourage them to join pleasantly, but always modestly in the family conversation around the table. Let the meal-time be one of the most cheerful and heavenly hours of the day. Come to the festive board with something good to communicate, edifying, administering grace to those present—that every thought, word and deed may be "apples of gold in pictures of silver." The table spread with heaven's choice bounties is the appropriate place to inculcate order, sobriety, courtesy, politeness of manners, gentlemanly deportment, strict temperance in all things.

"The family is a little book,
The children are the leaves,
The parents are the cover, that
Protecting beauty gives."

Apples of Gold.

"Kiss me, Mother; I Can't Hold on any Longer."

In describing the flood which was so disastrous to many sections of Virginia, the Lynchburg papers record the following very sad and touching incident:

A mother and several little children were making their escape from a "narrow neck of land," which lies between the river and the canal. They had reached the banks of the canal when they were amazed to find that the bridge was already gone, and their only hope was to cling on to the abutment of the bridge until the angry waters should subside. But as they stood there clinging to the abutment, the waters continued to rise higher and higher, while in the deep darkness they could hear the crashing of trees and the thunders of bridge timbers, that were wildly dashing all round them. They had been in this desperate condition for some time, when the little girl felt that her strength was gone, and, with a wild shriek of terror, she exclaimed: "Kiss me, mother, for I can't hold on any longer!" and with the warm pressure of that mother's lips upon her cheek, she was swept away, and was seen no more.

Christian mothers, what a lesson is here for your sober reflection, and to arouse your most anxious solicitude! These little ones that hang around your knees—oh, how strong, and how deep, and how irrepressible is that love which they lavish upon you! Think about that love, and cherish it as you would hidden treasures; and then again, think of this incident as expressive of the real spiritual condition of your children. If you are a Christian, you know the dangers that encircle them. The storm of sin is already raging, and around you are dashing the wrecks and ruins of other souls. There is a thick darkness that has settled down upon the world, and if in your terrible anxiety you will only listen, you can hear the shrieks of others that are perishing, and the maddened rush of pent-up waters that are sweeping around you.—*Earnest Worker.*

The Work Done Inside.

One of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master said,—

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend! What's the matter?"

"Oh, you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now will you lend me a piece of chalk?" said my friend.

"Why, *whatever* are you going to do?"

"You shall see presently."

Then he quickly printed in large letters,

Specimen of work done inside.

He then fastened the paper over the drunken man, and retired a short distance. In a very few moments several passers-by stopped, and read aloud,—"*Specimen of work done inside.*"

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, I did *that;* but if you mean the MAN, *you* did *that!* This morning when he arose, he was sober—when he walked down this street, on his way to work, he was sober—when he went into your gin-shop he was sober, and *now* he is what *you* made him. Is he not a true specimen of the work done inside?"—*Rev. Charles Garret, in Band of Hope Review.*

For The Christian Cynosure.

Do Masons Help their Brethren more than Christians?

In the year 1850 the city of Peoria was visited by that fearful scourge, the cholera. One of its victims was Mr. S. H. Davis, very generally known as editor of a leading paper for many years. He was a Freemason, and by his good character helped to popularize the "craft."

His pastor, Rev. Levi Spencer, hearing of his attack, hastened to his bedside and continued there, doing all he could for his body and soul comfort. Where were the Masonic "brethren" in this time of darkness and heavy sorrow? They were flitting about like ravens constant in their inquiries at the door; that nothing might prevent their *burying the body of their brother.* But when urged to come in, and take Mr. Spencer's place, that he might have some rest, they refused: They were too busy, and so Mr. S., at the risk of his own life, stood faithfully by until death closed the scene. Then, a speedy interment being necessary, they were on hand. With due pomp and ceremony they bore his lifeless body to the Masonic burying ground; while his Christian pastor and brethren, who ministered to him in his illness, followed at a respectful distance in the rear.

Faith, Hope and Charity,
Is this thy gentle beam?
So cold thy hand?
Thy promises so meaningless?
Not to thy broken cisterns,
Oh Masonry! so foul,
Let my soul go for these,
But Jesus, blessed, to my heart be thou;
Then shall these graces twine,
And crown my brow.

M. A. B.

Make Room for Men.

[The following letter, suggested by a stirring article, "Men Wanted," in the New York *Methodist*, was sent to the editor of that journal. The same strong, earnest cry is ringing out from every quarter: "*Strike but* HEAR ME."]

DEAR EDITOR: I clipped from your valuable paper, the *Methodist*, an article, an admirable, a stirring demand. "MEN WANTED." Thank God there are such men; but truly we want more.

Now how shall we manufacture them? Here's the rub. Right of speech will help greatly to do it. Free speech in free papers generates this nobility. Yes, sir, unmuzzled presses do it. Do you *want* MEN? Then let us speak through your columns to help create and encourage them. You say "*you want men who are not for sale.*" *So we want editors who are not for sale.* You demand "*men who will stand for the right, who will neither flag or flinch.*" We say Amen! "*Men who will condemn wrong anywhere.*" So be it! We sustain you. We take your paper. Will you let us acquit ourselves like men on the great evils of the day? Dare you? Sir! we want not only men that are ready to meet your demand, whose reputation and life are laid on the altar, but we need also brave, unselfish, bold, fearless, uncompromising editors of secular and religious journals. You can do at a stroke what would occupy years for one man alone in a private capacity.

Will you open your columns to criticise institutions and let them stand or fall on their own merit or demerit? Plainly, will you let us open our battery on institutions that work in *darkness?* Will you let us if possible bring them out from their lurking places. All we ask is fair play. We are willing to meet them in the open field. You call for men that know their message and tell it. Will you let us speak, not for wrath but for conscience sake. Prove your sincerity by helping the very men you call for to utter burning words densely freighted with truth and love.

Why do many religious periodicals descant eloquently with *astounding courage* touching the crime of flowers, flounces, rings and ringlets composing a lady's attire, but retire snail like, when touches are given that wake up the dormant passions, latent in those factious and guilds that work in sworn secrecy, humanity corroding and corrupting. We want in this day of compromise *editors*, fearless and true. Shall we have them? Thank God there are some who are not time-serving, but thunder out against all iniquity.

We wait now for your reply. The men you ask for will be forthcoming. Will you let them sound their clarion in the *Methodist* against *abominable conscience-stifling, selfish and pretentious* institutions known as *Freemasonry* and sworn kindred societies? W. POST.

Rochester, May 3d, 1871.

Short Sermons—No. 18.

"I am come to send fire on the earth; and what will I, if it be already kindled?

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."—St. Luke, 12th Chapter, 49th and 51st verses.

The sayings of our Lord often appear paradoxical and inconsistent. The reason of this is, because we do not properly understand them.

The prevailing idea among Christians concerning the mission of our Lord upon the earth is, that it was for the purpose of establishing peace and good-will among men; and he is often styled the "Prince of peace." But according to our text he came to send fire upon the earth, and create divisions among men, and not peace and harmony.

There is a certain kind of harmony, a submission to certain rules and ideas which is not peace. We might define peace to be a happy equilibrium between the forces which constitute life and motion. In this sense of the word, the mere absence of life and motion is not peace; it is rather death and stagnation, from which comes moral corruption and putridity. Peace is life and not death.

A despot might rule with so fierce a sway that his subjects would hardly dare to speak or even to think freely against him; and all would be quiet and composed under his power, appearing as calm as the unruffled sea; but this would not be peace. It would be the mere suppression of intellectual, moral, and spiritual life. It would be nothing but death.

It was not this kind of peace that the Saviour came into the world to give; but a peace that was to consist of a proper observance of the laws of the spiritual world, which is life. He came to break up those old despotic notions of peace which were entertained by all the kingdoms of the earth at the time of his advent, and which consisted in the suppression of the principles of life under the heavy hand of absolute, arbitrary power. He came to throw the living, purifying agency of fire among the rotten fever-bearing institutions which had been founded on such notions; to destroy them from the face of the earth, and to give free play to those naturally opposing and conflicting ideas which make up the life of society and lead to a true peace. Peace, good will to men, and love can be secured only by a proper observance of, and compliance with, the laws of the spiritual world, which were taught by Christ; and not by means of despotic power or by mere artificial organizations got up by cunning men. The devices of Masonry cannot secure peace, nor good will to men. They are a mere dead frame-work, void of all spiritual life. Tricks, duplicity, grips, artifice, manufactured symbolism, and such stuff, are not the proper instrumentality for inculcating brotherly love, good will to men, and peace on earth. They are no more suited for producing this effect than was the cunning, truculence, and cruelty of Herod, who the very opposite of our Lord, has given his name to all that is wicked and detestable.

My hearers, let me embody an idea in an incident which occurred to me to-day. I picked up an almanac for the new year—the "Church man's almanac" so-called, and I saw in it a long array of the names of Bishops and clergymen of the Episcopal Church, who are preaching the gospel of Christ in the United States. As I raised my eyes from these numerous names, my thoughts went forth over the face of the country, and I queried with myself if these men were following the example of their divine Lord and Master, and scattering fire—living, purifying fire, upon the face of the earth, and keeping alive the God-made divisions and distinctions between right and wrong, life and death, peace and stagnation? Were they teaching their flocks that the religious assumptions of Masonry are vain and wicked; that its practices are stultifying and unmanly; that its arts are destructive of spiritual life; that its brotherly love is but the sharp practice of "the ring;" that its charity is intense selfishness; that its humility, though decked with lofty titles is but degradation; and its peace is the confounding of distinctions, compromising the good and true with the bad, and whitewashing the sepulchers of death? no; the Episcopal Church in the United States is in a profound state of peace, of such peace as existed before the Saviour came; the peace of routine, form, and complacency; it scatters no fire-brands, nor excites divisions, except upon questions of cambric, lawn, incense, and other details of ritualism. Its only fire is that of lighted candles. It admits Masons with all their vile practices into a peaceful, harmonious communion with the disciples of Christ! What a state of peace is this!

Yes, and even many, very many of those Episcopal clergymen themselves are Masons, and worship at two altars, with two rituals, and two orders of priesthood, and pour out heathen libations of corn, and oil and wine, and say Christless prayers in pompous temples, and deal in shameless mummeries, and lend the influence of a *reverend* name as a preacher of the gospel to keep up a wicked, murderous system of imposition and sham. The ministers of Him who died for us practices,—teach and inculcate sham! And still the Episcopal Church is in a profound state of repose. It scatters no fire-brands; not it! It creates no divisions; Masonry is as good as Christianity; one may worship with Jews, Infidels, Buddhists, Mohammedans, Voodooists and heathen one day, and partake of Christ's body and blood the next. It is all one with the Episcopal Church!

And the Bishops, whose very titles imply *inspectors, overseers*, their office being to keep the church pure and undefiled, are perhaps Masons too. Satisfied with their dignity and their pay, they are inclined to repose. To scatter fire is a dangerous thing; and to make divisions among men is not peaceful, considerate, or polite. And thus they comply with their duties as inspectors, allowing Masonry to come into the church and its pulpits when it has no more place there than has Unitarianism, Universalism, Pantheism, or any other device of man.

My Christian brethren, is it right for a religious newspaper like the CYNOSURE to be scattering fire-brands and creating discord among peaceful brother-loving Masons? Are we right or are we wrong?

Living in Christ.

"The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world."

This is the flesh and the blood spoken of in John VI., which offended so many of Christ's followers. It remains a stumbling block to the present day. But the spiritual blood and flesh of the only wise God, our Saviour, will sustain us through endless ages forevermore. Christ was a priest "after the order of Melchizedek without father, without mother without descent, having neither beginning of days nor end of life," he must reign until he hath put all enemies under his feet.

As he is King of righteousness, as well as King of peace, it behooves every person to yield to the requirements of Christ while here in this first sphere of existence; and thus avoid many ages of anguish and remorse. All must submit to find relief at length in the spiritual flesh and blood of Christ.

WM. SHATTUCK.

What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others intends to tell others of your faults.

An Inside View—Masonry from Personal Experience.

LETTER FROM D. C. SAWYER.

Editor Christian Cynosure:

A letter I wrote Mr. Logan was published in a late number of your paper. In that letter I only spoke of Masonry in general terms. To more fully do my duty as a Christian, I desire to give

MY EXPERIENCE IN RELATION TO FREEMASONRY.

About eighteen years since I was made a Mason, and have attended the lodge more or less frequently since that time, until within the last four years; have visited lodges in different parts of the country; have seen Rob. Morris; and have heard him instruct the brethren in the "work." I mention this, because since I have renounced and denounced Masonry, the Masons would make people believe that I know nothing about it, and am crazy. I wish I never had know anything from experience about so silly and wicked a thing; and as for being crazy, I think I never acted so sensibly in all my life as in leaving the Masons. The Lord has blessed me in it, and I have gained the victory through his help.

Now that I see Masonry to be foolish and wicked, I am inclined to think all those who say "It's a good thing," are badly insane on this subject at least. Only think of any sensible man, say nothing about a Christian, suffering himself to be stripped almost naked, then blind-folded and led about the room with a rope around his neck, for inspection by a thoughtless crowd, and then try to see where the good sense comes in? Masons have become so familiar with these silly exhibitions that strong delusion has come upon them, and they call it "a good thing." They are even so irreverent as to mingle the sacred name of God, and prayer and reading from the Bible, with their indecent performances. I call this insanity, they may call it what they please. When I think of those horrible and brutal oaths it makes me shudder. Thank God, I am free from the wicked and Christless thing!

I will briefly state

WHY I BECAME A MASON.

Up to a short period before I joined the lodge, I was strongly opposed to Masonry. Of its real character I knew little or nothing, but in sentiment I did not favor it. At the time I joined, I belonged to the M. E. Church, and the ministers in whom I had confidence were Masons, and said it was "a good thing"—almost if not quite as good as the church.

They labored with me on the subject to conquer my prejudices, and succeeded. I concluded that, possibly, my objections were not well founded, and my advisers said I could leave the order did I not find it agreeable. (Lately, however, I have been informed by the "Worshipful Master" in Mt. Vernon, that I could not withdraw from the lodge unless it was so voted. It is easier getting into Masonry, than out of it, it appears.)

Well, I allowed my name to be presented, and was put through with a rush. I was selling goods and was about to start for Boston, and had the degrees conferred in short notice. It is not worth while to mention my feelings on the subject during these years. At that time, my mind was taken up, to a great extent, with business; many of the preachers were Masons, with others, high in the estimation of community; and it requires thought and reflection to detect the fraud and imposition in Masonry. Its open Bible, its prayers, and its plausible discourses on the symbols and "jewels," are an artful covering for its devilish nature. Thousands are captivated by this fair show of words, and call it "a good thing," notwithstanding its immoral and horrible oaths.

For the purpose of making an outside show Masons try to get all the leading and influential men in community, to join the lodge. Preachers are initiated free, and pay no dues. These are used as "decoy ducks" to draw others into the net. Masons say they never ask anyone to join; but *I know they do.* They have several other ways of getting the attention, of such as they want to entrap. Those lying books of the order, which represent it as one of the "most ancient and moral institutions in the world," are put in the hands of those they desire to draw into the lodge.

I never could get the consent of my judgment to take part in the initiation of candidates. The ceremonies of Masonry are an outrage on common sense and common decency; and especially that of "raising the candidate," is a ridiculous farce. It is astonishing to me how professed Christians and ministers can take part in such wicked trifling.

BERNARD.

I have just finished reading the three first degrees as published in Bernard's Light on Masonry. My aim in doing this was to find out whether Morgan's Masonry differed from Masonry as now practiced in the lodges. I find it is substantially the same now as when published by Morgan and Bernard. I never went higher than the Master's degree, and can say nothing from experience about the higher degrees, but I doubt not they are correct as there given. The ceremonies, signs, grips, words, and obligations, are the same now as they ever have been, and as found in "Light on Masonry." Some unimportant word may be omitted or changed, but no changes have taken place which effect the character of Masonry. Masons are drilled much in the signs, and, of course, can give them more correctly than a book-Mason; but these are of no account, it is its nature and tendency which concern the public. *This is correctly revealed.*

WHY I LEFT THE ORDER.

After all I have said, some will ask what reasons I have to give for violating my oath of secrecy. My reasons are as follows: 1st *Masonry is a fraud.* Its members and books say it is the most ancient, moral and benevolent institution in the world, possessing certain valuable mysteries important to mankind. On joining the order, I have found that neither its character nor principles justify such representation; but the reverse.

2d. Before taking the oath or obligation, I was assured by the Master that it contained nothing which "would conflict with my duty to God, myself or my fellow men." On reflection I find the oath of a Master Mason conflicts with all those sacred duties.

But it is asked why did you proceed and take such oaths? Persons who ask these questions would not be so exacting had they an experience of a Masonic initiation. Before entering the lodge the candidate is required to "promise on his honor as a man, that he will cheerfully conform to the ancient usages of the fraternity." He is surrounded by men, perhaps ministers of the gospel, whom he is assured have been stripped and sworn as he is now required to be. Consider also, a man of sensibility, blind-folded, and more than half naked, is poorly situated to judge of the nature of an oath, spoken in fragments of three or four words at a time. Masonry is cunningly devised and is truly *Satan's masterpiece.*"

I have given the above reasons to meet the objections of unthinking persons, and a dishonest class known as "Jack Masons. But the duty to renounce and expose Masonry rests on higher grounds than any special pleading on the subject. Masonry as an institution is unknown to the laws of God or the government, and if a man discovers at any period during his natural life, that the oaths it has imposed upon him conflict with his conscience, and with his duties to God and his neighbor, as a Christian and a good citizen he is bound, as he values his soul and the favor of God, to not only abandon it but expose its secrets, if there are any to expose. Another may say you might have left Masonry, but you should not have made known its secrets. The secrets of Masonry are the means whereby it continues to practice its deceptions upon confiding persons and obstruct the course of law and justice. I am glad that even after so long a time I had the grace and courage to assert my liberty from the tyrant and free my soul from its secrets and heathenish oaths. I feel to praise the good Lord, that he has saved me from this crowning device of the devil. "Praise the Lord O my soul!"

If professed Christians enjoyed the fullness of the blessing of Christ they would speedily see the folly and wickedness of Freemasonry, and would seek the society of Christ's people instead of the lodge. About four years since, I set out to be a whole-hearted Christian. In making a full consecration, I found it necessary to quit using tobacco and selling it, (I kept store); and also to bear my testimony against a proud and back-slidden church. It was hard for me to break the wicked spell of Masonry. Many of my relatives and friends were Masons and I desired their good opinion and friendship. Their feelings I hated to wound, but I felt I *must do my duty*, and thank God, I have done it as far as made known to me.

I am very unwell, and if the doctors are correct, my time here is short. My advice to all, and it may be my last, is, have nothing to do with secret societies, and especially Freemasonry. In a word I would say to all young readers, give your whole heart to God, put your trust in him, do your duty, and you will have no need for props and helps from Masonry or other wicked or worthless devices. Such are my views on this subject.

Yours truly,

D. C. SAWYER.

Christianity Sufficient.

What adherence to principles can a church expect when a promise so binds its members to secret matters, that the oaths and powers of courts and governments are unable to compel a disclosure. These promises they make too with imprecations that must startle angels and which must entail upon the promisor a cowardice and and a fear that act as a chain upon the neck to clank at every step through life. Thousands of members of secret orders have been made worse men and citizens by them; and if it were not for these orders would have been members of churches and thereby grown to be better men and citizens. Thousands of Masons and Odd-fellows can testify that joining these secret orders has kept them from connecting themselves with churches, and made them averse to Christianity, if not confirmed infidels and atheists.

Throughout the wide land Satan has no more extended and desirable pit and stumbling-block than secret societies. In England many exclaim "Let none but those who belong to the aristocracy join our secret societies." In America many exclaim it is damaging to secret societies to admit clergymen. To the latter exclamation, many of the order say they act as fuller's earth to give respectability, to induce others; besides, that only worldly clergyman, aspiring to be called "Master, master, and most worshipful master," stick.

For thousands of years men have turned away from God and the Bible, to devise plans of reform to quench the thirst of their spiritual nature; but failing have had recourse to fooleries, display, pageantry and images, and to-day finds them no more advanced than the Masonic Bedouin or the Hindoo.

Christianity is autocratic and will not have the aid of the works of men's hands. It is not a pauper begging, or in need of aid from presumptuous, insignificant man, good Masons to the contrary notwithstanding; who say if Christians oppose their kingdom of darkness they will find good Masons to turn against them. That is the ground and attitude God will yet force them to occupy toward Christianity. He will none of them and his command is to "come out from them." He will roll on reform in his own heaven-appointed way and subdue the kingdoms of this world to himself and dash to pieces everything that opposes or tends to impede. Short-sighted Christians need not fear the most powerful combinations for iniquity. Although they add to their bands strength, yet the power of God can burst and scatter them in an hour as the morning mist.

O. S. O.

Spiritual Blindness.

St. Augustine speaks of a certain heathen, who showed him his idol god's, saying: "Here is my god; where is thine?" Then pointing up at the sun, he said; "Lo! here is my god; where is thine?" So, showing him divers creatures, still upbraided him with; "Here are my god's; where are thine?" But St. Augustine said: I showed him not my God—not because I had not one to show him, but he had not eyes to see him."

On the fly-leaf of Rev. Dr. Bethune's Bible, was found written the following comprehensible prayer;

Lord pardon what I have been;
Sanctify what I shall be;
That thine be the glory,
And mine the eternal salvation,
For Christ's sake.

The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

VOLUME III. CHICAGO, TUESDAY, JUNE 13, 1871. WHOLE NUMBER 74.

Masonry from a Christian Stand-point—No. 5.

CLOSING WORDS.

In reviewing what I have written, in "counting the cost," in anticipating the consequences of this publication, in a painful retrospect of the influence which Masonry has had in the formation of my own character, I have much to humble me, much to abase me in my own estimation; while I have much to encourage me, trusting in God that the issue will be for his glory, in an ultimate and final separation of the churches of every name in America from this GREAT ABOMINATION.

If I mistake not, I have to every candid mind proved that the "secrets" of Masonry, being a series of ridiculous traditional lies, and which in darkness, ignorance, and sin, I bound myself by a solemn oath not to reveal, I am absolved from keeping from the very nature of the case. That I am not only absolved from my obligations to keep secret the workings of of the lodge, binding the conscience under most sinful and unlawful oaths, but as the things revealed are a tissue of falsehood involving loss of character, peace of mind, self-respect, and as I conscientiously believe, the loss of many souls. I am bound to view *all I have done as a Mason as sinful,* and to make manifest my repentence, by recantation and *exposure.*

The only analogous case I can find in God's word, is in Acts xxiii: 12. Here we have forty men binding themselves "under a curse" to do a *sinful act* against the life of one man. THE OATH WAS THEIR OWN. Who shall say that it would be wrong in the sight of God or man, if one of the forty, after deep conviction, sleepless nights and remorse, had renounced his allegiance to the nine and thirty, broken his oath, eaten and drank, and to save life; and to be at peace with God, "revealed the purpose of the conspirators?"

I find myself on the borders of the grave associated with thousands, who have bound ourselves "under a curse," contrary to the laws of both God and man, *to "cover up" what I know to be false*—to refrain from the seduction of a Master Mason's wife, sister or daughter, *knowing them to be such.* (O monstrous! monstrous, devilish, *distinguishing* morality!) In one degree, swearing "upon the Holy Evangelists of Almighty God," that I will defend and protect a brother Master Mason, right or wrong, even from murder and treason, so far at least, as to deliver him out of immediate danger; and in many lodges, in a higher degree, this oath is taken "MURDER AND TREASON NOT EXCEPTED."

Now, I appeal to every man, woman, and child in this Republic, from the President and his family in the White House at Washington, to any God-fearing negro family in the land, if this is not awfully wicked—sinful in me, sinful to all? It is a great *national* sin, and is to-day eating out our national vitality, and the nation, as well as the poor worm, who would by God's spirit, "lift up a standard against it," has but one refuge—*confession, abandonment, and repentance.* If it would have been an act to be commended by conscience, God, and human ethics, for one of the forty, in the case to which I have alluded, to violate his sinful oath, and to reveal the truth to save one life, who but a reprobate can condemn him, who to avert the judgment impending over the nation, (Jer. xxiii: 10), and to save *many* lives, takes down the bars which Satan has in these horrid oaths erected, and within which to-day he is enclosing thousands of tender consciences, and comes out into the wide world to tell the secrets of his prison-house? Oh! with what shame and confusion of face should we who profess to have been redeemed from the world and all its tinsel allurements, look back to the far worse than wasted time we have spent in the lodge and in the "chapter," taking part, it may be in high official capacity in the mingled mummeries and hypocritical solemnities of the Master, Mark, and Royal Arch degrees. And do we not, my brother, by profession at least, in the love of the Nazarene, *owe it to Him* as publicly as we have taken in sin these awful oaths, *as publicly* in repentance to renounce them?

There has not been an hour since I laid aside my garments and put upon me the robes given me in the vestibule of Masonry; since in that room I laid down the dignity of a man, and submitted myself to be blind-folded and led through all the mummories of the craft, and at its altar and upon God's word, bound my conscience in compact with the Prince of darkness, that I could not in the retrospect see the influence for evil which Masonry has had in the formation of my own character. If I confess in shame, it is for the good of others. Infatuation with Masonry first led me to leave my young and lovely wife to lonely evenings at home. It first led me to take the "social glass." My Masonic companions were Sabbath-breakers and profane. I kept them company; and now that I am old and grey-headed, I find that his word is truth indeed: "Whatsoever a man soweth, that shall he also reap."

I am sinking to the grave (but not without hope) with a mind and memory poisoned and a wreck, in that I did not "remember my Creator in the days of my youth," and wasted in Masonry, sowing the seeds of sin and disease, which have crop after crop been since maturing in confusion; and often in the promised days when the heart is sorrowful in the midst of laughter, and when often at morning, noon and evening, down deep in the heart, far below the ken of family or friends, a voice has been heard: "*I have no pleasure in them.*" Oh! of what consequence is the value of one man—and "he as good as dead"—if he can by any possibility be made God's honored instrument in opening many eyes to see the folly and wickedness of Masonry?

My task is finished. The last sands of a wasted, unprofitable life, are passing away. I have written in sorrow, "as one that must give account." If I have wounded, they have been "the wounds of a friend." If, my brother, you are a married man, a father, once again, I beg of you, pause. Make her happy who has done so much to make sunny your life, who has given you the precious children who make joyous your house, *by renouncing Masonry.*

You may be a minister at God's altar, and have gone only to the third degree—few go beyond. Oh, that both you and I had done as a beloved brother did, when, years ago, he was at the Masonic altar, convicted that he was periling his soul, as the Master of the lodge was requiring him to swear to unlawful and unchristian things, "Stop there!" said this noble, God-fearing man. "I can go no further. Strip off these trappings, and let me go." And stripping the bandage from his eyes, he left the lodge-room, sought the ministry, and has long "preached the word," honored of God and man.

A ROYAL ARCH MASON.

Sly Imposition.

The New York *Times,* while claiming great credit to itself for performing what should be the duty of every newspaper in a free country, to wit. the exposing and denouncing of fraud and imposition, lends itself continually to one of the greatest frauds and impositions in the land. While denouncing the Erie ring, it furthers the interests of the Masonic ring, which is as much worse than the Erie ring as it is larger in size. Where the Masonic ring is held up as respectable, Erie rings may well consider themselves as honorable.

What objects can a daily newspaper, of respectable pretensions, have in filling its columns with the sly, yet vapid and foolish stuff which usually constitutes the reports of Masonic proceedings? Why give a seeming character of respectability to these proceedings, as if any thing of value could be concealed in minutes so flat, silly, and unmanly?

When it is reflected that all lodge proceedings are based on evident fraud and charlatanism, the object of those editors who publish them may well be subjected to a careful scrutiny. Is it proper, for instance, for a decent newspaper to publish advertisements for brothel-keepers, astrologers, abortionists, grog-sellers, etc? All these persons are secretive in their operations, and are hardly less demoralizing than Masonry in all its various forms. They might not patronize the *Times* quite so well as the brethren of the "mystic tie" do, but they are equally valuable to society at large. Of the two, the Bagnio where men and women are degraded to the level of brutes, and the lodge, where men alone are prostituted, the latter must be considered as the worst, because, while degrading its victims by prostituted oaths, it claims to have for it the sanction of our holy religion. Brothel-haunting degrades human beings alone, while frequenting the lodge corrupts religion.

In order to show that Masonry deals in imposition, and is not therefore worthy of having its proceedings favorably noticed in any decent newspaper, we would refer the reader to a Masonic notice in the New York *Times* of the 27th of April 1871. A notice is there given of certain silly ceremonies under the conduct of a man by the name of Anthon, who often figures in the *Times* as Most Worshipful Grand Master of the Masons of New York, which title, for a democratic country, is pretty considerably lofty. It appears that the ceremonies alluded to were observed on the occasion of the dedication of a new room for a Masonic lodge, which lodge is called the "HENRY CLAY LODGE, No. 277."

Now the ordinary reader would suppose, and it is doubtless slyly intended that he should suppose, that the distinguished statesman of Kentucky, Henry Clay, was a great and distinguished Mason; for if not, why should a lodge be named after him? But the facts of the case are these: Henry Clay, in a letter dated November 25th, 1843, and addressed to F. C. Reigart of Pennsylvania, makes use of these words:

"Official evidence of my retirement from the lodge upwards of nineteen years ago, has been published; and I have not since been a member of any lodge, nor held any office, place or appointment of any kind in the institution. Nor do I believe that I could, upon my own knowledge or recollection of its rites and ceremonies, obtain admission at this time in any lodge of any degree whatever."

Mr. Clay survived the date of this letter some nine or ten years; and it is not at all probable that during that period he renewed a connection with the lodge. And hence, Henry Clay, like George Washington, had but very little communication with the lodge during the last thirty years of his life. Is it not therefore, a piece of sly imposition on the part of the Masons to attempt to hold up these two worthy men as distinguished Masons? And is not the editor of the *Times* aiding and abetting in this imposition by giving Masonry the consideration of a respectable position in its columns? Is it not helping to mislead our young men by inducing them to think that they can, with credit to themselves, enter an "institution" which Washington and Clay virtually abandoned?

Wherein then, is the imposition practiced by the Masonic ring less honorable than that played off upon the public by the Erie ring? On the score of money, the Masonic ring has probably cheated the people of the country out of many more dollars and cents than the Erie has ever done; and as it regards religious pretensions, Masonry is infinitely the worst, since the Erie ring does not pretend to be a religion, and therefore cannot deceive in that direction.

We do not doubt that a paper may extend its circulation by pandering to the tastes and instincts of Masonry; but it can only be to the injury of the best interests of Christian society. A paper might also make money by aiding the sly schemes of Madam Restell. Being thus addicted to Masonry, the *Times'* clamor for reform becomes simply ridiculous. It is like a drunkard preaching sobriety.

O. T. S.

For The Cynosure.

The Masonic Brotherhood.

L. C. Judson of Waterloo, N. Y., says in his Masonic *Advocate,* deposited in the Anthenæum in this city, "the 13th chapter of 1st. Cor. gives a most vivid and sublime description of the darling attribute of Masonic charity. * * It is the Archimedean lever of our venerable institution," pp. 48.

"The ritual instructs, and it is exemplified by all true and genuine Masons, to keep themselves unspotted from the world, or in the exact language: 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Jas. i: 27.' All these teachings are found in our ritual, and affectionately urged in our lodges, and exemplified by all pure and genuine Masons. * * The Jew, the pagan, the Mohammedan, the Christian, all enter our lodges under the broad banner of brotherly love. * * Our ritual points to the celestial canopy above. * It teaches us the way to reach the portals of that distant temple, where brotherly love has free course, and is glorified." P. 49.

There is so much in the above quotation that is perversion, though not noticeable to persons who have been unaccustomed to read and study God's word, it would require more time than must be given to this article to fully expose its error.

Masonry, by L. C. J., professes to possess the true charity, or love required in the word of God as seen in 1st. Cor. 13; and that all who are genuine Masons keep themselves "unspotted from the world." He gives us to understand pagans, Jews, and Mohammedans are of the brotherhood, and *meet in charity,* the *love,* referred to. This is a new doctrine. Does the Masonic ritual teach the way to heaven as that writer affirms? Does it point to Jesus Christ as the Saviour, and "affectionately" urge Masons to believe in him? He tells us, "the pagan [idolater] Jew [deist] and Mohammedan [Mohammed worshiper] and the Christian; possess the fervent charity taught in the Masonic ritual which "teaches the way to reach the *portals,* meaning heaven. Is not this counter to the teaching of the Bible? Does it countenance idolaters or idolatry? Verily not. Yet said ritual extends its benevolence to whom God condemns, and fellowships them as brethren beloved! What, a pagan, Jew, Mohammedan, Christian, in the fellowship of Scriptural charity? Utterly impossible! Preposterous!! Can a pagan or a Jew, or Mohammedan love a Christian until an inherent and cultivated prejudice is removed by Christianity itself?

If there is even a sincere affiliation, it can only be when the Christian consents to renounce his Christianity as he necessarily does, for the time being, at least. Jew, pagan and Mohammedan and Christian (?) meet on the same plain in the lodge. All are brethren But they are not brethren in reality by affinity. Even this is not possible till they become of one mind and one heart. They may be sworn to protect and defend each other under all circumstances, but this will never bring men in the harmony of Bible charity to fit them for usefulness here, or for heaven hereafter; Masonic rituals to the contrary notwithstanding.

Rochester, N. Y; April 14, 1871.

W. POST.

The Men who are Useful to Masonry.

Secret societies have reached their culminating point, and for two years have been receding from gospel light, and in this part of the country they dwell in their native darkness. There is a poor invalid lying now in sight of two of those secret "temples of benevolence," whom they expelled in their "works of charity," for non-payment of dues, when in arrears only one week. This sick man has been a subject of Christian sympathy and charity for two years.

The past year I have had the pleasure of receiving into the church, five seceding Masons who had become tired of their Gentile associates. They make good Wesleyans, for they are men of moral courage, who dare to do right, and leave results with God.

There are some persons in nearly every community who fall under the weight of their own corruption; then they are like drowning men catching at straws, they will do anything that will bring them sympathy from any source. Such men make good "jack-Masons." They will not initiate them into the "sublime mysteries of the ancient order," but will use them like the monkey did the "cat's paw." We have some such men in this community who are very useful to secret societies, because they can use them better than members of the craft, and they need for their defense all they can get of such men, since the corruption of secretism is being so terribly exposed by the light of the *American Wesleyan,* and the CHRISTIAN CYNOSURE, and the rapid increase of anti-Masons, who are exposing their duplicity.—*J. W. Hiatt in the Am. Wesleyan.*

A Plea for "Dough Faces."

Editor Christian Cynosure:

Will you allow me space for an apology for the poor "Dough face"? In order to any hope of success in this task we must first state and then define.

First, then, the sinner is one who, to serve some selfish and wicked propensity, or design, breaks fundamental law. As the class called the "whiskey ring," the slave-holder, and the oath-bound class, of which Freemasonry is the parent and model.

Second. The "*Radical*" is one who takes fundamental issue with *sin* and opposes it as a radical evil to all society and to all mankind. He plants his foot upon right and truth, and unconditionally bids error and evil to halt. Here the sinner and the radical are at issue and are pitched for deadly combat. Neither will give back a hair's breadth.

Now we must have a peace-maker, a conservative, a "*dough face.*"

But what is a "dough face?"

He is the medium, if medium there be, between motion and rest, or rather motion in the *right* and motion in *wrong* direction. He is the boundary between all positive and negative and has not enough of reality in him to find a home in either. He peremptorily forbids the radical to attempt to reform the sinner, while he beseeches the sinner not to sin more than is absolutely necessary to promote the welfare of society. He can alternate between the most radical and the greatest sinner with ease and grace when the good of the race requires it. For the peace of society he could vote on either side of any moral question, or even on *both* sides, or he could talk on one side and *vote* on the other, or talk and act both with and against all, when good policy demands it. He could say of a great social or national sin, as Freemasonry or slavery, "It is all of the devil and if I had the power I would annihilate the whole thing;" and then with singular propriety play captain in the very party he so condemns, and ridicules all effective means to eradicate the sins he wishes he had the power to annihilate. If he were omnipotent he would root out these evils, but since he is only finite he will do what he can to build them up; or at least he will not use what power he does possess to eradicate them from society.

But where is the apology for such a character? Let us see. 1st, He is the 0(zero) of the arithmetic of society and though nothing in himself, he is "*some*" when in file with *something.* Are not cyphers necessary?

2d. Are not these characters necessary to test the patience and decision of reformers? Let a Gideon call out the weak knees, and a Deborah sing the patriotic song, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord to the help of the Lord against the mighty;" but let the cool reformer patiently prosecute his work, while a cloud of "dough faces," because they dare not thunder against a popular sin, sit and mutter condemnation upon the only class, who have the courage to condemn wickedness.

Again, do we not need the weather-cock to show us which way the winds blow? And no annals of reforms would be complete without *the three characters* needed to make up the world. If a gracious Heaven gives us a Luther to hurl great bolts of truth at the popular sins of the age, and a Dr. Eck rise as a bold defender of wickedness and wrong, we must also have Erasmus, the "dough face," in an eternal eddy between the Papal and the Christian heavens, though seeming to aim for both, not able to enter either.

Now have we not proved the "dough face" a sort of necessary evil? Can he be anything else? Suppose he has not the manly element to "stand for the right" in him—not even to stand for the wrong; then he must try to be—seem to be—a neutral.

OURIO.

Policy Shops.

Judge Dowling, at the court of special sessions held in New York city on the 22d of April, 1871, characterized the "Policy Shops" as "one of the most degrading and mean institutions" that he knew of. The Judge would doubtless class it with Mormonism, the brothels, Ku-Kluxism, sailors' boarding houses, and Masonic lodges; for if there is any thing meaner and more degrading than those institutions, we would like to know what it is.

It appears that the Policy Shop is an institution which under the guise of oily mouthed pretenses, offers the poor man a good chance for bettering his fortune, but which, instead of improving his fortune, is pretty sure to injure it in the end, the whole advantage of the "honorable institution" going to those who manage it. It takes the man's money, lowers his character, and leaves him worse off than before.

This is precisely the operation of the lodge, in fact the lodge is nothing but a great Policy Shop. Under the loftiest and most sanctimonious pretenses of conducing to the well being of men, here and hereafter, it robs them of their manly integrity, self-reliance and independence of spirit, as well as of their money; warps them from their moral rectitude; sends them in pursuit of profitless phantoms and jack-o'-lanterns that lead to the slough of degradation, and finally leaves them worse off than they ever were before. It often leaves them in a broken down state of *delirium tremens* from the excessive use of drugged symbolism and bad whiskey.

F. H. C.

Pruning Extraordinary.

If great crimes have often escaped penalty under the protection of Masonry, an innumerable swarm of smaller vices find shelter under her "broad" mantle. Of this, the subjoined circular letter, issued from the office of the Grand Master of Ohio, is sufficient proof. But how does the Grand Master expect to reform individual members, when his institution fosters the very vices he would banish? Of what account are decrees against profanity, when the most shocking oaths are forced from the candidate at every degree; or against intemperance, when license is connected with the very nature of Masonry? It is not negligence that causes the "anathemas" of "enemies." Far from it; the sins of Masonry are *embodied* in the very institution. Masonry will be reformed only when it is rooted from the earth. Read the address carefully.

OFFICE OF THE GRAND MASTER, OF F. AND A. MASONS OF THE STATE OF OHIO.

Toledo, Ohio January 9th, A. L. 5871.

To the W. M., Wardens and Brethren of Lodge No. . . F. & A. M:

BRETHREN.—At the last session of the Grand Lodge of Ohio, begun and held in the city of Springfield, October 18th, A. L. 5870, the select committee to whom was referred so much of the M. W. Grand Master's address as relates to intemperance and profanity, submitted a report, which was adopted unanimously, as follows:—That those vices have become alarming and painfully prevalent, even among the members of our ancient and honorable fraternity, marring the beauty and harmony of our lodges, producing discord, alienation and moral declension, at war with the very elementary principles on which the whole fabric of Masonic institution is based. Every Masonic brother, by the tenore of his profession is bound to obey the moral law, and what said that law.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

In the first step which a man takes, at the very entrance of the vestibule of the Temple, with what solemnity is he charged, among other duties, that which he owes to his God—never to mention his name but with that reverential awe which is due from a creature to his Creator, to implore his aid in all his laudable undertakings, and to esteem him as the chief good. Again, as he ascended another step towards the Inner Temple, what brilliant hieroglyphics arrest his attention, up towards which all eyes are turned in mute and reverend awe. And can even an Entered Apprentice profane that sacred name by imprecating its course upon himself or upon his fellow-man. How much more a Master Mason, whose feet have trodden the sanctum sanctorum, or Holy of Holies.

Drunkenness is a vice of most hideous mien, brutalizing the physical man and rendering him an object of contempt and detestation mingled with pity.

Alas! how many, even of our brethren—generous, noble and gifted—have fallen victims to this insatiable vice, and are now moldering in dishonored graves, or hastening with trembling strides in the same broad road to destruction and eternal death, unhonored and unwept, save by the grief-stricken, heart-broken wife and helpless orphans, or the doting mother, on whose maternal breast he in youth pillowed his boyish head.

Your committee deem it unnecessary to elaborate the evils resulting from these unmasonic vices, not only to the fraternity to which they were once honored and beloved members, but by their vicious example in the community where their vices are practiced, your committee recommend for adoption the following:

Resolved, That the M. W. Grand Master be, and he is hereby authorized, and it is made his duty to issue a circular to be addressed to the subordinate lodges of this jurisdiction, enjoining the Masters of the several lodges to action in these premises, by all the powers of moral suasion and brotherly kindness, to arrest the evil, and in the last resort, to cut off the persistently offending members, as cancerous excrescences on the body of Masonry.

BRETHREN,—Freemasonry is based upon the practice of virtuous principles inculcating the highest standard of moral excellence; morality is its foundation and chief corner stone; every Mason should be a moral man; no member of our fraternity, however depraved or debased he may be, will for a moment dare to deny this fact, and yet how many, knowing their duty as Masons to the moral law, practice what they profess. Our Institution has suffered more through our own negligence in allowing so much immorality amongst our members than from all the anathemas that ever, from ignorance or fanatical bigotry, have been hurled against it; its enemies, through our own inconsiderate acts of imprudence and negligence, have been furnished the weapons to assail it, and we have thereby weakened the means of our own defense. A man addicted to deliberate profanity, intemperance, gambling, or any other licentious habit or vice, is not a proper person for reception into the fraternity, much less to be a member thereof, unless he reforms immediately, for such a person may with just propriety be classed as an irreligious libertine—his habits would at least entitle him to that credit. An institution where the purest of morals are taught, where reverence to the High and Holy God is enjoined, should never be contaminated with impure and defiled elements. Good men and true revolt at it, honor and honesty forbid it, and divine justice will sooner or later demand full retribution for all such delinquencies. We have nothing to fear from outside pressure; the powers of Church and State, with the feeble breath of the fanatic, have been hurled, time and again, against our noble and time honored institution, and yet it occupies a stronger, a nobler and higher position throughout the world than ever before, and so it will ever continue to do if you will only be just and practice outside of the lodge those noble precepts which we are taught in it. It must be apparent to the mind of a reflecting and considerate Mason that his obligations are of a most serious nature, that he has voluntarily and of his own free will and accord, assumed duties and responsibilities which require him to obey both divine and moral law; and the nature of these responsibilities he cannot—nay, he dare not—with impunity disregard. His duty to his God, his neighbor, his lodge and to himself and family, requires not only that he should obey it, but that he should use all means in his power to enforce obedience to that law from every member of his lodge. Every institution, and more particularly ours, is judged by its individual members. If any of our members are intemperate, profane or immoral men, our order must to a great extent suffer for their actions. A great responsibility rests upon the Master of a lodge. He should at, least, be possessed of all the cardinal virtues; temperance, fortitude, prudence and justice. How can the Master of a lodge teach morality and virtue and expect his members to follow those teachings, when perhaps, he is intemperate, profane, licentious and immoral in his habits? If so, he is false to his God, false to himself and his lodge, violating his obligation, violating the promise he made at his installation. He stands before his lodge, a perjured man. Such a man is unworthy the name of a Mason, and ought not to be allowed to preside over a lodge of Masons. He cannot expect obedience to our laws from his members if he violates those laws with impunity. A man ought not to be Master over others who is not Master over his own habits and passions. Such a Master would not be the proper person to enforce this edict of the Grand Lodge, unless he immediately reform, and if he does not reform, upon proper information being sent to me I will deem it my duty to immediately suspend him from office, as being unworthy and incapable of diffusing that light and knowledge due from a Master to his lodge, and I hope no brother, through fear or favor, will hesitate to inform me if the Master of his lodge is profane, intemperate, or guilty of any licentious or immoral habits.

And the Masters of the several lodges in our jurisdiction are hereby ordered to enforce this edict of the Grand Lodge to the very letter, against every offending brother who is guilty of intemperance, profanity, or any immoral or licentious habits. The indulgence of those vices not only tends to bring disgrace and dishonor upon the guilty and offending brother, but it casts a stain upon, and he becomes a cancer on the body of Masonry, and it can only be removed by his immediate reformation or expulsion from the fraternity. One or the other must be done. It will not make any difference how high or how low a position the brother may occupy in community or in our order. If guilty of violating the moral law, which is the very cement and support of our institution, he must suffer the penalty. Every Master and member of our order in this State will be held to a strict account in the enforcement of this edict. If it should strike from the rolls of the several lodges one-third or even half of its membership who will not conform to the law, let it be done. We are making too many members and too few Masons. Let every Master and member do their duty in this. I assure you I will not hesitate to do my part of the work in enforcing this law, even to arresting the charter of any lodge in the State that fails to enforce this rule against every offending brother, and the suspension of the Master of any of the several lodges who fails to comply with or to enforce this edict. The time has arrived that requires immediate and prompt action by all good Masons to arrest and stop these vices. It is hereby ordered that this circular be frequently read in the several lodges in this State, that none may plead ignorance of it. The law is plain and clear; but one course to pursue if the guilty will not immediately reform; it is the Master's duty to appoint a committee to prefer charges and expel, for unmasonic conduct, all who will not conform to the law, to the end that the honor and reputation of our fraternity may be firmly established, and the world at large convinced of its good effect.

Given under my hand, and the private seal of the Grand Master, the day and year above written.

ALEX. H. NEWCOMB,
Grand Master of Masons in Ohio.

The Grand Army of the Republic.

The following remarks of Gen. Woodford at the meeting of the Ninth Army Corps in Boston, shows that there exists in the minds of the members themselves an apprehension that the organization has, and may yet be used as a political machine. The evident anxiety of the order to wipe this stain from its banner tends only to establish the charge. The Grand Army has outlived all the usefulness it ever had, and is fit only for the intrigues of politicians. Gen. Woodfad's suggestions are worth adopting:

Mr. President and Comrads: You meet to-day in entire fraternity and accord, and every man who reads of your gathering in the streets, whether he be of the army or in civil life, greets you with a hearty welcome, and says "God bless the old Ninth army Corps." But there are many alike within this hall and in the great public without, who look, with somewhat of coldness and of mistrust upon the Grand Army of the Republic. They say it is secret and oath-bound with rituals and mysteries, and possibly there is something of political import contained within these barred doors. I frankly confess that I am of that minority who would wipe away every oath, destroy every ritual and make ourselves as public as the most philanthropic or the most Christian organization under the stars and the flag of the Republic. There is to that association but one danger, the only danger. Politicians are shrewd, whether they wore the blue, whether they were the gray, or whether they carried the mixed colors of the stay-at-home commercial life. Politicans naturally would seek to control such an organization, that they might bend it to a purpose, might make it a power in the government of the land. That has been suggested all through the republic; it has been whispered among the soldiers. We met that danger, how? We looked through the long line of the army; we said, where is there a corps that always at the tap of the drum and the first key-note of the bugle, filled the knapsack and strapped it on, never asking what was to be the result, only asking what was the order; the army corps that never was tainted with politics or strife? (Applause). And in that time we took for our leader, whom? We did not ask whether Burnside was the greatest soldier that ever wore the stars, or whether more victories had clustered on his banner, but we asked where is the truest man that we can find? (Loud Applause.) With one accord we made your General our Commander, and we all belong to the Ninth Army Corps now. And if any man in the twelve months to come asks whether the Grand Army of the Republic is a "political" organization, tell him that Gen. Burnside is its Commander-in-Chief.

Letters to Young Men—No. 4.

DEAR CHARLES—I wish in the present letter to sketch briefly the mode of initiating candidates. The candidate has first to remove his clothing (shirt excepted); and put on a pair of flannel drawers. He then slips his left arm out of his shirt sleeve and puts it through the bosom of his shirt, so that his arm and breast are naked; he is then blind folded, and a rope is passed, sometimes around his neck, at other places around his body, called the "cable-tow."

He is now prepared to enter the lodge, and after some preliminaries, the alarm is given, and the "poor, blind candidate desires to be brought from darkness to light. Many questions are asked and answered, and he now enters the lodge; one point of the compass is stuck into his naked left breast, and he is told to recollect that instant death will be the consequence of revolt. He is now taken to the center of the lodge, and kneels; the Master gives three taps with his gavel and says, "Let us pray." The candidate still blind-folded is led round and round the lodge and is made to kneel upon his naked left knee so that it forms a square with the right knee. The left hand with the palm up, is placed under the Bible, square and compass, and his right hand rests upon them, and now for his solemn oath and obligation. The oath is too long for me to give, and, as you already know it, I will merely give the penalty. He binds himself under no less penalty than to have his throat cut from ear to ear; his tongue torn out by the roots and his body buried in the rough sands of the sea, a "cable-tow's" length from the shore at low water mark &c. Being instructed to say that he wishes light, the blind is suddenly removed, and at the same instant the grand shock is given, and the poor fellow is a good deal startled. Now the Master approaches him from the East under the step, sign, and due-guard of an Entered Apprentice Mason. The Master gives the sign and due-guard, and explains them to the candidate, and then presents him with his hand and gives the grip, which is not much unlike the shake of the hand in the outside world, except there is a distinct pressure by the thumb on the first or main joint of the fore finger. The word is then given and explained. This all through, lectures follow, and questions and explanations of the signs, grips, and words. The twenty-four inch guage and common gavel are given him as the tools of his degree. But I cannot go through all the serious, solemn, religious mockery, which so blinds the eyes of the dupes, that they cannot see through the *real* objects and spirit of the great but infernal institution.

Your uncle, P.

The Christian Cynosure.

CHICAGO, TUESDAY JUNE 13, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

EDITORIAL CORRESPONDENCE.

MOLINE, Ill., May 28, 1871.

Dear Cynosure:

I am here in this delightful town, with its neat houses, active and bustling streets, broad river, and green bluffs; to attend (which I have done) a four days session of our ILLINOIS STATE ASSOCIATION. I ran in a moment to see the United Presbyterian General Assembly in Chicago; and longed to see the Great Baptist Convention, meeting in the city before I left, but could not. I must *do* up all these in this letter whose contents will run about thus:

The Great Presbyterian Assembly working on Secret Societies as it did on Slavery, for itself and not for God or truth—The Illinois State Association—mixed—The Advance, bankrupt—"crowded awfully"—My "Arbitration" and "Appeal"—The National Congregational Council—Col. Hammond's sorrows and lament for The Advance. So let whomsoever dreads a long letter, stop here.

Let the Presbyterian readers of the CYNOSURE remember that "Presbyterianism" means a church "ruled" *spiritually* by Elders; and that, in that sense of the word (the only New Testament sense) I am a Presbyterian. Let them remember too, that I was nine years in Presbytery; and never, in the abolition war, received a fiftieth part of the persecution, proscription and abuse from Presbyterians that I am now suffering, and have suffered from the leaders and newspapers of what is called Congregationalism in this country. Let them also read and "inwardly digest" this my confession of church-faith, to wit:

If the Presbyterians of this country would allow their local churches a final vote on questions of discipline, and make no other change in their whole system, they are to-day nearer right than the Congregationalists are. That the United brethren are nearer right than either Congregationalists or Presbyterians, that is, nearer the Bible. Wesleyans and Free Methodists, I have not so carefully studied; but know that they approximate the United Brethren. I do not believe that enlarging one of these sects at the expense of others is what is wanted; but a bold persistent attack upon and demolition of the errors of all, until all meet in and upon the simple word of God: and that the Spurgeon and Robert Hall Baptists are Congregationalists as I am.

The above is my ecclesiastical creed, on which I have acted since first I set foot in public life. And now if any man shall *think* or *say*, while I am dealing with these denominations about Masonry, that I am a sectarian, and secretly trying to build up one against another, such person is surely mistaken.

THE PRESBYTERIANS.

"The General Assembly," is a name worn by three bodies of Christians, two North and one South. The two divisions, "Old School" and "New," were reunited last year. Before their Union, there were four Presbyterian "General" Assemblies in the United States. The largest body, as soon as reunited, immediately sought reunion with the other two.

They sent a committee to the Southern General Assembly, which is controlled by Freemasons, offered fraternal greetings, and laid down the fellowship of the multitude of holy loyal men and women, whom they represent, at the feet of that body, which is covered with the treason which they had stimulated, the pollution of slave-whipping, and despotism of the slave system, whose loss they bemoan; and incrusted with the blood of half a million of young Americans, who fell in the war which they might have prevented, had they half done their duty to God or man.

Well, the Southern Assembly rejected their advances with scorn. This Great Assembly also sent a committee to woo to their embraces the General Assembly of the United (Scotch) Presbyterians, who used to be "Seceders," "Covenanters," "Associate," and all the other names into which the artificial and unscriptural "General Assembly" of Scotland has contrived to split the Presbyterians of that noble country. The United Presbyterians met them fraternally at Pittsburgh last March, and the Pittsburgh committee reported to the Assembly on Wabash Avenue, Chicago, that they would unite with the big Assembly, if it would adopt strict Communion, and the Psalms of Scripture, and exclude secret societies.

Now I lean to the "United Presbyterians" in all three of these points. I am in favor of a Communion so strict that it will "have no fellowship with the unfruitful works of darkness." I am so disgusted with the dry, gerrymandering—Rev.-Dr.-Booksellers' hymnbooks, that I would be glad if we had David's Psalms in a neat translation like the best of Watts's, and used only those in public worship; while we could still sing "Shall we gather at the river" etc., in private circles and families (the Scotch Presbyterians allow this) until the Pope, cardinals, and the *Advance*, get the Bible and children's hymns out of schools.

On SECRET SOCIETIES, the big Assembly's Committee is characteristic. They hold that 'the church is to be preferred to all other organizations, as a means of reforming the world' In other words, a church of Christ is better than a Masonic lodge! This poor compliment to the church, is all this great body can do to protect their churches from the idolatries, fooleries, and swindling of the lodge. This great body, do I say? I am in error. It was their *committee* who adopted the above craven piece of worldliness. The Assembly would not, did not, dare not, say that a church is better than a lodge! The Freemasons in the Assembly took alarm, and carried a resolution, without endorsing what the committee had said, that they should continue their efforts after Union with the Scotch Presbyterians. If the Assembly had said, with their committee, that a church is better than a lodge that would have offended the infidel Masons.

Now, behold! something has happened to

THE CHICAGO TRIBUNE.

Some of the editors, commenting on the above, lash the United Presbyterians about "Psalms and secret societies;" praise the martyr, George H. Stuart, who agreed to obey his church and keep its rules about psalm-singing; and then broke those rules, defied his church, and scoffed at his brethren. In this, George H Stuart sinned; and, had I been in his Presbytery, I would have voted to expel him as I would any other man guilty of unfair and contemptuous violation of a solemn covenant. If Stuart had changed his mind about David's Psalms, he should have undertaken to convince his church, not defy it; and failing in this, taken his letter and joined the Presbyterians, like a man. But "the rich answereth roughly" and George H. Stuart is rich.

But the Chicago *Tribune* has discovered also that, in the middle of the second century, "the Christian church itself was a secret society." If the *Tribune* had said the United States Senate was a "secret society," because it holds secret executive sessions, it would have spoken vastly nearer the truth. In the middle of the second century, some corruptions had crept into the churches from the heathen world; and "the Discipline of the secret" was among them. But, at that time, all the Christian churches were "little, independent Republics" (Mos. I. 140), and no law or rule was adopted but by and with consent of the Christian people. There was no "Christian church" in the meaning and sense of the *Tribune*, till the sixth century when the Papacy was completed. Popery is a "secret society" still, and the secret society of the Jesuits, now. Will the *Tribune* post up?

THE CONGREGATIONALISTS.

Their State Association has voted, solid, against secret societies for twenty-five years; and there is not one known Freemason among its ministers. This is not true of other States. Iowa has imported one minister from the East, who is a Freemason. There are two Congregational pastors in the State of New York who are Masons; and a dozen or more in Massachusetts. And as the discussion of the secret orders is becoming general, Freemasonry, as slavery did, is seeking to intrench itself in "National" religious bodies. After holding three *pro re nata* Conventions, or Councils, the attempt is now made to inaugurate a permanent National Congregational Council, which shall ignore the secret society question; shelter Freemasons; and so be a breakwater against the discussion.

THE AURORA ASSOCIATION,

at its late meeting, chose no delegates to the proposed Council, but referred the question for discussion to this state meeting at Moline. Rev. Isaac Clark of Aurora, called such members of the Aurora Association as happened to be at Moline together, and read a letter from our late Moderator requesting us to meet and choose two delegates to this National Council. I objected, for the reasons that there were but five members of the Aurora Association present, with three brethren, members of churches in that body, and so had no right to act as a local Association by sending delegates to represent it. I also objected that Dr. Quint, Chairman of the National Association, was Grand Chaplain of Massachusetts Masons. One brother was excused from voting. Three of us voted against sending the delegates. Three voted in favor, and Rev. Isaac Clark, Chairman of our consultation meeting, gave the casting vote in favor of sending the delegates. So four brethren, only three of whom were members of the Aurora Association, elected two of their number to represent the Aurora Association in that Council! The two elected were brethren Isaac Clark and Esq. Stinson, of Sandwich. Mr. Stinson (who was not a member of the Aurora Association at all!) voted to send the delegates, and afterward arose in the meeting of the State Association, and informed that body that the Aurora Association had chosen him a delegate to the National Council! Neither he nor Bro. Clark are, therefore, in any proper sense, delegates to our local Association; and they have no right to represent us. If they have, any three members of any local Association, may get together at any time and place where they may choose to meet, and choose each other to represent their local Association, in any body and for any purpose they may see fit. I hope those brethren, will, on reflection, see that their proceeding is disorderly and improper; a proceeding which, if it should become general, would break up, confound, and destroy our whole system of local Associations, and bring untold discredit on the cause of Christ. It is to be hoped their good sense will lead them to refrain from attempting to represent Aurora Association in a National Council which that local body has never even considered and discussed, much less sent them or any others, delegates to it.

THE ADVANCE IN TRIBULATION.

When we came into the house from this side meeting, a resolution strongly endorsing and commending the *Advance* as "evangelical" and "national" was before the house, offered, I think, by Henry L. Hammond.

Rev. W. A. Bartlett (Plymouth Church) strongly opposed it. He characterized the *Advance* as "weak" and "wishy-washy," run in a very narrow groove, and representing only the views of Dr. Patton.

I spoke briefly, and objected that the *Advance* is not an "evangelical" paper in the just and common meaning of that word. Evangelical means 'according to the gospel;' while the *Advance* decries a divinely authoritative Sabbath, which Christ reenacted in the gospels, when he gave his sanction and authority to "the Commandments," of which the fourth is the Sabbath; and keeps, at the head of its premium list, "The Gates Ajar," an offensive book, which derides evangelical piety in its "Deacon Quirk," and praises the voluptuous Mohammedan heaven of Emanuel Swedenborg

Prof. Bartlett spoke deprecatingly and weakly for the *Advance*.

Dr. Bascom admitted that Dr. Patton's "candor" was so upright that it leaned over toward papists, skeptics, and no religionists; and wished he might manifest a little candor toward his brethren, whom he rigidly excluded if they wished to controvert any ideas he had advanced.

Rev. Mr. Doremus of Lawn Ridge, said he could endorse Dr. Patton's excluding the Bible from schools, and advocating billiards and other worldly amusements, if he would allow others to controvert his ideas. But at Farmington, when this Association wished to have Dr. Beecher's reply to him on amusements appear in his paper, Dr. Patton haughtily replied: "This Association don't edit the *Advance*"

Dr. Goodwin arose to a point of order which, he said, was, that Rev. Mr. Doremus stated something which was not a fact. This produced some sensation.

Dr. Gulliver then spoke at some length. He was conversant with facts in the history of the rise of the *Advance*, which he could tolerate on the score of human infirmity; but which, if he should state them, would lead us to withdraw our confidence from those who originated the *Advance*, as a financial and money-making scheme.

Dr. Edward Beecher was constrained to similar views to those expressed by others. He had excepted strongly to Dr. Patton's views of the Sabbath, but was excluded from his columns unless he would abstract from his articles all that made them a reply to the errors he wished to have corrected.

VOTED, That Rev. H. L. Hammond have leave to withdraw his resolution in favor of the *Advance*. It was accordingly withdrawn, and the Chairman, Col. C. G. Hammond, ruled that nothing of the above should appear in our minutes; not even our vote giving leave to withdraw!

THE PROPOSED NATIONAL COUNCIL

Then came before us under a proposition to send two delegates. Delegates were chosen, but instructed to "present the original question of Council or no council; and procure the submission of their work to the churches, who will finally decide on the Council. Rev. Mr. Goodenow of Como, read a printed publication issued from Corn Hill some two years ago, against a National Council, by the very parties who are now urging this Council forward! Are the Freemasons of Boston seeking to shelter the lodge by a National Council, with Freemasons in its management? It certainly looks so. So Assemblies and Mission Boards shielded slavery by shielding slave-holders. And this sudden change in Boston opinion from disfavoring to favoring a National Council, has come up alongside of this National discussion of the secret orders.

The remedy is very simple. Let Quint, Manning, Fisher, Stratton, and the other Massachusetts ministers who are Freemasons, publish, over their own names, that they have quietly, and 'while the world stands,' withdrawn from the lodge and thus cease to offend their brethren.

MY APPEAL

Was duly presented to the "Association in the person of the Chairman of their Business Committee, who was Dr. Patton's pastor. Our moderator too (Col. Hammond) was a Chicago man, as also the moderator chosen last year, keeping the moderator in Chicago two years in succession contrary to usage. By securing the Chairman and by personal labor with members of the Business Committee, they kept my appeal from being reported to the house. It is all one with me, and best on the whole perhaps. Their partial success emboldened them to ask the house to endorse the editor of "the *Advance*" but for whose bitterness the whole trouble would have been settled by the "postscript" of the Arbitrators, disavowing the offensive "card." The request for endorsement brought out the above terribly damaging discussion, and was withdrawn!

For myself, I have done my last duty to these brethren. I have "told it to the church," and there I leave it. My brethren of the State Association cannot expect me to be on speaking terms with men who publish me as a "reckless slanderer," without labor, specification or proof; and as I hope I cherish no malice against my persecutors, I am at peace. I think the State Association err; and if the matter concerned another, I would attempt to rectify their error. As I am party concerned, my good would be "evil spoken of." Therefore, as long as our State Association shall administer the communion to myself and these brethren, one or the other of whom surely owes repentance and confession to Christ and his church, I quietly leave the responsibility with them, as I know of nothing further I can do. As the readers of the CYNOSURE have a right and wish to know how I stand with my railing and defaming brethren of the "card," I have given them this information.

COL HAMMOND'S LAMENT.

Near the close of our sessions, after W. A. Bartlett, Gulliver, and others who had criticised the *Advance*, had left, a scene was enacted which was a curiosity in a deliberative body.

The Chairman of the Business Committee, Dr Patton's pastor, who was so opposed to disorderly proceedings that he made a point of order on Doremus that he was not *telling the truth*, arose and made a raking speech in favor of the *Advance* and reply to and contradiction of absent brethren; when there was no motion, made or seconded, nothing whatever before the house.

Col. Hammond, too, arose in his place, put the clerk in the chair and spoke, *without any motion* in behalf of the poor *Advance*. He was followed by one or two others, all of them replying to Dr. Gulliver, Bartlett, etc., in their absence, and with no motion before the house; until W. G. Pierce, of Elmwood, arose and protested sharply against these strange and disorderly proceedings.

It is fresh in living memories that a handful of slave-holders, and those who affiliated with them, used to speak in Congress as though they owned the country. Precisely so, a single handful of men in Chicago speak as though they owned this State Association. They affiliate with Freemasons, and mean to force a "National Council" on Congregationalists, built and run on the principle of having Freemasons in its management. Of course we cannot turn Masonry out of Congregational Churches, while Freemasons are enthroned and entrenched in their National Council. And the "Jack Masons" work just as the slave-holders' "jacks" did, viz: condemn slave-holding in words, and protect it in practice.—*Resolved*, that it is an "*evil*," and shield and promote those who are doing that "evil."

Col. Hammond's speech was solemn as a dirge, and tender as a requiem. Indeed, it *was* the requiem of the *Advance* in that State Association, until that paper has a resurrection to a new and better life. He, (Hammond) warned us not to "*drive off*" brethren in Chicago, without whose money Congregational institutions "could not be run!" Aha! our good brother, "two mites, which make a farthing," once outweighed the gifts of many that were rich!

Col. Hammond is a good man, and once made a good proclamation for the Sabbath on railroads; but he was damaged by office-holding in the Democratic party during its corruptest period; and more recently he has been injured by reading the *Advance*. Still we hope he will not be "driven off" from us by our opposing the world's evils.

MASONIC BENEVOLENCE IN LONDON AND ILLINOIS.

That appropriations to benevolence are a small item of Masonic expenditure is here shown by Masonic authority. This first statement is an extract from the London *Daily News* of April 28th, 1871. The paper was sent to Prof. Webster of Wheaton, by a friend of his now traveling in Europe:

MODERN FREEMASONRY.—The following curious statistics were given in a speech recently delivered by Mr. J. C. Parkinson at the Quarterly Court of the Masonic Boys' School:—"In round numbers some £40,000 are spent in Freemasonry every year in London alone, and except an independent sum of some £7 000, which London contributes to the Masonic charities, what have we to show for this vast amount? 'Leather and prunella.' Yes, brethren, Masonic millinery absorbs more money than Masonic charity. Ribbons and white leather, medals and laces, jewels, collars aprons, silvering, gilding, and show, represent a far larger expenditure than we bestow upon either the succor of the orphan, or the relief of the distressed." During the last twelve months, more than six thousand certificates were issued by the Grand Lodge of England; as a necessary consequence, more than six thousand aprons were bought; more than £7,000 were spent in this one item of Masonic adornment, and this by the new blood brought into the craft in a single year. It is unnecessary to multiply statistics. We all know that the two hundred Freemasons' lodges which flourish in London represent a heavy outlay; and we all know the direction in which that outlay goes." The speaker, who is reported at length in the current number of of *The Freemason*, argued from these figures not that the expenditure of and in Freemasonry should be reduced, but that the benevolence of the craft should be rendered more extensive and far-reaching.

Surely it would seem a fitting thing that, as Masonry professes *benevolence*, a larger percentage of its income should be appropriated to purposes that might reasonably be termed benevolent, than a fisherman would appropriate of his own income for bait. Otherwise say what you may, men will fail to see that benevolence is the object—that it is anything but a deceitful pretense, a foil to set off designs deservedly odious.

The following is from a circular of Grand Master Ira A. W. Buck, of Ill., Jan. 25th, 1859 and is part of a report embraced in the circular, which report is signed by Harrison Dills, James H. Hibbard, Charles W. Matheny, Joel A. Mattison, Jesse K. Dubois, Nelson D. Elwood. These gentlemen say in their report, "It is not to be disguised that our meetings are not so profitable and beneficial as they ought to be; that the amount of money annually expended is far too great in proportion to the benefits conferred." This was not probably intended for the public eye. But a friend has sent us the circular, and because it is truth, and important truth for every honest man to consider, we publish it. These testimonies are not the carpings of jealous and prejudiced anti-Masons, but the deliberate convictions of Masons of highest character uttered in friendly admonition to their brother Masons. Let them be candidly considered. H.

"D. R's" QUESTIONS.

"D. R." sends us a list of questions to be answered in the "next CYNOSURE." Some of them are rather common-place, and answering them would be like answering the question: Is it right for Christians under any circumstances to do wrong? Others seem to imply some original insight into the subject which might develop an interesting discussion if the questioner's views could be clearly brought out. But a child can ask a question which a philosopher cannot answer, and it is usually an awkward position for an editor to undertake to interest the public with answers to a common-place sort of catechism. Give us questions which answer themselves or clearly indicate the sentiment you wish impressed upon the public mind, or give the answers yourself, and if they are calculated to aid the cause, we will publish them.

"D. R" also states that there is loud talk that the Grange, or Patrons of Husbandry, are doing great things in legislating in Illinois. Doubtless the Grange will speak great swelling words of vanity, for it is the mere creature of the Grand lodges of Masons and Odd-fellows at Washington, gotten up and controlled by them slyly, for the mere purpose of roping in the farmers and secretly controlling them and securing their aid in the grand conspiracy to run the government. H.

THE AMERICAN PROTESTANT ASSOCIATION.

"'*Inquirer*' asks, "What is the object of the "A. P. A." (*American Protestant Association*), and when was this new secret organization started, and where?"

To the latter part of the question we have not the information necessary to a correct answer. The order is represented in our large cities, and at the East is quite general. Its organ is the *American Protestant*, published weekly in Boston.

The general objects of the order as stated in this journal are very like those claimed for Masonry and Odd-fellowship, and the reasons for secrecy are given in much the same style.

Its more particular object we will allow the *Protestant* to state in its own words, only remarking that while we shall heartily rejoice in the downfall of the papacy, we cannot believe God will bless efforts to this end which are made in a mere popish manner. Darkness cannot dispel darkness.

The Protestant says:

The name of our Order *The American Protestant Association*, conveys an idea that it has other objects in view than those already set forth. * * * Take any Christian country, and wherever ignorance, superstition and despotism prevail, there is the home of Romanism. On the contrary, wherever Light and Truth, by a pure system of education is disseminated, and a liberal system of government established, there the Protestant religion is predominant. We believe it to be impossible for any one to be a good citizen whose obligations to his country—whether he be a citizen by adoption, or to the manor born—are subserviant to the spiritual government of his church. He is bound to believe the teachings of his Church, and those teachings are that Roman Catholicism is the only true religion on earth, and wherever that religion is in the ascendant, it becomes a part of their system of government. Hence they will not tolerate a Protestant because he cannot subscribe to the dogmas of their church, and inasmuch as these dogmas are a part of their government, a Protestant refusing compliance, violates the law of the country, and renders himself amenable to punishment and persecution from which he cannot escape. If, then, America should ever become Roman Catholic, that religion would become a part of the fundamental law of our Government. It would at once destroy Liberty of Conscience, and hurl the Bible from our Common Schools. It would overthrow our present political institutions, and make this mighty Republic a by-word and a reproach throughout the civilized world. It is therefore our desire to preserve those institutions as they are—to hand them down to future generations pure as we received them, that we have instituted this *Association of American Protestants*."

NOT ALWAYS SUCCESSFUL.—Masonic interference in political and local issues does not always succeed, although sustained by secret plottings and base obligation. Such an attempt was made in Beverly, N. J., about the 9th inst., and when put on issue met an inglorious defeat. The wind is beginning to blow right. Look at this straw. The Beverly *Weekly Visitor* of May 12th, has the following account:

Last Tuesday evening a meeting was called by Mr. Joseph Black, our postmaster, in the hall of the Y. M. C. A., for the purpose of getting the sense of the Republican party in reference to the change in the postmastership, now being agitated by a party through the influence of the Masonic lodge. At the hour appointed, the meeting was well filled by the Masons of both political parties, indeed when we entered the room, it looked like a meeting of the lodge, on the business of some coming feed. In the words of the poet, there were

Masons to the right of us,
Masons to the left of us,
Masons in front of us,
Labeled and numbered.

Dr. E. P. Townsend was chosen chairman; Mr. Seth W. Holt, secretary. * * * *

As we entered, the chairman, who is a Mason, was speaking, trying to relieve his brethren of the craft from any complicity in the movement. This was rather a hard task seeing that all the lodge embracing men of both political parties had signed the petition for their candidate, while no Republicans outside, had ever seen it. The speaker also said the Editor of the *Visitor*, seemed to intimate in his remarks in the last week's paper that the Masons were prominent movers in this thing, he would therefore, now disclaim for the Masons there having any thing to do with it.

Mr. Joseph Parker now offered a resolution, (possibly by way of a joke) that probably the editor had been misinformed, that, therefore

Resolved, "That the Masons as a body, disclaim having had anything to do with signing the petition of the Mason who is seeking the office." All of the the Masons present voted that they had nothing to do with it.

A few of the more boisterous of the craft, then voted that the proceedings of this meeting *be not* published in the *Visitor*. This may seem like another joke to the ordinary reader: but, no doubt, some of the more deluded of the craft may have thought they were running the *Visitor* as well as other things. * *

After a passage at arms between Most Worshipful Grand Master, (excuse our ignorance of titles) Tompkins and citizen Morrel, the meeting adjourned."

A NEW KIND OF REFORMATION.—A Freemason, lately talking with a friend, who doubted whether the National Movement against secret societies would accomplish much, replied: "Don't believe that. There's a going to be one of the d—d'est reformations on that subject which the country ever saw!"

SATAN THE PRINCE AND PATTERN OF SEDUCERS.—The Seducer begins with his victim, and Satan with a soul, by making fun: but ends with betrayal, despotism and murder. In this respect no thoughtful observer can help seeing that the methods of the lodge are the "*Wiles*" (Greek, "Methods") of the devil.

ELDER STEARNS BOOKS.—No more of them at cost. Elder J. G. Stearns has just written us that the 1,000 copies of Stearns' "Inquiry into Freemasonry" which he has been selling at cost, are all gone. We still have all of these books for sale at the CYNOSURE office at regular rates, $1.20 cts. each, post paid.

Elder Stearns has just issued a new book entitled "A Review of Two Masonic Addresses" One delivered by Judson B. Andrews, M. D. at the constitution of Faxton Masonic Lodge, Utica, N. Y. published in the Utica *Morning Herald* June 25, 1870. And the other delivered in Rome, N. Y. by Rev. W. Searls, at the dedication of the New Masonic Hall, published in the same paper February 16th, 1871.

This book of 72 pages, bound in paper, will be sent postage paid, for 15 cts. by Ezra A. Cook & Co., Chicago.

—This issue of the CYNOSURE goes to press too early to publish the proceedings of the Worcester Convention. Full reports may be expected in our next.

Brother Arnold of Sycamore, Ill, is publishing a lively little paper for gratuitous circulation. He writes: "I will send the *Reformer* free to any address. Let all the readers of the CYNOSURE send for it immediately. The June number will contain, "How I was made a Master Mason."

—There are still a number of Greene's "Broken Seal," 50ct. edition for sale at this office. Address E. A. Cook, &Co.

—An address by Pres. Blanchard at the State Congregational Association at Moline, Ill., came to late for publication in this number. It will appear in our next. Let all the readers of the CYNOSURE carefully watch and oppose as, they can this great movement by which *Satan* would cause the Congregational Churches to retract their testimonies, abandon their principles, and endorse his dark institutions.

ITEMS.

—The total number of lodges in Paris is said to be 120.

—Over eight thousand demits were issued from lodges in Illinois alone during the past year.

—Some of our Western papers are suggesting the name of Jas. G. Blaine, speaker of the last House, for President, and Gov. Palmer of Illinois, for Vice-president. The former attends Masonic assemblies and is probably a member of the lodge. The latter is reported to be also.

—The Knights of Pythias inaugurated a general breaking of the Sabbath last month in Philadelphia. A new cemetery was opened, and a grand visitation was made under their auspices. Trains and other conveyances were under order for a whole Sabbath afternoon.

—Bro. D. P. Rathbun was put under a false arrest at Baskinsville N. Y. by a Masonic officer, to prevent his lecturing. The attempt to gag the truth was however unsuccessful.

—Brother J. T. Russell writes from Romo, Pa, that C. A. Blanchard will speak in that place soon.

—The New Bedford Lodge of the American Protestant Association is about to institute an Esther degree. Cannot our mothers and sisters more effectually oppose the aggressions of Romanism than by entering these secret places.

—"The New York *Sun* says, John A. Logan is played out as a Presidential candidate. The man who hadn't pluck to make a small fight in Boston in 1871, isn't the man to lead a big fight in the whole country in 1872."

That is, Logan should have adhered to his political cunning and made for the President's chair with the help of the Grand Army of the Republic. Hasn't that order anything to do with politics?

—"Governor Geary has pardoned one John H. Brill, who was imprisoned for perpetrating a most flagrant fraud in an election return Political influence was the "Open Sesame" to his cell. Had it been some unknown wretch that had committed the crime, mercy would have plead in vain at the prison doors."

Gov. Geary is, we believe a Mason, a member of the G. A. R., and in for secrecy generally. He is also talked of for the Presidency. Keep him in mind.

—The Masons have peculiar ways of familiarizing the public mind with their evil institution. Here is an item sent on its travels:

A Newark barber started out the other evening to "go to the lodge." His wife entered a masquerade ball at 10 o'clock, took him by the arm, and led him away from his young lady partner in costume, with the gentle remark, "This is the way you go to the lodge, is it?"

Leslie's Boy's and Girl's Weekly publishes this one:

What is he?—"Are you an Odd-fellow?" "No, sir; I have been married more than a week." "I mean do you belong to the order of Odd-fellows?" "No; I belong to the order of married men." "Mercy, how dull! Are you a Mason?" "No; I am a carpenter." "Worse and worse! Are you a Son of Temperance?" "No I am a son of M. John Gosling."

—The Rev. J. F. Galloway, Pastor of a Congregational church near Hamilton Monroe Co. Miss. was favored on last Friday night with a second visit from the Ku-Klux. They told him to stop preaching at his church till the present excitement should be past, and asked whether he would do as they told him or not. He replied much as the apostles did when they were commanded to preach no more in the name of Jesus—"Whether it be right in the sight of God to hearken unto you more than unto God judge ye." Acts 14: 19.—[*Christian Republic*]

—Messrs Rowell & Co., of New York, advertising agents and publishers of the *Newspaper Reporter*, have recently been publishing statements and letters discreditable to the character of Hudson and Menet, engaged in the same business. The latter firm then issue a circular disclaiming the charges and closing with an injunction to Rowell to remember his Masonic obligations. Whereat Rowell withdraws with the remark: we shall greatly hesitate before going into another controversy which will take so much space in the *Reporter*."

—Our agent and Lecturer, Mr. Blanchard has lately been made the happy recipient of a beautiful and costly gold watch by the ladies of Vineland, New Jersey. Engraved on the inner case is the statement that the present is from one hundred and ten ladies of Vineland New Jersey in appreciation of his faithful exposition of the evils of the secret orders, and his noble, Christian conduct while suffering persecution at the hands of these orders while recently lecturing in that place. What do Mr. B's calumniators say to this?

The Anti-Secret Society Convention--A Call

To the men and women of Ogle county opposed to secret societies; or in favor of publicly discussing their relations to our free government and Christian religion.

A county meeting for this purpose; and to organize a County Association to provide for a thorough canvass of these orders throughout Ogle county, will be held, God willing, at the United Brethren Church in Polo, on Tuesday, June 20th, (next) 8 o'clock, evening.

The opening address will be by Rev. J. P. Stoddard, pastor of the Congregational Church in Byron; Agent of "The National Association of Christians opposed to Secret Societies." Able speakers will be in attendance; and Freemasons who have seen and repented of the sin and blasphemy of Masonic oaths will give their testimony for Christ against "the unfruitful works of darkness."

All Christian people and citizens who are in favor of American principles and free institutions, are earnestly requested to give this meeting their attendance, their counsels and their prayers.

The above call adopted at a meeting of citizens at the United Brethren Church in Polo, on Monday evening May 22d, 1871.

B. HEALEY, *Chairman.*
J. C. ALLABEN, *Secretary.*

"To Die is Gain."

It is a universal statement universally disbelieved. I have searched the graves of twenty graveyards, and not a marble slab or shaft, plainly wrought, or chiseled in costly design, bore this immortal assertion. I have prayed above a hundred coffins, and watched the faces of the mourners anxiously: not one betrayed a knowledge of this sentence. I have carried a bright face to the funeral chamber, and spoken the words of cheerful faith; and men have marveled, revealing their skepticism by their surprise, I have found it hard to persuade men that death is sunrise: but when I compare the conditions of this life with those of the next; when I set the body sensual over against the body spiritual, the mind in bondage over against the mind emancipated; when I have bowed myself over the white face, beautiful as it lay in deep, unruffled peace, and remembered how passionate and painful was the life; when I have stood beside the dying, heard their murmured words of wonder, their exclamations of rapture, and seen a light, not of this world, fall upon their faces as they touched the margin of the great change,—I have said, "Death, thou art a gain."—*Rev. W. H. H. Murray.*

They Shrink from Discussion.

The following is an extract from the report of the Champlain Conference taken from the *American Wesleyan* of May 17, 1871.

"As per previous announcement, the merits of Freemasonry, and kindred fraternities were discussed Saturday afternoon. House well filled with attentive listeners. Brothers Wardner and Keeaston demonstrated conclusively from Masonic authorities that while Masonry professes to purify the heart and fit the soul for heaven, it studiously excludes from its rituals the only name through whom sinners may hope to be saved; and hence that the institution is essentially anti-Christian. An effort was made to call into the discussion a Baptist clergyman by the name of Clark, who had taken many degrees in the sublime mysteries?—senseless mummeries—of Masonry; but he was wholly disinclined to any encounter; only declaring that he had heard nothing new. We suggested that the question vital to us all manifestly must be—*Is what we have heard true?* If true, Masonry must pass under the ban of every intelligent Christian,—We mean, intelligent upon that subject."

A Quakeress said recently to a friend in reference to the Quaker formula of marriage; "It is true, I did not promise to obey when I was married; but I might as well, for I have to do it."

For The Christian Cynosure.

A PARODY.

And something more, on the answer, in verse, of a Masonic divine to the question, "Are you a Mason?"

(Dedicated to Masonic ministers.)

BY J. L. BARLOW.

Yes, you're one of a band,
Growing fast in our land,
Talking much of affection and love;
And you've knocked at lodge-door,
As have thousands before,
As there for admission, you strove.

Stripped, hood-winked like a fool,
You became a mere tool;
As succeeding, an entrance to gain;
With knee, arm, and breast bear,
The sharp compass-point, there,
Did give you a feeling of pain.

There your conscience was taught
With a moral, not fraught—
With sentiments true to your Lord;
And onward you traveled,
While lies were unraveled,
About Hiram, not found in the "word."

You, a servant of God;
Neither barefoot nor shod,
Rope round your neck, eyes covered tight,
'Round the lodge-room then went,
With your thoughts all intent
On getting from darkness some "light."

Thus far, you have stated;
And I have related,
What happened when you ceased to be free,
When you "passed" for "more light,"
And was "raised" in great plight,
Up to "sublime and ancient degree."

There onward you marched
Right on to be "arched,"
And a Royal Arch Mason was made.
There you "three did agree,"
Faithful workmen to be,
In the vault, with crow, pickax and spade.

Now the arch, and veils passed,
From the first, to the last
You sought "Sanctum Sanctorum" to find.
Then alas! what you gained,
Should your conscience have pained;
But no; "it just suited my mind."

For, an Arch Mason friend,
You assistance must lend,
Whether right or wrong he hath done;
And his secrets must keep,
Murder, or treason deep,
Lest your brains be exposed to the sun.

Further depths you then sought,
As you foolishly thought,
Of treasures, the craft had hid there;
All for make-believe toil,
As in search of a spoil,
To make the "High Priest," and "King stare."

Having thus far arrived,
You further connived
Among pseudo-knights to appear,
And so, "Pilgrim and Knight,"
Pressing on for "more light,"
No "double damnation" your fear.

For the widow distressed,
There's a "word" in your breast,
For helpless, and orphan you feel;
And your sword you can draw
Against Justice and Law—
Fitting use for your Masonic steel.

Thus have you revealed,
(And yet slyly concealed)
What many think is a puzzle;
And thus "passed," "raised" and cramm'd,
Like a gun that is rammed,
With nonsense you're fill'd, to the muzzle.

You are proud of your "craft,"—
While the devil has laughed,
Saying, "You are the preacher for me,
Whose example will tend,
Many thousands to send,
To the depths, where no mercy can be."

News of our Work.

ILLINOIS.

EDITORIAL CORRESPONDENCE.

POLO, Ill., May 23, 1871.

Dear Cynosure:

I have spoken in this interesting town four times. Saturday night, twice on Sabbath, and last (Monday) night—to full houses in the United Brethren Church. Last night the aisles were occupied with benches, and many stood about the church doors. God was evidently with us, and the dark worships are at a discount and giving way.

This is largely owing to the discreet and self-denying labors of Presiding Elder Parker Holmes (U. B.) who, though he has twelve districts under his official care; and visits each four times a year, yet finds time and heart to give lectures between spells, against the Egyptian plagues of our country, which Masons tell us, in their books, "have been derived from the mysteries of the Pyramids." (*See Ancient Scotch Rite*) And I rather think they have come down from the Pyramids; for the lodges contain all the accursed principles of those mock-mysteries of Isis and Osiris, which have made Egypt "the basest of the Kingdoms;" as the Hebrew prophets called it. Nor do I know but our potato bugs and orchard worms are the lice and locusts of Egypt, modernized, as Masonic lodges boast that they are the lineal descendants of those "mysteries." Certain I am that the Masonic Ku-Klux Knights are the Mamelukes of the desert on American soil.

A County Convention is called for this Co., (Ogle) to meet and organize on the 20th of June, proximo. Rev. J. P. Stoddard, pastor of the Congregational Church in Byron, makes the opening speech. Let every subscriber to the CYNOSURE see that all his neighbors are warned to attend. There are good people in and around Polo, members of different churches, who will open their houses and hearts to receive you. But be sure you come in the name of Christ, and with earnest prayer. For "without Christ we can do nothing;" and Satan has wrung many a victory from the jaws of defeat, when God's children cease to "watch and pray." The official call for the Ogle Convention will be found in another column.

Several new subscribers send in for the CYNOSURE from this region, one, an interesting and eloquent Methodist Episcopal preacher on a Circuit near here. So brother Haney of Brimfield, is getting company. He tells me the leaven is working among his brethren, and the subject will be soon discussed more or less among them.

While on the CYNOSURE (which brethren here clamor to have weekly) I wish to warn the U. Brethren in "Western" Iowa and vicinity, (the seat of Western College) of a brace of editors (Shuey and Collier) of the *Western Gazette*. These men seem to be endeavoring to run between secret societies and their opposers and keep friends with both. They say in their paper, May 18th "The most ardent friends of Odd-fellowship could find but few reasonable objections to Prof. Kephart's lecture on that subject last Saturday evening," etc., etc. Indeed has a Professor in that interesting college of the United Brethren found out a way to kill Odd-fellowship, to which the most "ardent friends" of the order will not object? This is drowning made agreeable by warming the water.

These Solons of the *Western Gazette* go on to say: "We recognize a marked difference between the United Brethren Church and the *Religious Telescope*, and such men as Blanchard and such sheets as the CYNOSURE:" and either in their ignorance or malice, berate me for not being one of the early Abolitionists! "Whereas, I was one of the first Abolition Lecturers who took the field against American slavery; and twenty-eight years ago, was the American Vice-president of the World's anti-Slavery Convention in the city of London. The first year I was in the field, in Pennsylvania, now thirty five years ago, I met twenty-five mobs made up of just such shallow creatures as these editors of the *Western Gazette*, who had little sense and no principles, and so went with the local breeze. The praise of such men will curse the United Brethren Church and its excellent paper, the *Religious Telescope*.

J. B.

P S—A most terrific statement was made here in our meeting Sunday night by an Elder Johnson of Foreston. This good man, well known and reputed in this region, was a Mason in the old country. He stated that his father was a high Mason in Belfast, Ireland, and that in the lodge to which his father belonged was an execution room, secret even to many of the Masons themselves; that in this room there was a bath-tub with a hose or pipe running into the salt water with a reservoir about it; and that suspected and doomed Masons were sent by lodge-leaders to that lodge to be killed, which was done by putting them into that tub, cutting their throats, letting in a rush of water to sweep the blood into the sea, and then let the corpse down with a sickle, push out in a boat, and bury it, literally in "the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours.

He Johnson said his own father told him of that room and its bloody apparatus, when he (his father) sat in his rocking chair, and just before his death.

Compare these awful statements with the sworn and authentic account of the Masonic murder of William Miller of Belfast.

Annual Meeting of the Du Page County Association.

The annual meeting of the Du Page County Association opposed to secret societies, was held in the Wheaton College Chapel on Saturday, May 20th, 1871, commencing at 10½ o'clock in the forenoon. It was called to order by the President. Prayer was offered by Rev. Horton, and minutes of the last annual meeting were read and approved.

The President then addressed the meeting stating its objects, and mentioning some cheering prospects, with especial reference to the large number of demits given by Illinois Lodges during the past year.

Rev Milton Smith read an excellent article from the *American Wesleyan* on the riot at Vineland, New Jersey, and brought the matter home to the hearers by earnest remarks.

A committee on nomination of officers and delegates to the National Convention, was appointed as follows: Rev. M. Smith, Prof. O. F. Lumry, E. C. Guild, A. Thompson and H. A. Fischer; after which the meeting was adjourned to 2 P. M.

AFTERNOON.

Called to order by President. Prayer offered by Rev. M Smith. The Treasurer's report was adopted; and it was voted that the Vice president be requested to solicit funds for the treasury, and signatures to the Constitution.

The Committee on Nominations made their reports which were adopted, and the following persons were declared elected; *President*. Prof. J. O. Webster; *Vice presidents*, (one for each town.) Rev. Ph. Albert, H. B. Patrick, R. C. Curtis, Jos. Gleason, L K. Hatch, Pres. A. A. Smith, E. C. Guild, A. Carpenter, Isaac Claflin; *Sec., and Treas.* H. A. Fischer. *Delegates to the National Convention*; Pres. J. Blanchard, Isaac Claflin and Rev. I. A. Hart.

Voted the Society assume the expenses of delegate Hart.

After the election of officers quite a number of persons addressed the meeting, particularly with reference to the political aspect of the subject. Mr. Alexander Thompson, who had been previously invited by the Executive Committee, gave his views on Masonry at some length, and disclosed its follies and shams in a forcible manner.

The following resolutions were almost unanimously adopted:

Resolved, That in the opinion of this meeting active membership in secret oath-bound societies should be considered a disqualification for holding office in a Republican government.

Resolved, That in our opinion, the time has come for organizing an anti-Masonic political party in our country.

Resolved, That in our opinion. The CHRISTIAN CYNOSURE should be published weekly.

It was then voted that the proceedings of this meeting be published in the CYNOSURE and Wheaton *Illinoian*.

During the session a motion prevailed requesting the Executive Committee to call quarterly meetings; and at about 5½ o'clock, P. M., the meeting adjourned to meet in about three months at the call of Executive Committee.

The interest in the meeting increased to the close, and God's blessing was evidently with us. The number of persons present from different parts of the county was about forty and during the day $22 90 were *paid* towards the expenses of the delegate, and other necessary expenses, all of which are favorable indications for the future work of the association.

I. A. HART, *Pres*,
H. A. FISCHER, *Sec.*

Paris Insurrection Suppressed.

Sunday the 21st of May the government troops entered Paris at two gates. Sunday the 28th the last Communists surrendered. The intervening week was to Paris, one of fire, terror and slaughter. Most of their public buildings are in ruins. One third of the city reported in ashes. Some 60,000 dead bodies in the houses and streets. Tuesday night the Archbishop of Paris and sixty-one priests were shot by the Communists. Their Minister of War and other Communist leaders, were shot down instantly. Others are to be tried soon. How this city of sin has been punished! For the present it is under military rule. Its future cannot now be prognosticated; but the shadows of coming events are yet dark indeed.—*Wesleyan.*

The "A. P. A."—How their Lodges are Instituted.

A correspondent in Pennsylvania sends us the following account of the opening of a lodge of the American Protestant Association. We publish it for the information of our readers, that they may see the resemblance to the other secret orders. A brief statement of the objects of the order will be found elsewhere.

"On last Friday morning the Grand Lodge officers proceeded from Philadelphia to Ashley for the purpose of instituting Martin Luther Lodge, No. 91, of the A. P. A. previously petitioned for by seventy-nine Protestant citizens of Ashley. On the way they were joined by a large number of members of Mauch Chunk Lodge, forty four miles south of Ashley, and all proceeded together. Arriving at the place of destination, the members were received and taken charge of by the prospective brotherhood of Ashley, and after being hospitably entertained for a short time, repaired to the Hall for organization. The hall is a large one, finely fitted up and well furnished.

At half-past 6 o'clock a temporary organization was promptly effected, with James Alcorn, W. G. M., in the chair, being supported by Past Right Worthy Grand Master David Stein, Vice Grand Master, assisted by the following Past Masters W. G. Secretary D. C. Johnston, W. G. Treasurer John Sterling, W. G. Conductor S. N. Hutchinson, W. G. A. Conductor John Harris; W. G. I. T. A. F. Campble, W. O. S. T. Solomon Johnston, W. G. Chaplain J. R. Newmee.

The lodge opened in due form for such occasions, the names of petitioners for charter were then called and seventy-four answered to their names. The usual and interesting, solemn and impressive ceremonies incident to the institution of a new lodge and initiation of petitioners for the charter, who were not previously admitted to membership, were gone through with. Seventy-one were initiated.

The lodge then proceeded to the election of officers, and of those eligible were installed Martin Luther Lodge No. 91, was declared duly instituted and organized under the leadership and guidance of the following officers; W. M., James A Fleming; D. M, John Mc Intosh; R. S., A. E. Kline; F. S., James Black; A. R. S., C. A. W. Frishmouth; Treasurer, J. C. Wells; O., G. B. Stewart; A. O., Wm. O. Blair; I. T., Wm. T. Johnson; O. S. T., Alex. Wilson; Chaplain, Wm. J. Day.

After transacting some routine business, the lodge was ready to adjourn, but just here it was announced that the ladies of Ashley demanded an interview and desired to see the Grand Lodge officers and the members of Mauch Chunk Lodge and Martin Luther Lodge in a room on the ground floor for that purpose. No one presumed to doubt the authority of the ladies, or even inquire why things were thus; but the lodge immediately closed, and the members repaired to the hall below as commanded. Here they were met by a bevy of ladies, who greeted the assembly with hearty congratulations and smiles of approval of the work just temporarily closed.

The company then sat down to a sumptuous repast prepared by the ladies. After reverentially imploring the Supreme Ruler of the universe for his blessings, the good things presented all seemed to gradually melt away. All seemed pleased and happy. Thanks to the ladies of Ashley.

"On re-entering the hall, a degree meeting or lodge was opened, and the work went bravely on step by step until the cock crowed in the morning before it was finished.

"Martin Luther Lodge starts out under the most flattering auspices, composed as it is of bone and sinew, intelligence and wealth, energy and perseverance, patriotism and liberality combined. May success attend them.

N."

Mr. Burgess—His Retraction of Anti-Masonry Denied.

Editor Christian Cynosure:

Nothing but a sense of obligation to a friend could prompt me to come before the public in the manner that I now do. But seeing such manifest perversion of truth and right, I feel bound to disabuse the public mind in regard to the character of my venerable and reverend friend Burgess. Some writer in the CYNOSURE of May 1st, called him a Freemason and charges him with unmasonic conduct in exposing the secrets of the institution.

Now I have been acquainted with Mr. B. for more than half a century and I know that he *is not, was not,* and *never could be made a Mason.* On the other hand he was the most radical of all the radicals of his time. I remember well how his active mind was stirred while passing through the excitement caused by the abduction and murder of Morgan by the Masons, and he availed himself of every facility for gaining information on the subject; was acquainted with many men of influence who came out and renounced their allegiance to the order. He preached lectured and wrote against it almost incessantly, and I have no doubt but many of the members especially the young beginners in Masonry might have been much benefited by his instructions. But he never was inside the lodge, and never wore the cable-tow, except the time when the ruffians put it on his neck to hang him.

But the means by which he was extricated is wofully distorted. Instead of its being a Masonic sign it was his wife that was the chief instrument in saving him from a violent death by their hands. She stood by and strengthened him and urged him never to give up his principles, but to die like a true martyr to the cause; and she told the ruffians that she had the means at her command, and she would procure the ablest council in the United States in his behalf, and that his death would in nowise advance their cause. Thus they were induced to yield and suffer him to live.

But as to his buying up his books, &c., that is all *bosh*, not a word of truth in it. He applied his whole powers and energy with redoubled diligence for the spread of light on the subject and still sold or gave his books without stint to all who were willing to read and had piles of them on hand for months or years after the hanging affair, and still the old man lives and has breath enough left to blast the hollow pretensions of this arch deceiver; and now at the age of 90 years if his eye ever falls on these lines, he doubtless will remember one that sat in his Bible Class more than 60 years ago, and now signs his name JAMES BAIRD.

Minonk, Ill., May 30th 1871

"M. L. H." Corrects Bro. Levington.

We publish the following that the truth may be ascertained and mistakes corrected, if there be any. The letter is sent to us from Vermont, the author sends his full name in another letter.

Editor Christian Cynosure:

In your issue of April 18th 1871 is a letter from the Rev. John Levington of Brighton Mich, relative to the anti-Masonic lectures delivered by him at that place in which he says, "A gentleman from Ann Arbor claiming to be a Mason of twenty six degrees, was with us as reporter each of the three nights; but though I am a "cowan," I am not cowan enough to suppose that a Mason of twenty six degrees, would report such lectures as he then listened to. Coming out of the church on the second night, he was heard to pronounce the first degree correct, word for word, as Morgan gave it, but added, "It is different now." Now with all due respect to Rev. Mr. Levington, I think he should not be so over-anxious as to make a statement and have it published in such a way that all knowing the circumstances, would know who he meant, unless he knows the statement to be true, I do not charge Rev. Mr. Levington of intentionally making a false statement, I have more charity than that. But I *do* think he has been grossly deceived by some one. And I wish to say through your paper (it being the same paper that the article was published in), that the truth is, I was there each of the three nights. But I never said his lectures or the first degree or any other degree was correct, neither did I *ever* mention Morgan's name on coming out of the church on either night or even in the town of Brighton during the whole course of his lectures. I *never* said it, or any part of it, was as Morgan gave it. I never said any thing about it, having been changed or being different now, I do not know who is responsible for the assertions. But, of course, Mr. Levington is for the publication, I hope he will be more careful in the future.

M. L. H.

Rulloff the Murderer—His Masonic Connection.

The case of Rulloff is a remarkable one, and teaches us that what is needed in the family and in society is not so much the intellectual as the moral element. Here we have the example of a man of powerful intellect and great mental cultivation perpetrating crimes, shocking to humanity. We see him, too, by the force of that intellect, and mere animalism, winning sympathy, and moulding public sentiment in his favor.

It is a strange and a dangerous fascination that men of this character often exert; and so long as they escape justice, they are regarded by a certain class of sentimentalists almost as martyrs.

We have frequently heard Rulloff defended, as an innocent and persecuted man (always, however, by masons,) a circumstance that first set us thinking on the subject of Masonry. Rulloff being an atheist, of course, could be a Mason, and yet he was, and a working one too. His confession, no doubt, if it had been made and the warp and woof that formed the thread of his life, been unraveled, would have given the institution a very bad order even among the Masonic workmen themselves.

But, the last shift to save the murderers life was the most ridiculous one that ever the devil himself conceived. He must be spared for the cause of science. Now when the cause of science is found to be in so hopeless a condition, that it needs the assistance of such wretches as Rulloff, it had better perish and let something better take its place.—*Peoples Weekly.*

Help the Helpers.

There is a little paper published semi-monthly at Benzonia, Michigan, call the *Benzonia Citizen*. The Masons and "jack Masons" in that region endeavored to deprive the ministers of the gospel of free speech on the subject of Masonry, by threatening to withdraw their subscription if the minister uttered any anti-Masonic sentiment in the pulpit or out of it. Some of the ministers succumbed and permitted their tongues to be fettered by the lodge.

One man at Benzonia determined to resist the influence, but was excluded from discussing the subject in the county press. There was no way but to establish a press expressly for the purpose of resisting the eggressions of the lodge, and of publishing the truth on the subject of Masonry. This he did at his own cost, and he sustains the paper, at a loss to himself of between two and three hundred dollars a year. It is a miscellaneous paper with an anti-Masonic department. It is worth more than it costs,—one dollar a year. There is a petition to the legislatures of the states published in it every other issue, that all anti-Masons should have.

Now we know that many of our subscribers can scarcely afford to take an additional paper, but if any one feels like aiding a brother struggling alone, and at great sacrifice to himself in a region where the lodges are arrogant and dominating, our Executive Committee commends to to their patronage the *Citizen* published at Benzonia Michigan.

Thirteen Reasons why a Christian Should not be a Freemason.

BY REV. ROBERT ARMSTRONG.

This is a strong, clear, concise argument, showing that a *consistent* Christian cannot be a Freemason; and that if he is in the lodge, he must and will leave it; and if he clings to and supports Freemasonry, there is good evidence that he has forsaken Jesus Christ.

Single copy 5 cts. By mail, post paid, 7 cts. 50 cts. per doz.

Address Ezra A. Cook & Co., 88 La Salle St., Chicago.

Practical Prohibition.

BY J. T. YARRINGTON.

It is now calculated that *seventy-five thousand* persons die annually in the United States on account of this evil, intemperance. Thus it it will be observed that drunkenness increases every year. Like a set of Goths and Vandals, we Americans, freemen, have permitted this scourge to lacerate us year after year, destroy life and liberty, and overspread the land with death—the fair heritage bequeathed us by our fathers.

This evil exists, predominates, and *increases* by the higher sanction of law!

Is it not then, a just and fit subject for outlawry, by special, legal jurisprudence, by operative political legislation?

Yes! We have tried, and know the result of *mere persuasion*, for a fifty years' struggle, and the conclusion has been reached, that suasion alone will never conquer rum.

Intemperance, the worst of all social evils, has rolled in upon us like an overwhelming flood.

If, then, for more than fifty years, the influence and power of moral suasion has been pressed against the rising tide of intemperance in this country, and has not (by such agency) been able to roll it back, and bring about a change akin to the amount of effort bestowed, there must be some stone that remains unturned. Now what is it?

Have we tried all honorable means to this end?

Must we not unite all social, moral, lawful and *political* measures to overthrow the dram-shop business?

And why should this not be done?—Why postpone our duty in the matter, if we are convinced of the enormity of the liquor traffic and the heinousness of those who sustain and and prepetuate that nefarious, demoralizing power in our land?

We are convinced more than ever that social and moral efforts alone, while they may help to check the ravaging influences of the demon of drink, will never fully eradicate the monster vice, while it continues to have the sanction of law and law makers?

Let us then, as temperance advocates, as hearers and doers of right, push forward with zeal and courage. Let us sound the bugle notes of temperance, abstinence, and prohibition—"*Prohibition by the strong arm of the law!*"

The Devil's Harvest.

Carefully compiled statistics show that 60,000 lives are annually destroyed by intemperance in the United States.

100,000 men and women are annually sent to prison in consequence of strong drink.

20,000 children are yearly sent to the poor-house for the same reason.

300 murderers are another of the yearly fruits of intemperance.

400 suicides follow in this fearful catalogue of miseries.

200,000 orphans are bequeathed each year to public and private charity.

$200,000,000 are yearly expended to produce this shocking amount of crime and misery, and as much more is lost in time wasted, from the same cause. Is it not time to drive that which produces such results from our country? Can we be human if we hesitate to lend our aid to such a cause? Do not humanity and religion both demand it as a duty we owe to our race? Let him who reads this, lay it to heart.—*Evangelical Messenger.*

Use of the Wealth of Christians.

Christ's kingdom is a spiritual one. The great work designed to be effected by it is the regeneration and salvation of the soul. Yet means and instrumentalities are employed to co-operate with the spirit in this great work. God not only employs princes and captains and sages to work in the accomplishment of his providential designs, but he employs the arts, the sciences, the literature, the inventions, and the wealth of the world to work in the same way. But especially should such of these as are in the hands of his own people be directly employed to accomplish the designs of the gospel. Here we shall especially notice the wealth of the church. Are railroads to be built? Is war to be waged? Are fine buildings to be constructed? Are great designs of material improvement to be accomplished? How does the wealth of rich church-members flow like abundant streams in those directions. But is it for church building at home or abroad; is it for the support of missionaries in lands afar, or for the support of preaching at home; is it for the circulation of books, tracts, and periodicals, to carry light into the dark places of the earth, or even for home cultivation and enlightenment, how slow and sparing is the hand of liberality, even though that hand be that of those who claim to be the redeemed of the Lord, and who profess, in soul and body, time, talent, and means, to belong to their Creator and Saviour. What a wrong is this—what a burning shame! No wonder the world scorns such evidences of the truth of Christian profession. It is not very strange that the children of such parents are worldlings, and have little sympathy for the religion of their parents—are little inclined to worship "the God of their fathers?" The millions of wealth in the hand of church-members if consecrated to Christ would tell with wondrous power on the condition of the world. That which is not so consecrated is that of which God is robbed. When God is robbed it is no wonder that reverential piety mourns and deriding impiety triumphs. A radical reformation in this respect is needed with the great multitude of Christian professors.—*Religious Telescope.*

Rev. Asa Bullard believes that ministers' and deacons' children are slandered; and furnishes the following statistics, carefully collected by himself and his friends, as the reason for the faith that is in him:

"In 448 families of ministers and deacons there were 2,101 children over fifteen years of age, of whom one thousand four hundred and fourteen were hopefully pious, ninty-three were in the ministry or fitting for it and only *thirty-four* dissipated. And all the remaining children, with very few exceptions, were respectable and useful citizens. Can results like those be obtained from the same number of families (taken impartially as these were) of any class or profession of parents, especially of those who are not professing Christians? How false and unjust, then, the proverb that ministers' and deacons' children are worse than other children.—*Ex.*

"That Voice."

One day, Miss Dix, so well known for her philanthropic journeyings and visitations among the prisoners and the distressed, was conversing with a lady concerning her mission, and the trials of the way.

"Are you not afraid," said the lady, "to travel all over the country alone? Have you not encountered dangers, and been in perilous situations?"

"I am naturally timid," said Miss Dix, "and diffident, like all my sex; but in order to carry out my purpose, I know it is necessary to make sacrifices, and encounter dangers. True, in my travels through the different states, I have been in perilous situations. I will mention one, which occurred in the state of Michigan

"I had hired a carriage and driver to convey me some distance through an uninhabited portion of the country. In starting I discovered that the driver, a young lad, had a pair of pistols with him. Inquiring what he was doing with arms, he said he carried them to protect us as he had heard that robberies had been committed on our road. I said to him, 'give me the pistols—I will take care of them.' He did so reluctantly.

"In pursuing our journey through a dismal-looking forest, a man rushed into the road, caught the horse by the bridle, and demanded my purse. I said to him, with as much self-possession as I could command, 'Are you not ashamed to rob a woman? I have but little money, and that I want to defray my expenses in visiting prisons and poor-houses, and occasionally in giving to objects of charity. If you have been unfortunate, are in distress, and in want of money, I will give you some.' While thus speaking to him, I discovered his countenance changing; and he became deathly pale. 'My God' he exclaimed, 'that voice!' and immediately told me he had been in the Philadelphia penitentiary, and had heard me lecturing some of the prisoners in adjoining cells and he had now recognized my voice. He then desired me to pass on, and expressed deep sorrow at the outrage he had committed. But I drew out my purse, and said to him, 'I will give you something to support you until you can get into honest employment.' He declined, at first, taking anything, until I insisted on his doing so, for fear he might be tempted to rob some one else, before he could get into honest employment."

It is better to trust in the Lord than to put confidence in princes, or, in pistols. Had the driver kept his pistols, and used them, perhaps both of them might have been murdered. The power of a living Christian woman's voice melted the heart which resistance might have steeled for deeds of vengeance and destruction.—*The Christian.*

Short Sermons—No. 19.

St. Matthew, 6th Chapter, 9th, 10th, 11th, 12th, and 13th verses.

We need not repeat the words of our text for to-day, because they constitute the Lord's prayer, which every Christian is supposed to know. They may indeed be called the very germ of the Christian religion, which lies at the very source of all its distinguishing life and beauty. It is true, there are many people in the world who do not know any thing about this prayer, because they are not Christians; and especially is this the case with Masons, for not a few of the Masonic "order" are infidels, Jews, and pagans, who know little and care less about the Christian religion; but such persons are not likely to read our discourse. We address our remarks to the Christian born youths, to back-sliders, and to those who know that they ought to value Christ above all other moral or religious teachers.

What then does the Lord's prayer teach us? First, and chiefly, it teaches us forgiveness, to forgive our enemies. It binds all of us who are followers of Christ to forgive those who injure us.

But what does Masonry bind its followers to do? It binds them by a horrid oath, to cut out the tongues and bowels of certain enemies of "the order." It teaches its followers to murder each other in certain cases, and thus to transgress the moral law as well as the precepts of Christ. It teaches its devotees how to thwart men in their lawful business; to harry them and destroy their good name and their peace. It plainly intimates that all women except those who pertain to Masons are fair game. It inculcates the arts of slyness, duplicity, overreaching, and mythical shams, all of which are wholly incompatible with a loving, forgiving spirit. They are the arts of deceiving and taking advantage of our fellow men, rather than for extending to them the sweet, mild offices of forgiveness, charity, mercy, kind-heartedness and love.

How widely different then is Masonry in its radical, characteristic traits, from the sublime teachings of Christ? How low, groveling, unmanly and contemptible are the arts of Masonry when compared with the high, noble, and ineffibly pure and beautiful precepts of our Saviour.

Our text teaches us to pray not to be led into temptation. We are to deprecate being tempted in every possible way; and not only to flee from temptation ourselves, as a source of infinite danger, but, of course, we are not to tempt others. Not even by an inconsiderate act of neglect, such as exposing a covetable treasure of any kind to the reach of others, ought we to be guilty in this respect; and much less, far much less ought we to engage in so base an act as to tempt or lure others into a course, the consequences of which we do not fully understand, and which may prove to be ruinous.

Now, whoever has watched the proceedings of Masons, cannot fail to have observed that in spite of their pretensions to the contrary, they do not fail to hold out lures and temptations to young men to enter their lodges, and there to bind themselves by an oath which is hostile in every way to the spirit of the Lord's prayer, and to the precepts of the Christian religion. Nor do they stop here. They throw sly lures and temptations in the way of their enemies, in order to entrap them, and lead them into difficulty. They place snares in the way of high-toned men, whose characters are a standing rebuke to Masons and other such workers of darkness, seeking to give them a fall, to lower and degrade them to the Masonic level, from whose bourn no Mason ever returns to a higher plain. Have we never heard the Masonic grog-seller while dealing out wretchedness and ruin, bring forward the peculiar Masonic excuse that he did not ask any one to drink? Though the act may be directly against the law of the land; and though the row of smiling bottles may be arrayed in a way calculated to tempt, lure, and seduce, yet the Mason gets over all by the miserable subterfuge that he asks no one to buy and drink! Such is Masonry; and as such, it lifts up its front and claims to be better even than the Christian religion!

Masonry, North and South.

Passing up the Mississippi River, a year ago last summer, I fell in with a venerable man who said he was a Presiding Elder of the M. E. Church in Arkansas, a Union man, and a Royal Arch Mason.

Falling into conversation with him on the subject of Masonry, he earnestly, and I think sincerely, defended the institution as good and moral in its tendencies.

I took the other side, and told him of some things which I had seen and known against the institution.

After much conversation, and gaining his sympathies, he quietly told me in an undertone, "If Masonry is in the North what it is in the South, I have done with it!"

"Why so?"

"I will tell you. I am leaving the South; going to seek land for a colony in north-western Wisconsin. I have been a Union man in the South all through the war, but I can stand it no longer. I will give you one incident as illustrating what I mean."

"A widow woman near where I live, hired her former slave to superintend her plantation, agreeing to pay him an annual salary. At the close of the year he demanded his pay. She refused. He appealed to the Bureau; and they made her pay it. A few nights after, forty men appeared at his cabin; caught him, cut his hands off, cut his tongue out and then bound him to his cabin and set fire to it, and burned it and him to death." "A few nights after," continued he, "I met every one of those forty men in the lodge. They were all Royal Arch Masons. I tried to bring them to trial in the lodge, but could do nothing with them. And if Masonry in the North is what it is in the South, I have done with it."

Masonry and Liberal Education.

The "ancient and honerable" institution of Free and Accepted Masons, pretends to have derived its rites and mysteries from heathen times before the days of Christ, going back to the wise man Solomon, who had more wives than that greatest among modern Masons, Brigham Young. But whether it is in virtue of Solomon's great wisdom, or his great number of concubines and strange gods, that the Masons pretend to be especial patrons of modern learning and accomplishments we do not know. Every now and then, however, we are reminded of the fact by certain newspaper notices, a recent one of which we copy below:

LOGANSPORT, IND., May 2.—Arrangements are making on an extensive scale for the laying of the corner stone of the Smithson College in this place on the 9th of May, under the auspices of the Masonic order. A general invitation is extended to all the Masonic organizations and friends of liberal education.

We see by this notice that Masons are classed with "friends of liberal education;" but under what auspices is it best to place liberal education, under those of an institution that derives its ideas from heathen mysteries, or under those of the Christian Church? What principles should lie at the foundation of education, those of the Christian religion, or those of pagan mummeries? Who should most appropriately superintend the laying of these foundations; the ministers of Christ, or those of ancient mysteries, who teach flummery, imposition, and sham?

EDUCATOR.

The Opinion of a "Member."

My experience has been that lodges do not differ materially from individuals in parsimony and covetousness, except that it be human nature intensified.

That which might be regarded in one member toward another as a proper recipient for relief and alms-giving, seldom, if ever, strikes the numerous members of a lodge with the same belief, and thus one of the great cardinal principles of the Order is destroyed and lost sight of.

I do not claim that this Order is any exception to others of a similar character in the general desire to obtain riches and to "put money in thy purse" at the expense of suffering humanity, or to squander money that should be applied to the object for which it was originally intended.—*Correspondence of the Cincinnati Times and Chronicle.*

Here is a riddle from the old Anti-Masonic times. Who will send us the answer?

"When first the wise sages that act on the square,
Freemasonry formed, 'twas then I was there;
The first of the three that established the art,
But yet in their secrets I ne'er took part;
My name is not Hiram, the wise widow's son,
Nor Hiram of Tyre, nor King Solomon;
To Actium and Satan I'm closely allied,
Yet free from all evil, from sin and from pride:
Ye knights of the order, who boast of your skill,
Pray tell me my name and I'll follow you still."

The *Freemason* reports statements made by Mr. J. C. Parkinson at a "quarterly meeting," probably of the order. They are instructive, if not curious, in that they show how false the most confident assertions may be when made in defense of wicked institutions.

"In round numbers some £40,000 are spent in Freemasonry in London alone, and with the exception of an independent sum some £7,000 which London contributes to the Masonic charities, what have we to show for this vast amount? 'Leather and prunella.' Yes, brethren, Masonic millinery absorbs more money than Masonic charity. Ribbons and white leather, medals and laces, jewels, collars aprons, silvering, gilding, and show, represent a far larger expenditure than we bestow upon either the succor of the orphan, or the relief of the distressed."

SERMON.

Preached at the Annual Meeting of the Jackson Congregational Conference, Michigan, April 18, 1871.

BY REV. GEO. JUDSAU, OF ANN ARBOR.

"Behold an Israelite indeed, in whom is no guile.—John xiv: 2.

If our blessed Lord were again upon earth and it were our privilege to be among his immediate disciples, one could not ask a higher encomium than that given to Nathaniel in the text. To us—to all—there is something exceedingly beautiful in simple hearted, whole-souled, straight-forward open honesty and integrity of purpose and action. If we see it, we notice it, we admire it, we trust it, we love it. Woe to us and to humanity if we think we find it and trust it, but afterward discover it to be only a well executed counterfeit. Oh how beautiful is sincerity—

Sincerity thou truthful grace
Be my companion here,
That at that day with open face
I may as now appear.

Who does not admire and love sincerity? Who does not pray for grace to practice it, to uphold it, to disseminate it, and put to the blush everything opposed to it. And yet what a transformation it would make if all did. How different would be the thoughts, feelings and dealings. The day will come—and thank God, we may look forward to it with perfect confidence—when every man shall speak and act truth with his neighbor.

We will try to contribute to this result by considering:

1st. The characteristic here commended by our Lord.

2d. The advantages of this character. * *

Christ describes his character, first positively—"An Israelite indeed;" and second, negatively by what he had not—"No guile." He does not merely say what he had positively, that he is truthful, sincere and all that is implied in being an Israelite indeed, but specially mentions and so emphasizes one thing he lacked. Blessed lack! Some lack the one thing needful and we are sad when we think of their prospect; but he lacked that which all should be without.

To be an Israelite indeed, is no small thing; for if they be the children of faithful Abraham they will do the works of Abraham. To the Israelites pertaineth the adoption, and the glery, and the covenants, and the giving of the law, and the service of God. To them belong the promises, "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all blessed forever." These are the true spiritual seed. "For they are not all Israel, who are of Israel; for he is not a Jew, which is one outwardly, neither is that circumcision that is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter whose praise is not of men but of God." Behold, at last, He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, He that shutteth and no man openeth.

Nathaniel was a true son of Abraham, "an Israelite in deed." To be such now is to be a Christian, that is, a true Christian corresponds to this character. The Saviour adds to this, he was not only an Israelite indeed, but one in whom was no guile. How much this says of him. Here is a large, broad, comprehensive description of character in five words: "*In whom is no guile.*"

The word that is translated "guile" might be rendered deceit, craft, subtlety. It is so rendered in different places. * * *

But it is plain and emphatic as it is. The exhortation to us in Peter is with the same word: "Laying aside all malice and all *guile* and hypocrasies and envies and all evil speaking as new born babes, desire the sincere milk of the word, that ye may grow thereby." "Even as Christ has left us an example; that we should follow in his steps; who did no sin; neither was guile found in his mouth." And in giving a similar exhortation Paul could say, "Our exhortation was not of deceit, nor of uncleanness, nor in *guile.*"

Some strangely understand 2 Corinthians 12th chapter 16 verse, which reads. "Nevertheless, being crafty, I caught you with guile," as if Paul said he was a crafty man and used guile. The fact is, it is an insinuation of his enemies to which he replies, the same as when he says, "As we be slanderously reported and some affirm that we say, Let us do evil that good may come; whose damnation is just."

His rejoicing was the testimony of his conscience (2 Cor. 1: 12.) that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God he had his conversation in the world, and much more abundantly toward the Corinthians. He abhorred it, even as when filled with the Holy Ghost, he fixed his eyes on Elymas, the Sorcerer, and said, "Oh full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of God?"

In the name of the Lord for his perverse though fair speech and subtle guileful heart, he struck him with blindness. Would Paul practice that which he thus signally punished? No; he knew the blessedness spoken of those (Ps. 32.) "To whom the Lord imputeth not iniquity, and in whose spirit there is no guile." He knew (Ps. 73) that "God is good to Israel, even to such as are of a clean heart." His fellow-disciples had told him of the blessedness pronounced by our Lord on the pure in heart—they shall see God. He wished, he expected to see God, and by grace he followed in his Master's footsteps, and in his mouth was found no guile. He exemplified the character commended in the text. * * There is a common veracity that acts the right and truth, scorns to act a falsehood, would no more act than speak a lie. This we must exercise at all times. This is simple truth, common veracity.

There is, too, a heroic truth and faithfulness that we see, and are sometimes called upon to exercise, when to tell the truth, to act and represent things fairly, will be at some present (apparent) loss and disadvantage, will cost the pleasant looks or words of some one, or loss of trade, or an engagement, perhaps a situation that seems the only way to get bread for helpless children, perhaps cost personal abuse, bodily injury, persecution, a prison, the jibbet or stake. When one must face the popular tide or even death itself, what shall be done? Act faithfully, or with guile? What do you say? Who would hesitate to speak and act the truth and be the hero? If any be so cowardly, so dastardly, let him take guile to his heart, and it will issue forth therefrom in vile, corrupt streams. He will evade, plan, scheme, color, falsify, cover up, lie out-right, and in the end lose all.

2. *The advantages.*

Those aphorisms which have passed down from father to son, are not without their force. "Truth may be blamed, but cannot be shamed;" "Honesty is the best policy." Guile secures no real advantage in this world or the next; truth, veracity, does. We challenge any man—the world, to show the contrary. Those who practice guile will find in the end, that they have deceived and cheated themselves; often blind their own eyes at the time; often put their own eyes out. "He that would love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." This is the inspired direction. None can tell, when he uses guile where it will penetrate and what misery it will create. It may culminate, embitter, impoverish, kill.

But to name some advantages of sincerity and straightforward honesty. It would prohibit all prevarication, crooked courses, shuffling, evading the truth by a quibble, giving another reason than the true one; stop all cavilling and wicked artifice; prevent many misunderstandings; stop tricks, imposture and evil stratagem; stop craft and artful doings, sly manoevers and guilty smartness. Amazing! He who will not deceive is, counted next to a fool. It was said of the lamented Professor Budson, "He does not understand human nature." Why? Because he will not adapt himself to, and imitate all its deceit? Perhaps he did, and discerning all men while he himself, discerned of none or a few, scorned to conform to the sinful ways of the world. * * Truth would not be sacrificed to boasting malice or hatred in its various forms. Then we should have no Book Concern scandal. We should not find that verbal benevolence which merely promises gratuitous sympathy, which only proves a broken reed to those who *trust upon it*. All backbiting and detraction of friends and neighbors would cease. Slanderous reports would not fly so swiftly, and those actually false would cease. Then we could depend upon our newspapers. It would stop all unjust dealing in trade, political corruption and bribery. It would stop that dreadful demoralisation, that some say is going on in the land among old and young, rich and poor, high and low. It would stop the sinner and deceived professor in their mad and guilty career. It would stop the gates of hell.

But it would not only stop evils and wrongs, it would secure positive good, positive righteousness. Sometimes the absence of a good quality is a sin (always if it is strictly moral.) Sometimes the absence of a bad quality, as in this case, is a positive good. If there were no guile there would be universal self-respect. One full of guile does not respect himself. It takes an honest man to do this. And there would be to each the respect of others. All will, and must respect the sincere and honest. And there would be the respect of God. Those who practice guile sometimes apparently enjoy the respect of others, but never of God. This would secure confidence in one's own integrity. But few have this. It would secure the confidence of others; be transparent and all will trust you. It will secure the confidence of God; yes, God will trust you.

The men of the world do not trust one another. Why? They know the maxims and principles of the world. Professors of religion do not trust one another. Why? Churches do not trust ministers and ministers do not trust churches. Why? I leave you to answer. Where there is absence of guile, others know how to act. How shall they if it is not? What bitter disappointment when one finds he has been tricked.

This leaves the way open or makes a foundation for love to one another. Truth is a rock on which the church is built. Shake this basis and with it falls all church efficiency and success—all love of brethren in the church. It secures the commendation of Jesus who knows the heart. He once saw an unrenewed young man, and loved him because of his sincerity. "Blessed are the pure in heart for they shall see God." The poor in spirit shall have the kingdom of heaven. Those that mourn shall be comforted. The meek shall inherit the earth. Those that hunger and thirst after righteousness shall be satisfied. The merciful shall obtain mercy. But the pure in heart shall see God. We all more or less love to be praised. Oh, what bliss to be commended by truthful, loving, glorious Jesus! May he say of you and me: "Behold an Israelite in deed, in whom is no guile."

What tends not to thy glory, O Lord, and is not thy own work, what ever appearance it may have, is not really good and profitable; preserve and assist me, therefore, to do all things as of thee, in thy sight, and to thy honor. May my soul be ever magnifying thy name, O my dear Redeemer and Bridegroom, and my whole conversation be directed to thy praise.—*Bogotzky.*

I am prepared to complete the demonstration before God and man, that the Mason's oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land.—*J. Q. Adams.*

And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil

For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God. John 3:19-21.

—But is not Masonry a defense, and is not every Mason sure of steadfast friends, and are not the coffers of the society a sure resource whence he may draw in a time of need? This is tardily and with doubt admitted, but is doubtless the reason why thousands have entered within the the dangerous precincts of Masonry, not fearful of the inspired anathema "cursed be the man that trusteth in man and maketh flesh his arm." But all such "whose heart departeth from the Lord" shall experience disappointment and "be like the heath in the desert that seeth not when good cometh."—*Watts Tracts.*

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VOLUME III. CHICAGO, TUESDAY, JUNE 27, 1871. WHOLE NUMBER 75.

The Christian Cynosure.

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CONGREGATIONALISM AND FREEMASONRY.

A SPEECH.

Prepared for, and in part, delivered before the General Congregational Association of Illinois, Moline, May 26th, 1871.

BY J. BLANCHARD, PRES. WHEATON COLLEGE.

[NOTE.—While former National Congregational "Councils," or Consultations, have been held, warranted alike by reason and Scripture (Acts 15.): the editor believes the proposed permanent "National Congregational Council," is got up, unconsciously, in part, in the interest of Freemasonry and its cognate lodges, as a breakwater against reform: and unless resisted and modified, will prove a sort of Congregational Grand Lodge. Hence this speech.]

Respected and Beloved Brethren:

This is, I believe, the first time "A National Congregational Council" has been proposed in this body. And it comes to us as a "fact accomplished," so far, at least, that the first thing we are asked to do, is to send delegates to it. Our very ratio is fixed for us; and we are not only permitted to send delegates, but told how many delegates we may send! Without a popular vote, before our local churches, who must foot its bills (with perhaps half a dozen exceptions in our 240 churches), have even been called to consider and vote whether they would create, run, and pay for a permanent National Council, lo! one is sprung upon us, like Minerva in the fable, full grown, and armed *cap a pie!* It may be it will live. But I hope in God, that if this particular National Council, to which we are asked to send delegates, shall live, it will live like Minerva, as a memory and a myth.

A mere body of Christian gentlemen, meeting for prayer and consultation, occasional, annual, or quadrennial, has warrant in reason and Scripture. Every prayer-meeting is such a body. But when such an organization claims and comes to be considered a "church," a sacred or *quasi*-sacred body, it is an idol and a cheat. Like the Brazen Serpent, it ceases to be healing and turns into crime.

The real argument for such national bodies is self-defense—others have them, we must. "*Give us a king and princes!*" And God may direct his prophets, as he directed Samuel, to yield to the clamors of wordly men, would-be church-leaders who wish to show an excellent appearance of doing something in religion, but have little or no real piety; and so cannot find scope for their zeal in saving sinners and reforming the world's evils. It may be, God will command us to yield to this clamor for a "National Council" made by men, who resisted Abolitionism, and (some of them) voted the Democratic ticket even down to Buchanan, when Democracy and slavery were almost synonyms!

It may be, I say, God will direct us by the voice of his people, in whom he dwells, to yield to this clamor for a National Council, as he gave his chosen people a king. And when I am satisfied that God has decided for a permanent council, I will vote to send delegates. But while the only real argument for a National Council is "self-defense," and to keep the independence of the local church before the nation and world, and so save Christ's truth and churches from marauding sects, all other arguments for it are futile and false on their face. Let us see.

The reason put in the preamble of all these national bodies, is, that they will prove crucibles for fusing and assimilating mind;—'bonds of Union,' and 'leagues of fraternal intercourse'—and so hold up to the world the unity of Christians in Christ.

Now this seems plausible enough in the statement of it; though one might suggest the query, whether a man-invented body, like a General Assembly, or Council, is certain to promote the oneness of Christians? Whether in fact, they will have any unity in their workings to show. The question, distilled, is this: Whether men—good men, and with good intentions, yet *men*—whether MEN may manufacture church-governments for God? For when you have made us a National Council, you must make it strong, or you will make it a fool. It will take its place among "Assemblies," "Conferences," and Episcopal "Conventions" and Romish *Cardinals*, like a lamb, without claws, amid tigers, which have claws! You must make your "National Council" *something* or it will be nothing: and if you do not give it power, it will be nothing. You must give it money-power, or trustee-power, or appointing-power, or you will make it a mere farce, an ecclesiastical boo-ing-ground for the prairie-cocks of the church; like the late Pan-Anglican Council which met in England to exterminate the Colenso heresy, yet, not daring to attack it, strutted and dispersed.

Such a body protects nothing, unites nothing, asserts nothing, refutes nothing, and *is* nothing.

> "The earth hath bubbles as the water hath,
> And these are of them. Whither are they vanished?"

There are two ways of testing this National Council, viz: by analysis and by history, by its principles and the past. Now two able Americans, the one profound, the other brilliant, have sifted a National Congregational Council and claim to find it brass. I mean *Nathaniel Emmons* and *Edward A. Park*. Park, speaking for Emmons, but uttering his own sentiments, says of such an organization:

"Twenty or thirty leaders will control the Association, and its thousands of members will be understood as leading their undivided "authority to those few men." * * Thus particular men gain power to which they are not entitled. This factitious influence is an evil. The evil is augmented as the Society is enlarged. When the Society becomes NATIONAL the time for warning has arrived."

These words of Prof. Park to-day seem prophetic. The holy and profound Emmons strikes the principle of a National Congregational Council by this center shot:

"His revolutionary spirit," writes Park, "was on fire at the proposal of *strengthening* the Congregational Churches by giving up their individual power to a central body. The words of Emmons himself are these:

"Will not union and strength create a thirst for more strength and more union? Did not ecclesiastical domination arise from this source in the Church of Rome, in the Church of England, and in the High Church of Scotland?"—(*Park's Mem of Emmons, pp.* 169.) And yet, Emmons was a reasonable man and no extremist. He himself belonged to and presided in Mendon Association for twenty-five years, and he vindicated the propriety of "*Unions in virtue to resist the combinations of vice.*"

The above reasonings of Park and Emmons against the principle of a National Congregational Council derive additional force from the fact, that though Park is arguing against a *National* body, Emmons was protesting against a State Association in Massachusetts, and its proposed "Plan of Union" with Presbyterians in 1801. But we need not argument, where we have *history*—and here we *have* history. Let us hear its voice.

The Presbyterians, whom we most nearly resemble, prayed, preached and prospered in this country more than a century before they had any General Assembly. The formation of a General Assembly was the first of their denominational woe-trumpets which have not yet done sounding. As God had no use for a General Assembly, and gave no warrant for it in the Bible, the devil set it at work. It quarreled, split in two, remained apart eleven years; the parts married again, again quarreled, again split in two by the excinding acts in 1838; split again by a Southern flake-off and formed the Southern General Assembly, founded on slavery, and containing, like the other two, a lie in its title. The principle sections of the polypus, the Old and New Schools, continued apart some thirty-two years, courting and scolding each other by turns, until last year they got married again!

And this General Assembly claims to be the "Bond of Union and fraternal intercourse," an exposition of the Union of Presbyterian Christians to the world. May God in mercy deliver us from the like! To-day the United General Assembly is wooing back the Southern Assembly to its embraces without asking any repentance or change from its treason to God and man in our late civil war for slavery. And yet this unscriptural and so illegitimate "Court of Christ," which Christ never appointed or recognized; and which is no part of Presbyterianism proper, is held up as our model, by the *Advance* and *Congregationalist*, so far as this; that they bid us hail the reunion of its fragments, and are now crowding us into a similar National body, exactly like the New School Assembly of 1840–48, with judicial power left out, and which so proved a failure!

The truth is, such man-made bodies claiming a sacred character, are looked upon by the people as churches. But being worldly in their origin, nature and motives, they will not resist the world's popular sentiment; cannot reform the world's evils; dare not teach Christ's doctrines; and so do nothing but vapor, or scheme, or fight. This united General Assembly is now sitting in Chicago and there will probably be no more religion in Chicago when it goes away, than when it came!

But let no superficial man confound that General Assembly with *Presbyterianism*, which flourished here more than one hundred years before there was any General Assembly, and which has suffered ever since, from the bickerings and splittings of that body. Of other general bodies, time would fail me to speak. It is sufficient to point you to the fact, that the Episcopal General Convention, after protecting slave-holding, as all the "National" bodies did, till it fell "*by act of God*"—that Episcopal Convention refused to allow its people, at the close of the war, to give God thanks for the overthrow of slavery and the salvation of popular government! *This* leave to insert a thanks-giving for our national salvation was refused; and is still refused by the Episcopal General Convention by a strong vote, though prayed for by Bishop McIlvaine and other evangelical bishops. All such human, *quasi*-sacred organizations are of the earth, earthy. They "savor not the things that be of God but those which are of men."

I come now to this particular National Congregational Council which is already forged and sent to us that we may indorse and start it by sending delegates, before our churches have voted on it.

And I protest against sending the delegates before our people have voted on the question of Council or no Council; because sending our quota of delegates made up for us by Alonzo H. Quint, Leonard Bacon & Co, is acknowledging the principle of a National Congregational Council, and thus changing the Constitution of American Congregationalism before our people have voted on it. I protest against this, as an outrage upon the rights of our churches, subversive of our Congregational polity, and popular government itself!

Our Methodist brethren, or some of them, wanted to change the constitution of Methodism by lay representation; which is a less important change in their polity than this National Council will be in ours. Did they presume, did they dare, to admit the delegates before their people had voted? No. Every Methodist man twenty-one years old, was called to vote on the naked, honest, question: "Lay-representation, or no lay-representation?" And now will those who have ridiculed and condemned the Methodist government as a hierarchy practice a despotism at which Methodists would revolt?

"But," it is said, "Let us send the delegates form the constitution, and then submit their work to our churches." That might do if you were not now starting or attempting to start a permanent body. But if we send delegates before our churches have voted "Council or no Council," we shall do exactly as our Methodist brethren would have done, had they admitted lay delegates and then insulted their people by asking them to vote whether lay-delegates should be admitted. We need no Council till the question of a Council is submitted to the vote. The matter can be fully argued out in the papers; our churches can meet, pray, and deliberate; and as Christ dwells in every Christian who is not a reprobate, we can get his voice in that of his people.

But one says, "If we are not represented there, we shall lose our voice in their deliberations." No; your absence will plead more eloquently for the popular vote than your presence can do; above all by men who are willing to go as delegates to a National Congregational Council which neither God nor his people have sanctioned!

2. But finally, I protest against our sending these delegates to this National Council because it will be giving the moral sanction of this General Association to Freemasonry, and to the principle of allowing Freemasons to be among its officers and managers.

Let no man tell me this is not so. It *is* so. Alonzo B. Quint, who drew up and reported the partial constitution, under which you are asked to send these delegates, is now known through this whole vast land to be "*Grand Chaplain of the Grand Lodge of Massachusetts.*" All the Boston papers told the world that he, Dr. Quint, was "fully inaugurated," last December, in the Boston Masonic Temple, as their "Grand Chaplain," by the Jews, Universalists, deists, and Abner Kneeland men and Christians of that lodge. And Dr. Quint went into that Masonic office with the full knowledge that Freemasonry was and has been, condemned by this our State Association for the last twenty-five years; and also by the large mass of Massachusetts Congregationalists. He has drawn into the lodges along with himself, from twelve to twenty Massachusetts pastors. He means to make Massachusetts Congregationalism submit to the control of the Masonic lodges of that State; by causing that every pastor who will not bow in their idolatries, shall be turned out of his pulpit, by the Masons, and their friends withdrawing their support. If you vote to send delegates while Dr. Quint stands before the world as Chairman of the National Council Committee, *you sanction the principle of a National Council with Freemasons in its management!* You cannot deny or avoid it. To send these delegates to a Council under a constitution got up by a Freemason—and such a Freemason—and to pretend that you don't sanction a Council, with Masons in its management, is to deny plain facts and insult truth, and the God of truth, as well as the sense and understanding of ordinary men. It is hinted in private circles that Quint is willing to resign. But if you do not ask him to resign before going in with him, you never will!

I am also told, that Dr. Quint is not the Council. "Let us send our delegates, make a large Council, and Dr. Quint will subside."

I wish I could treat this proposition with respect; for it comes from a most respectable and good brother in our Theological Seminary.

But I cannot treat it with anything beyond sorrowful endurance. Dr. Quint, though in error, is a brother, and has rights which we are bound to respect. The suggestion that we may go into a National Council with him at its head, and saying nothing against his Masonry, with the secret hope to supercede, snub, and set him aside, after we get in there, is a proposition, to say nothing of Christians, unworthy of men.

But, one says, "Quint was not elected Chairman of the National Council Committee as a Mason, but only as a brother." This reminds one of the Bishop who got drunk, as a man, and contended that it did not injure his official acts. His parishioner replied, "But, my Lord, if the devil should get the man, what would become of the Bishop?"

I have now done. If you believe Charles G. Finney, David Bernard, and hosts of like holy men, now living witnesses around you, you know that Alonzo B. Quint, on whose call you ask us to send these delegates, has been stripped to his last garment, called, in Saxon, his shirt, his eyes bandaged tight, with a slipper on one foot, drawers on his lower person, and a cable of tow about his neck. In this burlesque on manhood he has been told to pray! And has sworn to have his throat cut from ear to ear, if he does not "ever conceal" what is done in his Masonic lodge! You know he presented himself to the lodge as a "poor blind candidate," seeking, in the lodge, that light which leads the soul to God! And when he did so, he went back on the religious experience which he told in joining the church, and when he was licensed to preach; that, in short, he denied the Holy Ghost, and professed to receive divine light from a Masonic lodge. And you know that enticed by his and like examples, our young men are being absorbed and swindled by thousands. And if you send those delegates, you sanction a National Council with such a man at its head; or else you meanly purpose to supercede him after you get into his Council, which is worse, because more unmanly and base.

I therefore respectfully submit, when in order, the following:

Resolved, That the question of a National Congregational Council be submitted to our churches to vote Council or no Council—and that ——— be a committee to obtain the vote and report at our next meeting at Springfield, Ill.

EDITORIAL NOTE.—After discussion, I asked leave to withdraw the above and wrote an amendment instructing the delegates to "Present the original Question of "Council or no Council" and procure the submission of their doings to our churches for their approval or condemnation," which was adopted.

The Treaty.

We have heretofore alluded to the apparent artificiality with which every step of our relations with Great Britain of late years has been accompanied. The last crowning act of all is distinguished for more artificiality than all the others, inasmuch as it has been performed under the auspices of Masonry. We allude to the recent treaty of Washington, which has been got up under a no ordinary degree of Masonic demonstration.

We would call the attention of the reader to the fact that after the close of our civil war, our first important work has been a treaty of peace with Great Britain, just as if the war had been with that power instead of with bands of rebels. Great Britain has taken the lead among all nations in making war upon us, and has also taken the lead in making a treaty of peace, as the result of that war and all that our statesmen have had to do is to yield a friendly compliance.

The neutrality laws of both nations are clear enough. They prohibited such acts as the British have indulged in towards us by attacking and destroying our shipping, as strongly as the recent treaty can do; and all that was needed was a frank, manly compliance with existing laws. As early as 1819 both nations had enacted neutrality laws, which, if they had been properly observed, would have prevented the wanton destruction of our shipping. There can be no compensation for property willfully destroyed, any more than there can be for life taken. The burdens of the wanton destruction of useful, productive property must ultimately fall upon the poor and innocent.

A treaty made between two Christian nations as the result of a studied artifice, instead of an unavoidable necessity, can never operate harmoniously with our civilization. An injurious consequence must be felt from it in the end. We repeat again, that a treaty got up under Masonic auspices, and probably brought about by them, cannot fail to have an injurious reaction upon the manly character of the two nations engaged in it. It demoralizes all concerned in it, because it is an effort to substitute artifice, and cunning, where an open, Christian, manly spirit is the only safe and dignified principle to follow.

How much better it would have been, in every way, if England had not connived with rebels for the destruction of our shipping! Our relations of amity with her would then be sound and enduring; and we should have no need of the subtle, jesuitical intervention of Masonry to complete what a wanton disregard of law had begun.

It ought not to surprise us to find Masonry at work where law is violated. The English, in utter disregard of their own neutrality laws, helped to destroy our shipping; and, in order to smooth the matter over, their "High Commissioners" resort to the practice of Masonic black arts. This is all very natural. It is just what might be expected from Masonry, and also from the character of the people who deal in Masonry. It is a species of Jesuitism that creates the diseases which it professes to cure. It sets fire to your house, and then claims great credit for throwing a few buckets of water upon it.

Why did Mr. Seward consent to the wholesale destruction of our shipping? Not because he was a Mason, for he was never a Mason; but because he was as fond of arts and stratagems, of dates and coincidences, of symbolism, demonstration, and sham, as any Mason could well be; and through this quality, together with an overweening vanity, he seems to have been easily led by English Masonry. If while the North was destroying the negro property of the South, the South could also destroy the shipping of the North, then, in the settlement of the question, in which England was to come in as umpire, arbitrator, or what not, through her being complicated as a party, then the question of the civil war might be settled as a family quarrel, on an old bargain concerning shipping and negroes, and every thing might thus be made up amicably—only a little unpleasantness,—a little misunderstanding as to the material interests involved in the bargain; that was all!

Such, in fact, seem to have been Mr. Seward's ideas. Instead of regarding the issue as a great moral question, which overrode all material interests and all party passions, and in which the constitutional as well as the moral right was clearly on the side of the Federal government, he descended to a far lower level, and regarded the war as a mere quarrel about material interests, which might be settled by a little stratagem and management. Mr. Seward made himself greater than the war; undertook to sustain the ark of the covenant with artifice and trick, just as Masons seek to sustain it, and did not subordinate himself and his plans to a great, manifest, overruling moral necessity.

The result is Ku-Kluxism in the South, and a Masonic treaty with England, which every upright, honest, frank man ought to look upon with scorn. We are to take the money for the shipping destroyed, that is true, for it is clearly our due; but the seeming artifice by which that property has been destroyed, and the Masonic treaty to which it has led, must be regarded by every honest man with mingled feelings of pity and contempt.

Nothing has been effected which would not have been much better done if England had let our shipping alone, and if Mr. Seward had limited his extraordinary diplomatic powers to the confines of the United States, or even to those of the edifice which domiciles the department of State.

It is claimed by the admirers of Masonic artifice and sham, and of Mr. Seward's voluminous diplomacy, that the treaty of Washington has established a great principle of international law that is worth all the squandered blood and treasure of the war. But this is the pretense of men who seek to make themselves great by practicing small arts. Let us reflect, rather that, by adhering to Christian principle, and by thus shunning the practice of Masonry and other such unworthy arts, we shall sooner arrive at sound principles of international law, than we have arrived or ever can arrive at, by pursuing the course which has led to the treaty of Washington. J. W. P.

June 8, 1871.

The Spirit of Violence.

A correspondent of the *American Wesleyan* remarking on the Vineland outbreak says:

It is the general opinion that the withering result of the murder of Morgan and the persecution of seceding Masons of his time, has opened the eyes of men belonging to the "Ancient and Honorable Fraternity," to the fact that violence came near wrecking the whole institution and sending it where neither King Solomon, Hiram king of Tyre, nor Hiram, "the widow's son" could ever resurrect it. But we see from the above statement and from the facts in the Rathbun case, and hints now and then thrown out, that the viper of persecution is not dead, and that it only requires a favorable opportunity to show itself. For example. Threats like the following are uttered against anti-Masonic lecturers.—"He must not come here and lecture; it will not be safe." "He is pretty severe in his language, and we will not say that some of the rough men among us may not take his life."

Now if such language is used by those high in society, what may we expect from the lowest strata of such a brotherhood? A man then, cannot utter his honest convictions without being assailed by a mob!—Shame?—O shame! on the boasted charitable institution, the *handmaid* of religion and the *twin sister* of science which thus fits men for the "Grand Lodge Above." The brute-force argument is the last resort of infatuated and degraded beings driven to the wall, and the friends of Masonry should take advice from the great "patron saint," John the Baptist, "Do violence to no man," if they would prolong the existence, of their pet institution. But the signs of the times do not indicate that the God-inspired command will be obeyed; besides, it is contrary to all history. Every giant evil has gone down with the blood of martyrs crying out against it. Every decayed institution has sought to maintain life by persecuting those who pointed out its decayed breaches, and dying roots. All effete systems have sought to prolong existence, by appealing to the physical, instead of the mental. Masonry is thus situated. Whether it is ancient or not, it is grafted upon ancient evils. What defense can it make? It can kill men, but can it make a defense? can it invite discussion? To open the secrets of the lodge-room and defend them is to die. Hence we hear from men that talk and lecture against Masonry, that their persons or characters are assailed. Even noble ministers who have grown grey in doing deeds of righteousness, do not escape.

But the light is breaking, and men are investigating this subject. Go where you will, North, South, East, or West, and you will, hear the question asked when a crime is committed, "Is he a Mason?" Men are beginning to believe that a Mason will in no case get the full extent of the law, if he is a criminal; and who can doubt that Masons assist each other in politics? The people are waking up to this, too; and they begin to inquire, "Is it true that there is a powerful association in this Republic whose members are bound by fearful oaths and terrible penalties to keep each other's secrets, and who are striving to obtain power over Church and State?" Hence the effort to keep back the light, to degrade opponents and injure their characters.

Inasmuch, then, as we are in the midst of the fight, and the prospect is that some may lose their lives, let us be prepared by faith in Jesus Christ and the power of the Holy Ghost to win noble crowns. Let us love these who are benighted and deceived, and keep giving light, that the darkness may disappear. The Holy Spirit assist us to toil faithfully on until the truth, long buried, is restored.

> Increasing light prevails o'er dogmas crude,
> And truth and light shall spread and error be subdued.

A Presbyterian View.

The committees of the General Assembly of the United Presbyterians and, the General Assembly of the Presbyterian Church appointed to confer on a plan of union have reported to their respective bodies. A correspondent of the *Presbyterian Banner* approves their notice on the secret society question. He says:

"On the *third* proposition, I have nothing to say, save only to express strong approbation of the terms and spirit of our Committee's answer. Having no part nor lot in any secret oath-bound society, and no sympathy with them, I am yet unwilling to enact terms of communion which the Lord of the church has not authorized. By argument, remonstrance, and example, we may seek to guard our brethren against "the appearance of evil;" but when we come into the place of judgment, we must remember that " where there is no law, there is no transgression."

The editor of the *Evangelical Repository* replies as follows:

"That is, Freemasons, Odd-fellows, *et id omne genus*, may take the most horrid oaths, may refuse to pray in the name of Jesus, and may profane sacred things and members of the church having connection with them are guilty only of "the appearance of evil." and coming "into the place of judgment" we must decide in relation to them that there is "no transgression!" The Lord of the church has not authorized any terms of communion that would exclude such persons from the fellowship of the church! We do know that he has said, "Thou shalt not take the name of the Lord thy God in vain," and that he has also said, Whosoever shall deny me before men, him will I also deny before my Father who is heaven."

We are of the opinion that judged by these declarations, Masons, Odd-fellows, etc., do commit some transgressions, and that the decision of the Lord of the church is, that they are not worthy to receive, without proper repentance, the seals of the covenant of grace."

The Evils of a False Faith.

When men resort to secrecy, and underhanded manipulations, they must intend to deceive and cheat somebody, for otherwise, if they intended to be perfectly fair and honest, they would not act secretly, but openly.

Who then do the workers in darkness in our free republic intend to deceive and cheat? It must be the people who they design to cheat. It cannot be the leaders, or misleaders of the people whom they intend to cheat, because these leaders are generally demagogues, and precisely the class of men who resort to secret societies for carrying out their ends. No; the only ones deceived, defrauded and cheated are the people, who are the rightful governing power of the country. And hence secret societies are, from their very nature, opposed to republican government. They defraud the legitimate governors of the country, plying them with subtle arts, teaching them to wear double faces, and to practice empty, manufactured symbolism, imposition and sham. Republican government cannot be maintained by such unmanly contrivances as these.

There is but one step between a false faith and open, shameless lying. Persons who are taught to believe in a manufactured symbolism, which they know in their hearts, is false, will, in course of time, become thoroughly false themselves. Wo to that people who stultify themselves by attaching a religious faith to squares and compasses, sheep skin aprons, and so-called cable-tows which are not worthy of it. They might as well worship dogs and cats, and leeks and unions.

Home Churches.

The Presbyterian General Assembly at Chicago had a stormy debate on the 30th ult., incident to the report of the Committee of twenty-one. The committee had recommended the establishment of a Committee of fifteen on Finance and Benevolence, to be located in New York, and composed of men skilled in the management of financial affairs, and one member additional from each Board, who shall use all proper means to provide a regular and systematic consecration of property to the Lord; supervise the collection of funds for benevolent work; the church to be kept advised by monthly reports of all the benevolent works of each congregation; the Committee to report to the General Assembly, for disbursement of that body, all moneys given without specified designation. The report urged in addition the principle of systematic benevolence, enjoining upon every Presbytery the appointment of a Committee on Benevolence, who shall arrange to give the pastor and session information of the wants of the various charities; pastors to report at stated meetings in what manner the directions and recommendations of this subject have been complied with, the Standing Committees to report semi-annually to the Committee on Benevolence and Finance: churches not complying with the directions of the Assembly not to be aided by the church funds. The Rev. Dr. Edwards, of Philadelphia, at once took the floor, in a sharp attack upon the board system. It was an attempt to force Presbyterians into Congregational harness. These boards govern the Assembly. The Secretaries manufacture public opinion, and make and unmake pastors. The Assembly ought to nominate the secretaries. Other speeches of an excited character were made, but the Assembly demanded the previous question, and the report was adopted by a large majority. The same day a motion was unsuccessfully made in favor of removing the Board of Home Missions from New York city. Our Chicago exchanges having failed us, and the telegraphic dispatches in the New York daily papers being both incomplete and infrequent, we are unable to give a satisfactory report of the proceedings of the Assembly up to the date of publication. It should be noted, however, that on the 31st ult. a resolution was passed recommending all the Presbyteries to unite in making uniform arrangements for the observance, in 1872, of the third centennial celebration of the life and works of John Knox, the massacre of St. Bartholomew, and other prominent religious events.—*Christian Union.*

The United Presbyterians have also met in General Assembly; genial and hospitable Xenia, in Ohio, being the scene of the gathering. Every Presbytery in the country was represented. Many of the one hundred and fifty delegates were young men—full of zeal and eager for work. Rev. R. A. McAyeal was elected moderator on the second day of the session (May 25th). The Assembly then took up the reports of the Board of Home and Foreign Missions. There were 91 home missionaries in the field during 1871. The Foreign Missions are in Syria, India, Egypt, and China, consisting in all of 22 stations directed by 37 missionaries. The Board of Education assisted 37 students last year. Hereafter, by a rule of the Board, young men who marry while accepting aid from the treasury will be dropped from the charity list. The Board of Publication reports that the Church has failed to contribute adequately to that organization, the receipts from this source being much below five thousand dollars. Nevertheless the business of publication shows an actual increase. Various committees reported, among them one upon the Scriptural Law of Divorce, the judgement being that individuals have the right to obtain a divorce on the ground of willful desertion, a married person, faithful in the marriage relation, but wilfully deserted by the other party, is at liberty to marry again. On the 2d inst. the Assembly went into Commitee of the whole, and decided among other measures, that there be established a uniformity in the courses of study in all the seminaries of the denomination.—*Christian Union.*

Vanderpool.

The *Chicago Tribune* thinks no criminal ever escaped with the evidence so strong against him as in the case of Vanderpool. Whatever the evidence may be, Vanderpool will escape.

Men are not hung for murder in this State.—Vanderpool would be kept in solitary confinement only a few weeks or days. His labor would be light in the penitentiary, and his fare better than many honest men who are day laborers. If there should be error or new evidence, the correction could be made. His forgeries on the back books, if nothing more, entitle him to prison fare for some years. Now why all this effort to clear Vanderpool? Must the inhabitants of Manistee county be taxed to death, or allow a murderer to go free?

No such movement throughout the state was ever made in behalf of a murderer who was not a Mason.

Vanderpool has been proven to be a criminal, as all agree, apart from this murder. What then does the effort to set free an acknowledged criminal mean? It was just such an effort that set the murderers of Morgan free in the state of New York. It was not the lodge in Batavia that first moved in the matter. The master Masons may know little or nothing about what the upper lodges are doing. They know as little about Masonry above them as outsiders do. Under the seal of barbarous oaths individuals and lodges are used, and they dare neither to reveal nor refuse.—*Benzonia Citizen.*

—Speaking of the recent developments of Masonry in Paris the *American Wesleyan* asks:

"If this is Freemasonry in Europe to-day, would it not be the part of wisdom for every friend of his country and of Christ to ask and seriously ponder the question, What may be its maturity in America? Can an intelligent prudence do less? A negative answer is not possible."

—Then if any man shall say unto you, Lo here is Christ or there; believe it not. For there shall arise many false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold he is in the secret chambers believe it not. For as the lightning cometh out of the East and shineth even unto the West; so shall the coming of the son of man be.—Matt. 24: 23-27.

O my soul, come not thou into their secret; and unto their assembly, mine honour, be not thou united.—Gen. 49:6

The Christian Cynosure.

CHICAGO, TUESDAY JUNE 27, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor
H. L. KELLOGG, Office Editor.

Special Notice.—A meeting of the Executive Committee of the National Christian Association will be held in the office of the CHRISTIAN CYNOSURE, on Friday, June 30th, at 11 o'clock, A. M. Every member is requested to be present. It being the first meeting of another year of our work, business of importance will come before the committee.

By order of the Chairman.

To Subscribers.—The third volume of the CYNOSURE will soon close. All whose time expires should make preparations to renew promptly. Read what is said of a weekly.

HYPOCRISY TRANSPARENT.

"*Beware of the leaven of the Pharisees in which is hypocrisy*"

Read the following from the New York *World*, and mark the holy horror of American Masons at the conduct of Masons in France and other continental nations of Europe; and that too, when all the world may see and know that these same American Masons do the same things:

"The Grand Lodge of Free and Accepted Masons, now in session in this city, has withdrawn its representative at the Grand Orient of France, for the reason that the conduct of the Parisian Freemasons in actively supporting the Commune was directly at variance with the principles of Masonry. The secrecy of the lodge has often been used in European countries to screen conspirators and hatch plots against the government. Conspiracy and rebellion are, however, directly opposed not only to the principles, but to the laws of Freemasonry, and in withdrawing its recognition from the French Grand Orient the Grand Lodge of New York is only carrying out the ancient regulations, which here and in England are understood to govern the conduct of Freemasons as citizens."

Here we have a sort of judicial verdict by the Grand Lodge of New York, that the secrecy of the lodge *has often* been used to *screen conspirators* and *hatch plots* against the government in Europe. And what clearer evidence is there of this than there is that the secrecy of the lodge was used to hatch the plot of the Great Rebellion in America, and to screen the conspirators to the very last man of them from justice?

But the principles and laws and ancient regulations which are understood to govern the conduct of Freemasons as citizens in America and England, forbid such conspiracy So "it is understood;" but by whom? By just as many as the designing leaders can dupe and persuade to believe these smooth, deceitful pretensions. Their ancient regulations oppose and condemn plots, conspiracies and treason just in this way. They say a Freemason should be a loyal, law-abiding citizen; but if he should engage in conspiracy and treason, we may not countenance him in his unhappy treason. But if this should be his only offense, he is not to be expelled or subjected to any Masonic punishment or forfeiture, "his relation to the lodge remains indefeasible." Hence as all the world knows in the midst of the late rebellion, (and even after) Masons in arms against their country claimed and received at the hands of loyal Masons, every right, privilege and benefit pertaining to the unholy covenants of the order. But forsooth the Grand Lodge of New York withdraws its fellowship from the Grand Orient of France, because its members or lodges identify themselves with the attempt to establish the Federal or Communist government. Had the Communists been successful, should we have heard of any such withdrawal?

But Grand Master Anthon, in his opening speech, specifies another reason, viz: that the French lodges are leagued with atheism as well as Communism; and what is undoubtedly more, and the true reason for non intercourse which he puts in large caps, is, their "BEARING THE BANNER OF MASONRY INTO THE FRONT RANKS OF CIVIL WAR."

That was the real unmasonic conduct. Atheism! A large proportion of the Freemasons of N. Y. are as much atheists as hold and as impious ones as are the Communist Masons of Paris. Conspiracy is not the reason, Atheism is not the reason; to pretend it is a shallow hypocrisy. But to bear the banners of Masonry openly into the front ranks of the war, this was unmasonic conduct. It won't do for Grand Masters or their subordinate grandees to be bound by such precedents. There might be danger in it The French Masons came out openly and boldly. If they had struck a thousand times harder but *concealed* the hand, all had been well. But these French Masons display their banners as grand hailing signs of distress before the profane; and the profane can see in this that they (the Masons) understood that by such a sign they had a right to expect obedience from their brethren in the Versailles Army, and that to turn away the force that was to subdue Paris and establish the Republic. In this, the impious exaltation of Masonry over all authority of government, even over its whole war power, was disclosed.

Had they given their signals secretly and thus actually asserted a power above all other government, and thereby overthrown the Republic, all had been well: but to display this satanic aspiring of Freemasonry to supreme power openly, so that all the profane, as well as the initiated, could see and understand it, was most abominable bungling. Of course the representative must be withdrawn from the Orient of France, even as any fool who is constantly letting out Masonic secrets must be expelled. The Orient has let out the grand secret that Freemasonry is determined to exalt itself above all dominion and power. To rule without ruining it if it can, but any way to RULE. The American lodges must disown the authors of this blunder, or confess their complicity in the same proud ambition. That unholy ambition animates all the grand bodies of Masonry. Furthermore by assigning false reasons for disfellowshiping the Grand Orient, Grand Master Anthon covers the treacherous ambition of his order with a veil altogether too thin to hide its deformity. He ought himself to be disfellowshiped by Masons for playing the hypocrite so unskillfully. For any discerning and unprejudiced mind may see in his own bull of excommunication that he does not fulminate it against the Orient for aspiring to subjugate and dominate over all power in France but for being so poorly skilled in Masonic guile as to get found out, and thus to expose the grand design of the order to the world.

H.

THE WEEKLY CYNOSURE.

It will be seen in the report of the anniversary proceedings, a weekly CYNOSURE will be published as soon as it shall seem best in the judgment of the Executive Committee. But two things seem necessary, the guaranty of sufficient support and the necessary arrangement for publication. The committee of last year were unanimous in their opinion that the time to strike for a wider and stronger circulation is now; and we have no doubt that the new committee will heartily agree with its predecessor, and take immediate and energetic measures to commence the publication of their organ on a broader, surer basis.

The field of argument has been well occupied in our columns, although enough remains yet to be done. There are more victories to be gained with anti-Masonic logic; and not only this, but the foe must be followed up, and his defeat turned to a rout. Shoulder to shoulder valiant men are cheering on at the front, but we hear the calls and shouts of victory too seldom. Then, too, our surer, but more gradual conquests are gained in the family, and in the church largely through the family.

To fully occupy these opening avenues of success, we must have a frequent messenger to our brave comrades, and a welcome visitor at the fireside; or if unwelcome, yet so reaching and affecting the conscience and better judgment of men, that they will read although condemned. To affect these objects a weekly paper seems necessary.

We cannot certainly say what action the Executive Committee will take, but from the fully expressed sentiments of the Worcester Convention, we may safely predict that with God's blessing the first issue of the weekly CYNOSURE will appear shortly after the middle of August. A number of subscriptions have already been received, some at Worcester, and we want the list increased to thousands before the middle of August. Let every one whose subscription expires with number 78 (this number will be found on the printed slip if the subscription expires with the volume) send two dollars for a weekly. Let those who are in arrears pay up, and commence anew with good courage and a determination to KEEP UP. Those whose subscriptions will not be out, can change from the semi-monthly to the weekly edition, or they can commence the weekly and take the semi-monthly for gratuitous circulation. In all cases *be careful in your directions*, so that there may be no misunderstanding.

THE "CONGREGATIONALIST" ON THE WORCESTER CONVENTION.

The movement against secret societies is not of a nature to be bluffed down or laughed out of existence. Such attempts have signally failed, until at length a forced respect is maintained, and our meetings are noticed with fairness by the press Instance the Worcester dailies, *Gazette* and *Spy*, whose reports have assisted us in preparing the minute of proceedings in another column. But the weapons of contempt and ridicule are not yet laid aside. The last number of the Boston *Congregationalist*, contains a letter on the National Convention, evidently from Worcester, which was plainly written with the intent to destroy its influence against the lodge at the East. The writer pretends to have been present at the meeting, and if so, heard his restatement of the members present contradicted by the Secretary, and knows that "two-thirds of the audience" were not "women and children," but few being present except on the second evening. He knows, too, that remarks were made by gentlemen of Worcester, one of whom is a clergyman, and yet says that "It was not possible to find among the speakers" any person "from the neighborhood." The able addresses of Elder Bernard, Pres. Blanchard, Prof. Sloane and Rev. L. N. Stratton are passed over in dignified ridicule; as, "Bernard shed more 'light on Masonry.'"

After going through nearly the *entire proceedings* in this manner, he closes with the remark that "a feeling of dissatisfaction at *some features* of the meeting was shared by some others" (Masons probably); and subscribes himself "thoroughly and uncompromisingly ANTI-MASONIC." The term would be no exaggeration if he had added *Hypocrite*.

WALSH'S BIBLICAL QUARTERLY.—The first number just received. We feel greatly encouraged to find another helper in our glorious cause. Bro. Walsh is a workman who needs not to be ashamed. The external appearance of the *Quarterly* is without exception; and the articles are written with a vigorous and earnest hand; among them we note the Introduction—Anti-Christ—Masonic Religion—The American Press and Pulpit in Bondage to Secret Societies—Grand Masonic Discoveries—The End of the Days—The Age of Peace,—The Oath, and others well worth perusal. We heartly recommend the *Quarterly* to all who wish a thorough reform magazine.

COMMENCEMENT AT WHEATON COLLEGE.—Commencement exercises at Wheaton College commence with the Baccalaureate sermon on Sunday, June 25th; meeting of the Board of Trustees on Monday; Alumni meeting on Tuesday evening, addressed by E. A. Sellers, Esq., of Boston, Mass.; exercises of the graduating class on Wednesday, at 10 A. M. A cordial invitation is extended to all the friends of the institution.

THE NEW STATE HOUSE AT ALBANY.—The Masons of New York are making another effort to attract the public gaze and secure to their institution the renown of laying the corner-stone of the new Capitol. Some idea of the impudent presumption of the order seems to be dawning on the people of the State, and we trust that public opinion, the regulator of social prerogative, will be so awakened against the indecent intrusion that it will be abandoned. The *American Baptist* remarks thus upon this projected display of Masonic patriotism:

'What does this mean? Is it intended that a secret society, a sect, a mere fraction of the people, are to take the government of the country? Masons have hitherto pretended that their order had nothing to do with government or politics; is it now intended to renounce that pretension, and stand forth as the "power behind the throne," to control effectively the affairs of the land? If not, what is the meaning of this attempt to put our state Capitol under the patronage of the craft?"

The New York *Tribune* has an article on the same subject, from which the following is an extract:

"If it had been proposed that the Right Rev. Horatio Potter, Bishop of the Protestant Episcopal Church in the Diocese of New York should lay the corner-stone, with a procession of his clergy in surplices and stoles; or that Dr. Conroy, the Roman Catholic Bishop of Albany, should bless it with holy water and incense and the sign of the cross, or that the Presbyterian General Assembly should take it in charge, and appoint some of their leading divines to conduct the ceremonies, all parties and denominations would have objected.

The Capitol is built for the whole people without distinction of politics, creed, or opinions. The Freemasons, highly as they are esteemed, do not represent the whole people. To the majority their rites are incomprehensible. To a number not inconsiderable, especially the Roman Catholics and Episcopalians, the order is, on general principles, offensive. Intrusting the ceremony to them seems to us scarcely less unwise than it would be to give it to a religious denomination, or to the Sons of Temperance, or the Ancient Order of Hibernians, or the anti-Slavery Society, or the Union League Club."

News Items.

C. L. Vallandigham, celebrated as a leader in the Democratic party for many years, accidentally shot himself in Cincinnati, and died soon after. His funeral was held in Dayton, O., on the 20th.

In some portions of the South, affairs present a truly desperate condition. Official letters from Monroe, La., represent great bitterness toward the blacks by a large portion of the whites. Both parties are armed and seem eager for blood-shed. Armed bands are reported to be ready to obey the summons to begin the murderous work.

The twenty-fifth anniversary of Pope Pius IX, was celebrated during the past week in various cities in the United States and Canada, with processions, declarations, and masses. Let us hope that these displays of extravagance and splendor are but the symptoms of speedy dissolution.

The discovery of a plot for the assassination of the Pope, is reported in Rome. It was concocted by the International Society in London, Paris, and Florence.

All the European sovereigns, including Queen Victoria, sent congratulations to the Pope on the celebration of the jubilee commemorating the close of his twenty-fifth year of office.

Late dispatches from Paris report the Communists as far from being suppressed, and revolution may be declared any day. The workingmen openly insult the soldiers, and attempts at assassination and incendiarism continue. The Communists have allies and sympathizers throughout all Europe.

A terrible famine is devastating a large portion of Persia, the result of a long drought. In many instances parents have sold their children as slaves to preserve them alive; while others have resorted to the most horrible extremity of slaying them for food. Thousands have perished and lie unburied by the wayside; and pestilence which follows so surely in the footsteps of famine, will hasten to complete the work of devastation.

A GOOD SUGGESTION.—The inclination to make strong statements on insufficient ground cannot be too carefully guarded against. We will mark the words of this brother in Minnesota, and hope correspondents will do likewise:

Permit me to suggest a thought from reading the CYNOSURE. It being dependent upon communications, it needs great care in selection to keep out all such as deal in weak or illogical arguments, or far-fetched deductions or inferences. We have a very crafty foe to deal with. One weak anti-Masonic argument to pick in pieces, is for them a God send, and better for their cause than all the arguments they can muster. Let every blow be dealt like those of a workman with his hammer, upon the head of "a nail in a sure place," and by the blessing of God, the truth will tell against "spiritual wickedness in high places." I trust to be able soon to send a communication to the paper

Yours for the truth,
EDWARD BROWN.

THE WORCESTER CONVENTION.

Proceedings of the Fourth Annual Meeting of the National Association. Resolutions, Reports, Speeches, Etc.

WORCESTER, June 9, 1871.

Our Fourth Annual Meeting has just closed. For one year we hope it will be remembered as the most harmonious and effective meeting of the Association, and the most fruitful in its results for the success of our cause. The attendance was not large, the business meetings numbered from 100 to 150, but all were ready for earnest work and the spirit of Christ was present and felt in all the sessions.

The day meetings of the Association were held in Washburn Hall, while Mechanics Hall, a large and beautiful room with a sitting capacity for 2,000 and over, was opened for the addresses of the evening. The Association was well represented at the opening session on the afternoon of the 9th of June. The Pres. Judge F. D. Parish, of Sandusky, Ohio. called the meeting to order, but before any other business proceeded, a half hour was occupied in earnest prayer to God. Rev. L. C. Partridge of Vermont, was elected secretary *pro tem* and Prof. R. T. Cross of Oberlin, assistant. A temporary Business Committee, consisting of Pres. J. Blanchard Rev. A. Crooks; Editor *American Wesleyan*, of Syracuse, N. Y.; Gen. J. W. Phelps, of Vermont; Rev. N. Wheeler, of West Chazy. N. Y; and Philo Carpenter of Chicago. On the Committee to nominate officers for the coming year, Rev. L. N. Stratton of New York, Gen. J W. Phelps of Vermont, and C. A. Blanchard of Illinois, were appointed. Rev. T. H. Kenaston of New York and Isaac Claflin of Illinois were elected Committee of Enrollment. The agent of the Association, C. A. Blanchard, presented the report of his work since July last, which was accepted. Hon. Samuel D. Greene of Chelsea Mass, the well known author of the *Broken Seal*, gave an account of his connection with Masonry and his personal knowledge of the abduction and murder of Wm Morgan, a story always new and interesting from his lips This closed the proceedings of the first afternoon.

EVENING SESSION

As evening came on, a steady rain set in, which interfered seriously with the general attendance of the good people of Worcester An audience larger than could be expected however, numbering some four hundred, assembled in Mechanics Hall to listen to the address of Pres. Blanchard. The exercises were opened with prayer by Rev. Dr. McLaren of Geneva, N. Y. Pres. Blanchard then occupied the evening with an address on "the Relation of Freemasonry to the Government of the State."

SECOND DAY.

The Association met in Washburn Hall at half past eight, A. M. for a prayer and conference meeting, which was continued for about one hour before commencing business, a general interest in these exercises was manifested by the members.

On the opening of business Rev. T. H. Kenaston of New York and Rev. N. Callender of Pa. were added to the Business Committee.

Rev. I. A. Hart, Secretary of the Association, then read his annual report which was accepted. (As this report will be printed in full we give only a brief synopsis of a part.) After referring to the commencement of the present movement against the secret orders, the report spoke of the influence of New England as the educator of the whole country and expressed the hope that she would always be found with God and the right. A compliment was paid to the descendants of the Puritans as having been always opposed to secret societies in principle. Mention was made of the times of the anti-Masonic excitement. Twenty years ago a Masonic lodge in Worcester was obliged to work in secret, the clergy and Christians generally being entirely ignorant of its existence. Efforts have been made during the year to collect statistics of the number of civil officers who are members of secret orders. This attempt met the strong disapproval of Masons and Odd-fellows, who claim to have no political aim, although there is the strongest circumstantial proof to the contrary. The President and Vice-president of the United States are Odd-fellows, and the number of secret-society office-holders is sadly disproportional. Out of 1,784 officials, 1,287 are members of secret orders. It is exceedingly difficult to procure the punishment of criminals who are members of secret orders, and this feeling is rapidly gaining ground throughout the country.

At the close of this interesting report, Elder David Bernard, who was present at all the meetings, was invited to address the Convention. In response this venerable father in our cause came forward and spoke for an hour with a vigor and charm which prove that his natural force is not yet abated. He said he did not appear before the Convention as a judge to try men for their misdeeds, but as a witness to testify in a case as high as heaven and deep as hell. His testimony was against the institution of Freemasonry and not against Freemasons as men. Those he regarded as fishes caught in a net or as a bird caught in a snare, and it was the design of the Association to break the net and the snare and release the captives. He had four or five objections against the system of Freemasonry. First, that it is an unequal yoke. God commanded that "thou shalt not plow with the ox and the ass together." Paul said, "be not unequally yoked together, for what fellowship has Christ with Belial. Freemasonry takes deists, Mohammedans, Christians, all together. The second objection is its deceptive character. Freemasonry makes great claims to morality, benevolence and religion, while its high sounding titles and ceremonies remind one of those who threw dust in the air and shouted "Great is Diana of the Ephesians" It is not moral The good. things about it are its dressings. Divest it of its stolen garments, the Bible, square and compass, &c., and it would be equal to Barnum's "What is it." The skull, the death penalty for violated oaths, &c., are all that is left. It is also profane, "I swear", "so help me God" being repeated sixty five times in seven degrees. It is also without Christ. Although Masons are taught that they, can with the gavel, prepare for that "house not made with hands eternal and in the heavens." Another objection to Freemasonry are its murders. When I learned in the lodge that the obligation was taken under the penalty of having my "throat cut from ear to ear;" when I learned these men were sworn to execute the penalty; when I heard of the murder of Morgan and others, and heard the Lodges sustained them, I left the order. When ministers say they have found nothing in Freemasonry opposed to Christianity I want to tell them about my leaving the order. I will give you one or two items for Massachusetts. A few years ago, the *Masonic Mirror*, published in Boston, devoted five columns to the speaker, and he described a caricature it contained. He also described another caricature of himself, as showing the regard in which he was held by Masons.

When in Alabama several years ago he was called on by four men who gave him to understand his presence was not desired there and he accordingly left. In closing, he said he had no illfeelings against those who desired his death, but hoped that they would repent.

Rev. L. N. Stratton of New York, from the Committee on Permanent Organization reported the following list of officers of the Association for the ensuing year:—

President. Gen. J. W. Phelps of Vermont. *Vice presidents*, Judge F. D. Parish of Ohio, Prof. J W. B. Sloane of Pennsylvania, D Carpenter of Massachusetts, Prof. J. C. Webster of Illinois, Rev. G. M. Lodge of Iowa, Rev. J. W. Blatt of Indiana, F. W. Hooper of New Hampshire, Rev J. Levington of Michigan, Philip Snyder of New Jersey, Rev. H. McKee of California, D. C. McLaren, D D. of New York Rev. B C. Feemster of Miss, and Rev J Gould of Minnesota.

Secretary of the Association. Rev. I. A. Hart of Illinois *Secretaries of the Convention*. Rev L. C. Partridge of Vermont and Prof. R. T. Cross of Ohio.

Executive Committee—Pres. J. Blanchard, *Chairman*; Philo Carpenter, Esq, Rev. A. Crooks, editor *American Wesleyan*; Rev I A Hart, Chas. A Spring, E. A. Carpenter, J W. Wallace, Rev. A. Waite, Rev. J. Travis, Rev, J. P. Stoddard, Prof. O. F. Lumry, H, L Kellogg, E. A Cook.

The report was adopted and the Convention adjourned to two o'clock. P. M.

AFTERNOON SESSION.

On the assembling of the Convention the newly elected President, Geo. J. W. Phelps, returned his thanks for the honor of being elected presiding officer and in a brief address he defined his position in unmistakable terms. He spoke of the efficacy of the old Puritanical religion in governing our people—forty millions of turbulent Anglo-Saxons—compared with the stultifying mummery of Freemasonry. He denounced the order as an "unchristian, unrepublican sham," of which all men of sense ought to be ashamed saying that the argument that it furnished a passport insuring good usage and hospitality in traveling was nothing in its favor, for where an honest, upright man would not be used well in traveling, if he were not a Mason, there was a state of society that none of us wished to see in this country.

He contended that it was about time to purify the religion of the country from the vapid, stultifying stuff of Masonry. During the war Freemasonry received large additions from the newly enlisted soldiers. These accessions were generally made with the hope of receiving some favor from the rebels if ever occasion required; and every soldier who was this initiated was made half a rebel by Masonry before ever he had sworn allegiance to the government. We are justified in charging Masonry with many of the disasters of the war and with the lax and dilatory policy of reconstruction which succeeded.

A paper strongly urging that opposition to Masonry be brought into the political arena, by Rev. J. B. Walker, D. D., President of Grand Traverse College, Mich., was read and referred to the Committee on Political Action.

The Nominating Committee then reported the following Committee on the CHRISTIAN CYNOSURE, Philo Carpenter, Rev. J. Levington and C. A. Blanchard; Com. on Address to Christian Ministers and Churches, Rev. A. Crooks, Prof. J. W. R Sloane, and L. Ayers; Committee on Political Action, Rev. I. A. Hart, Rev. D. C McLaren and N. Wheeler; Committee on Correspondence, Rev. L. N. Stratton. The report was adopted.

The Report of the Treasurer, H. L. Kellogg, was read, accepted, and referred to the Committee on the CYNOSURE. The receipts from subscribers to June 1st, 1871, were $4,020.83; from donations $2,027.25. The expenditures were, in brief: for printing and mailing $4,275. 57; Rent, gas and fuel $292.48; Editorial services $804; Agent and Lecturer (paid at the office in Chicago) $509; other expenses $219.39. The indebtedness of the Association is $1,283.94 against $306 84 last year. Of this sum $960 95 is due E. A. Cook & Co., for printing and mailing, $161.49 for Editorial service, and $155.49 to the Agent and Lecturer. There yet remains $124 50 to be paid on pledges made at Cincinnati and $270 on those made at Chicago Although compared with last year the liabilities are much increased, the financial condition of the association is improved, as the additional expenses assumed this year are some $1,800 greater than last while the debt has increased but little over half that amount.

Rev. D. P. Rathbun of LeRoyeville, Pa. was then called on for remarks, and stated that probably no person present had suffered more personal injury at the hands of Masons than he during the past year. He then gave an interesting account of his experience in Masonry from the time of his initiation. He was made a Master Mason in 1853 at Sheboygan Falls, Wis., after being overpersuaded by a Rev. Mr. Bacon. He took two degrees at first and wanted then to recede but was persuaded to take the next, but after they played Hiram on him he never again entered their lodge-room. About a year ago he began to lecture on Freemasonry. After delivering one of his lectures he was visited at his home in Buena Vista, New York, about eleven o'clock at night by eight men, who rode him on a rail about sixty rods, then dragged him twice through a mud hole; after giving him another ride, they pitched him head first into another mud pond, stamping on him and badly bruising him. But while engaged in their murderous work, they were alarmed (probably by Mrs. Rathbun calling for her husband.) and hastily fled leaving him almost senseless and half dead. He was afterwards visited by Masons, individually and in deputation from lodges, who expressed great sympathy, but their subsequent conduct proved all their professions hypocritical.

The Committee on the CYNOSURE reported that there are now nearly 5,000 subscribers, and recommended the publication of a weekly paper The report was adopted.

It was announced that Mr. C. A Blanchard would exhibit for fifteen minutes before the evening exercises the articles worn by candidates at their initiation; also that Mr. Rufus Nutting would speak on the secret temperance orders the next day.

EVENING SESSION.

A large and intelligent audience assembled in Mechanics Hall to hear addresses from Rev. L. N. Stratton and Prof. Sloane, the President, Gen. Phelps, occupying the chair. As previously announced a few minutes were occupied in exhibiting and explaining the use of a "robe," pair of drawers, a "cable-tow" and a hoodwink purchased of a Masonic furnishing House in Boston. As these were displayed the pointed remark, "How would a minister of Christ look dressed in that style, and then come to pray," made a striking and appropriate application.

The exercises of the evening commenced with prayer by Pres. J Blanchard. Rev. L. N. Stratton, then delivered an address upon the following proposition: "Free Masonry is incompatible with the constitution of the United States, has the power to paralize the laws of the land, defeats the ends of justice, and in its nature and tendency is at war with the genius, spirit and liberties of the great and free republic of the United States, and therefore should be abolished by law." This proposition he proceeded to prove by reference to the obligations imposed upon Masons, as recorded in the reports of the extended investigations of the order made by the states of New York and Rhode Island, and as now found in the state libraries of these two states.

Prof. Sloane of Allegheny Theological Seminary, Pennsylvania, was next introduced, and spoke of the anti-Christian character of Masonry by adducing the following arguments:

1st. Masonry is a secrecy.

2d. It is supremely selfish.

3d. It intrudes upon the peace and felicity of the domestic relations.

4th. It raises and expends vast sums of money to be used, not in works of benevolence and mercy, but in costly temples, sumptuous entertainments, and in securing various official and political benefits for each other.

5th. In its oaths and penalties it is terribly and shockingly profane; nor can these oaths be explained away without doing violence to man's conscience, and to every just rule of the interpretation of language.

6th. It is a strange mingling of sacred and profane things, both in its lectures and its use and explanation of the work of God; it is an altar erected over against the altar of God, upon which the only atoning sacrifice, the Lord Jesus Christ, has been offered

7th It is a system of deception, pretending to impart valuable secrets, while the fact is there is no secret of art, science, learning or religion, which is of any benefit to the cause of God or the elevation or salvation of men.

8th. And lastly, it stands condemned before God as a persecuting institution.

All these points were abundantly proved, in a clear, eloquent and convincing manner. (We shall present both these able addresses to our readers as soon as they can be obtained)

The exercises closed with the benediction by Rev A. Crooks.

THIRD DAY.

The last session of the Convention was opened at half-past eight, Friday morning, by a prayer and conference meeting which continued for three quarters of an hour. Several gentlemen of the city took part in the exercises; one remarking that the people of Worcester should be regarded with due consideration, as it was but about nine months since their attention had been called to the evils of Masonry. The seed has been sown and by and by it will bring forth fruit. At present the pastors are a little afraid but in time they will come out and speak boldly against secret societies.

Rev. I. A. Hart, of the Committee on Political action presented the following resolutions, which after discussion, participated in by Pres Blanchard, Rev J. Travis, F. W. Hooper and others, were adopted unanimously:

Whereas, it is believed that the object of Masons in joining the lodge is their individual advantage; and

Whereas, political advantage is the chief of the selfish aims which lead men into the lodges; and,

Whereas, this selfish oath bound combination against the equal privileges and preferment of citizens cannot be counteracted except by refusing to aid Masons in their schemes of self-aggrandizement; therefore.

Resolved, that we commend to anti-Masonic individuals the exercises of their political as well as religious influence, so as to take away from their fellow citizens the temptation arising from the hope of these unequal advantages by joining or adhering to the lodge: we recommend that they decline voting for adhering members of the lodges, and when political parties present only such adhering candidates, the anti-secret men make their own nominations, and thus by their votes as well as by their prayers and their testimony, seek to be delivered from the ministrations, political or otherwise, of all who adhere to secret orders.

Resolved, that we recommend to our friends to petition their state legislatures for a statutory law giving to parties, not members of secret societies, in all important suits the right of peremptory challenge of jurors who are members of such societies.

The Rev. L. N. Stratton from the Committee on Correspondence reported letters of sympathy received from Rev. A. M. Milligan of Pittsburgh, Rev. Howard Crosby, D. D, Chancellor of the University of New York. Nathan Brown, D. D., Editor of the *American Baptist*, Rev. J. Coons of Pa., Hon. Gerritt Smith, Rev. A. Muzzey of Vt., A. A. Phelps, Editor of the *Bible Banner*, New York, Elder J. G. Stearns, Rev. N. S. Dickinson, Ezra A. Cook, Daniel Carpenter and Mr. Evans Other letters were received after the close of the Convention from Theodore Pomeroy of New York, and Hon. Woodell Phillips of Boston.

The following resolution was presented by the Committee on Publications and adopted:

Resolved, that the members of the association, and all others who favor its objects, who have publications in their possession on the subject of Masonic literature, religion, morality, politics, and on whatever other subject or on any branch of Masonic learning whether Mormon, Odd-fellow, Ku-Klux or other form of Masonry, and who may be willing to part with the same be requested to send them to the secretary of the association, Rev. I. A. Hart of Wheaton, Ill., for the purpose of preserving them as a testimony of the errors, superstitions and weakness of the present age.

A resolution was also presented and adopted appointing the next meeting of the National Association at Oberlin, providing suitable arrangements can be effected.

Rev. A. Crooks of the Committee on the Address to the Churches, desired more time to complete their report, other members of the Committee having gone home before their report was fully prepared. By vote the report was left with the Committee to be published as soon as convenient, a full and careful consultation being recommended.

A resolution on the reports of the local press was presented and after a somewhat interesting discussion was amended and passed as follows:

Whereas, In our National Conventions of Christians opposed to secret societies of Pittsburgh in 1868 and in Chicago in 1869, the daily papers of those cities, misquoted, misrepresented and caricatured in the most absurd and ridiculous manner the proceedings of those conventions and the speeches that were made; whether those proceedings were conducted by Doctors of Divinity and other men of ability, or the speeches made by college professors, college presidents or United States Senators; and

Whereas, The Worcester *Evening Gazette* of yesterday, June 8, and Worcester *Daily Spy* of this date, June 9th, have given fair and honest abstracts of the doings, discussions and addresses of this body; therefore

Resolved, That we express to the publishers of the papers above named our thanks for their manner in making the reports of our meetings, in the issues named, and their improvement upon the conduct of the papers in the cities alluded to. May the day be speeded on when men and conventions will be prized for their moral worth, and not simply on the ground of their abilities to give grips and signs.

Rev. T. H. Kenaston of the Committee of Enrollment reported thirteen different denominations represented in the Convention.

A resolution of thanks to the people of Worcester was unanimously adopted:

Resolved, that as a Convention, we extend our cordial and hearty thanks for the kindness and hospitality of our friends in this city, who have received us to their hearts and homes, and have bidden us "God speed" in the good work in which we are engaged.

Rev. A. Crooks submitted a resolution on State and county Associations which was adopted as follows:

Resolved, that in view of the magnitude of the anti secret society movement, in the interest of which we are met in convention, that the National Association recommend the holding of State, county and local Conventions, and the organization of State and local Associations, and that we especially desire that the commonwealth of Massachusetts and sister states act immediately in this direction.

Also by the same gentleman the sentiments of the Association in regard to the labors of our Agent were thus expressed:

Resolved, that the hearty thanks of this convention are due and hereby tendered by rising vote to our General Agent, C. A. Blanchard, Esq., for the able, fearless, and faithful manner in which he has served our holy cause in the lecture-field, and for his noble generosity in relinquishing claims upon the Association amounting to $158, and that we earnestly recommend his continuance in this important work.

Adopted unanimously.

The subject of a weekly CYNOSURE was discussed, the report of the Committee concerning it being heartily indorsed, and a large number of subscriptions pledged. General remarks were also made concerning the financial condition of the Association and efforts were made during previous sessions of the Convention to raise funds for present expenses and for the general fund of the Association. The financial Committee reported however a good degree of success, $217 were raised to defray the expenses of the Convention and informal pledges to nearly $2,000 made for the coming year.

The Recording Secretary Rev. L. C. Partridge, read the minutes of the Convention which were adopted. In the general remarks which followed, Mr. Carpenter of Chicago stated that Samuel L. Keith, the murderer of Ellen Slade, was living in that city, and was but recently in his office.

At a quarter past twelve the Convention adjourned after a closing prayer by the venerable David Bernard.

NEWS OF OUR WORK.

NEW YORK.

The Chautauqua County Anti-Secret Society. Resolutions on Political and Judicial Action.

ELLINGTON, N. Y.

Editor Christian Cynosure:

Our Society convened at Forestville according to notice, and our good Lord met with us and consequently there is a glorious revival of his work in all our hearts. Praise his holy name!

The officers of the Society for the year to come are as follows: Rev. N. R. Luce, President; Vice-presidents, James W. Throop, A. M. Honck, Rev S L. Mead, J. Kelsey, Jonathan Patterson, John Wadleigh, B. Vincent, Enoch Scriven, W. Luce, C. H. Price, Arad Wheeler, C. M Ball, James Wells, Moses Wood and E T Patridge; J. B. Nessel, Corresponding Secretary; and J. B. Nessel, George W. Merritt and Rev. C D. Brooks, Executive Committee; G. W Merritt, Treasurer.

The resolutions and procedings I herewith transmit for publication in the CYNOSURE, to be copied into the Chautauqua *Farmer*, *American Wesleyan*, *Religious Telescope*, *Free Methodist*, Dunkirk *Journal*, and Chautauqua *Democrat*.

WHEREAS, The oaths, obligations, and teachings of Masonry are thorougly and designedly anti-Christian; and

WHEREAS, Such oaths are administered and received in direct violation of the civil law which both parties, the administrator and the receiver, are bound to obey; and

WHEREAS, The oaths thus administered and enforced by barbarous death-penalties, bind those who take and adhere to them, to violate the law of God and the laws of their country; and

WHEREAS, The parties thus bound, aimed at controlling, and they are controlling to a very alarming extent, the most important positions in Church and State; and

WHEREAS, The teachings, obligations and titles of Masonic Masters, together with their secret movements, are exceedingly anti republican; and

WHEREAS, No law or authority is recognized as binding when opposed to Masonic law and authority, nor are such laws and authorities obeyed when they conflict with Masonic law and

authority, farther than policy may seem to require for the time being; and

WHEREAS, Other secret societies are more or less identical with the Masonic society, and have sprung from it, and for the most part work in harmony with it; therefore

Resolved, That our duty to God and to our country, bind us to use all proper means to oppose and suppress all such secret combinations, especially that called Masonry, which is the parent of the entire family.

Resolved, That to be efficient in our efforts, it is essentially necessary that we use our influence *to raise honest men to the offices of our country*, not oath-bound conspirators and their supporters.

Resolved, That a man who is bound by Masonic and similar oaths and obligations, is thereby disqualified to act as judge or juror, or a witness, in any trial, the object of which is to ascertain the truth and administer justice.

Resolved, That in the present state of this conflict, there is no neutral ground; "he that is not for us is against us."

Resolved, That we fully indorse the CHRISTIAN CYNOSURE, and consider it an essential auxiliary to this anti-secret movement, and to it we pledge our support, and we earnestly desire that it may be made a weekly as soon as financial ability will justify the change.

Resolved, That the silence of the pulpit and the press on this subject, with a few honorable exceptions, is highly criminal.

Resolved, That as a County Convention, we recognize Rev. John Levington as an able expositor of wickedness and anti-Christian teachings and practices of Masonry, and we cordially recommend him to all who desire light on the unfruitful works of darkness.

Some forty or fifty names were added to our Association—we would here beg leave to state, that Levington preached in Ellington, Sunday, June 4th, in the M E Church in the forenoon, and according to previous appointment, preached against Freemasonry at 2 P M., and evening; and the old "handmaid" was made to look terribly odious, and most horribly mean and wicked, and would, of course, in the end, be sent back into hell from whence she came, and all in heaven, and the good of earth would cry out, "Glory to Christ our King."

J. B. NESSEL.

IOWA

Meeting of the Cedar County Anti-Secret Society.

TIPTON, Iowa, May 17, 1871.

At the late meeting of the Cedar county anti Secret Society, the following resolutions were adopted:

WHEREAS, Secret societies are being multiplied to an extent truly alarming to every lover of liberty, justice, and the Christian religion; and

WHEREAS, The Secular and religious press of the country is to a great extent controlled and inspired by these secret orders, thus endangering the freedom of the press and of speech, the only safe guards of the liberties of the people; the pulpits also, whose proper function is to faithfully warn the people against every thing opposed to the religious of Jesus, are with few exceptions, as silent as death respecting the follies, falsehoods and wickedness practiced in the midnight orgies of the lodge. Not only this, but many of those called ministers of the gospel, who ought to be examples to their people in godliness, candor, and sobriety, so far forget their holy calling as to submit to and give countenance by their presence to the indecent, foolish and wicked ceremonies practiced in the lodges, and take those horrid oaths that might well shock the moral sense of a savage; therefore

Resolved, That we will use our most decided efforts to disseminate truth respecting these secret orders, and thus prevent the rising generation from being drawn into their toils.

That those Masonic oaths which bind one Mason to conceal, under a given state of facts, the unlawful acts and crimes of another of the fraternity, is a standing menace to justice and honesty in every department of government.

That knowing the nature and tendencies of Freemasonry, we cannot consistently, with our sense of religious duty, support men as ministers of the gospel who adhere to the institution.

J. DORCAS, Sec'y.

MISSISSIPPI.

The Cost of Opposing Secrecy.

A LETTER FROM A LADY.

COLUMBUS, Miss, May 17, 1871.

President J. Blanchard:

As you have been informed already of some of the troubles with which we are here surrounded, I write to give you further particulars. The Ku-Klux after ordering the free schools stopped, are still continuing their night raids around in different portions of our country, beating both men and women, and we hear rumors of their having killed people some distance from here; in one instance, we know that they did kill a colored man a few miles away.

Brother J F. Galloway has received a note to-day from the man who owns the building in which he has been preaching and holding Sabbath school where he organized a church a few months ago. The following is a copy of the note:

"May 7, '71.

Mr. Galloway:

As I have been requested to inform you that you shall not preach any more on my land, and not having had an opportunity of seeing you, I send you this, hoping you will comply in short.

Very respectfully yours,

L. O. STEWART.

The K. K.'s have also been ordering the members of brother Galloway's church and congregation (who are all colored people) not to go to hear him preach any more. Bro. G., has been preaching against Masonry and secret orders to his congregation, which caused great wrath among the white people of that vicinity. They charged him with preaching unsound doctrine, and even went so far as to threaten to take up every member of his church, and make them swear that he had been preaching false doctrine. When the K. K.'s ordered some of the members of that congregation on last Thursday night, and sent word to others not to go to hear Mr. Galloway preach, they told them to go to Fred Rowen's meeting. Fred is a negro of bad character, preaches lies and nonsense, and has done all in his power to break down brother G.'s church. On last Sabbath, brother G 's congregation was reduced to about one dozen hearers. It has formerly been a large congregation, and sometimes there were more than could be accommodated in the house.

Last Sunday night, the K. K 's whipped three negro women who live in and near Caledonia When the K. K.'s were giving Mr. G.'s congregation their orders not to go to his meeting again, they said if he we there again he would not get home alive, but he met with no violence. During the services of that day, two or three young men (I cannot call them gentlemen) came around the house having a mirror some eight or ten inches square, with which they would try to reflect the light into Mr. G 's face while preaching.

Although we are surrounded by enemies and dangers seem to stand thick on every hand, yet we can thank God that he has preserved us and has not permitted us to feel that we are forsaken by him, and I think we can still trust him for the future.

MICHIGAN.

Following up the Victory--Library Association to be Organized--The Backing of Masonic Charity.

FAIRFIELD, Mich., June 17, 1871.

Editor Christian Cynosure:

The friends of the good cause should keep each other posted in regard to its progress in their several locations, and the columns of the CYNOSURE afford the needed medium through which to communicate the desired information.

Since Rev. Mr. Levington lectured here in March, the society has held meetings which have been addressed by ministers and others nearer home. Rev. C. M. C. Cook, a Disciple minister, has made two addresses and is to speak again next week. Rev. C. S. Gitchell, a Free Methodist minister, lectured two evenings, June 8, and 9, at the first Christian church. He was listened to till a late hour each evening by large audiences, which showed their interest by earnest attention to the close. He never was a member of the Masons but the way he handled the institution showed him to be master of the subject and that Masonic secrets are no longer secrets.

A meeting is called to organize an anti-Masonic Library Association in this town next week, the most of the money necessary being already raised. The object is to circulate a healthful literature on this subject and bring the light to bear upon upon it, so that all may see the spirit, aims, and working of secret societies and especially of Masonry, the mother of them all.

The articles in the CYNOSURE entitled "Masonry from a Christian stand-point" should be published in pamphlet forms for circulation. They are truthful, earnest and emphatic, and must command the attention and approbation of every true-hearted Christians who reads them

Masonry boasts of its liberality in caring for the widows and orphans of deceased members, and it has been carried out here, in one instance at least as follows:

A Mason is elected supervisor, and by virtue of his office is the distributor to a certain extent of the public funds for the relief of the suffering, and in the instance referred to made an appropriation of the public funds for the relief of a deceased Mason's widow. No good citizen will complain of necessary relief for the suffering, but it is somewhat annoying to be compelled to furnish the wind for the trumpet blasts of Masonic *charity*, blown by themselves. It is all right to relieve the needy, but Masonry should not dodge the responsibility by the use of public, instead of lodge funds, and then lay claims to benevolence *par-excellence*

The great need of the public is LIGHT.

Yours in the cause.

C. QUICK.

One Hundred-fold Increased Exertion.

The countersign is right, pass it along the lines. Lest we have too much on hand at once, let us begin with increasing our paper five-fold, which can be easily done as I have sufficiently demonstrated by practice. Let every patron of the CYNOSURE send in five dollars, and say to as many of his responsible neighbors, "If you have not got just now a dollar to spare, I will send for you and you can pay me as suits your convenience." I find many will take it in this way, who would not pay a dollar which they intended to use in some other way. A good friend to the cause may promise that he will send for it, but he dislikes to write a letter, delays, forgets and then neglects it entirely.

We are offered six papers for five dollars. In this way we get back what we pay and save one, which will pay for the trouble, and increase the circulation from one to five thousand or in that ratio.

Our cause cannot be sustained without a newspaper organ, which we can have only by individual exertion, as almost the entire press of the nation are under Masonic influence, and instead of helping our cause, throw obstacles in the way, or else the editors are entirely silent, so that the people may not know that any opposition is made to secret societies. They will publish any trifling matter of no use to any one, but omit to mention, as current events, the annual conventions of our most pious and patriotic men, to discuss the most important question that can engage the attention of the American people.

By sustaining our paper, we shall place the cause beyond a peradventure; promote the cause of justice, humanity, and truth; restore the equality of rights and privileges, to which we are entitled by our constitution and laws, and redeem the nation from "that super-inhuman oppression, under which she has too long and too patiently traveled; prevent another sanguinary war more intolerable than the last; restore this nation to all the blessings of a republican government, in fact, as well as in name; and redeem it from the barbarous government of a secret monarchy more cruel, inhumane, vindictive, relentless and sanguinary than was ever know in the history of civilization. The Masonic institution is a perfect monarchy, with all the titles of nobility appertaining thereto, decked out with regalia trappings.

Our fellow-citizens do not seem to be aware of the power of this secret despotism, and the part which its grand kings have taken, in conjunction with the slave power to overthrow this government since 1825, when a certain ex-President, now deceased, and his *fraters* organized this whole nation into a powerful political machine; ousted one of the most pure and economical administrations since the days of Washington; and coalesced with the slave power in a cordial Masonic embrace. The history of our country since gives the result. They loaded so heavy, they got hurt by a kick of their own gun. And where are they now? Have we done more in the late struggle than to drive them back into their secret dens to plot new mischief?

Do you think this picture overdrawn? Then I ask you to look at the pretensions of their holiday orator, W. F. Brainerd. He asks his audience: "What is Masonry now? It is powerful. It comprises men of all ranks, wealth, office, and talent, in power, and out of power, and that in almost every place where power is of any importance, and it comprises among other classes of community, to the lowest in large numbers, active men, united together, and capable of being directed by the efforts of others, so as to have the force of concert through the civilized world. They are distributed, too, with the means of knowing each other, and the means of co-operating in the desk, in the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends in one place as well as in another! So powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season to counteract, defeat, and punish."

So powerful is it at this time, that a world in arms cannot stop it, so good or bad the world must take it, as it is a powerful institution. This is no rodomontade, but just what they claimed, and what they practised when they carried off and murdered William Morgan. They trampled upon the laws of the land, set the people at defiance, and gloried in their achievements.

What are your governors, your judges, and your jurors? What can a mouse do with a lion? Every kind of insult abuse and slander was hurled, without stint upon the heads of those who dared to question their outrages.

One year after this assumption of power, 1826, William Morgan, attempted an exposure of their secrets, and warned the nation of the danger of such a secret political conspiracy just then having completed their organization, and coalition with the slave power; but they gave him time only to divulge a few of their secrets before he was put "where he would stay put till God Almighty called for him" as said Gansau, a high Mason.

For a further explanation of this institution, turn to the 2d chapter of Thessalonians, 3d and 4th verses, where Paul describes this man of sin the son of perdition, that must first be revealed, before that great day; and to the 17th chapter of Revelations for a description of the great whore that sits upon many waters. (Freemasonry or Jesuitism extended every where.) When the seventh angel emptied his vial he gave the world the Jesuits, the woman riding on the beast; and the eighth angel who emptied his, gave it Masonry. By reading the chapter attentively you will find both well defined. Fill the cup to them double.

Fellow-citizens, are you not satisfied that this subject is of sufficient importance to claim the attention and effort of every statesman, Christian, and patriot of our country? Or do you hesitate as some in the Morgan times, supposing it too powerful to be successfully opposed? Or like others now, too trifling and insignificant to be worthy of the least regard?

Now, after over half a century of close and faithful research, I have concluded that it comes very near being the one and the other, of this manner: when the suspicions of men are asleep, and the old guard discharged with a noiseless tread in the darkness and silence of night, they increase their number, and extend their power, till they gain that formidable strength, which bids defiance to the people and tramples down all law, human and divine, as in 1826. So powerful, as they claim, that a world in arms can not stop it. But on the other hand, let but the people rise in their united strength, and they quail like a whipped spaniel; though above the law, when unopposed, yet public opinion, the maker of all law, is above them, and to it they must submit.

We speak what we know, because we have been through a ten years' campaign in this infected district, so-called, from '26 to '36.

If the most timid will but think one moment, he must allow that Masonry, more than anything else, cannot stand unless it has something to stand on. When unopposed they flourish, but when the storms of opposition come, and the rain of popular indignation beats against their fabric, it falls, as says Scripture, "and great is the fall thereof." They cannot even rely on their own members; they have initiated too many good men who will bolt, and the order dare not proclaim their plans to their own members. As in the case of Greene of Batavia, when they found some one of the lodge let out their projects, they called the lodge together, and one says, "We have some d—d traitor in the camp, and Greene, they suspect you;" but others vouched for him and he got off to return no more.

No, fellow-citizens, we have nothing to fear, only let us move on with strong hands and courageous hearts, and if we do not immediately put them down, we will be satisfied to check much of their mischief.

CINCINNATUS.

Correspondence.

RUTLAND, Wis.

Editor Christian Cynosure:

Your work is unpopular, as every righteous work must of necessity be in its beginning in this wicked world; and for this cause, your friends, except the more valorous ones, are slow to rally to the conflict, for they fear the power of the beast. But why should they fear? If it is the cause of truth, of righteousness, and of humanity, then it is the cause of God, and they that advocate the cause of God, he will defend. If the Lord be for, who can be against. The true child of God, and soldier of Christ, may boldly say, "The Lord is my helper, I shall not fear what man can do unto me."

I well remember the time when I was first convinced that Masonry was an evil, and a false religion. I knew a man in Ohio who was notoriously wicked, and a confirmed infidel. He said that the blood of Christ was no more than the blood of a calf, and profaned that great and sacred name, the only name given to men for their salvation; and, to my astonishment, I saw this same man, who trod under foot the son of God, and despise the most precious blood of the new covenant—saw this same man I say, walking at the head of a Masonic funeral procession with an open, crape-covered Bible in his hands—the Holy Bible, containing the inspired word concerning that Christ and that religion upon which he daily, and openly, poured contempt. *Then I thought, if that is the manner of Masonry, let me never have any thing to do with it*, and thank God, I never have. I am sure that while I entertain any true regard for Christ and the religion of the Bible, I never can have any thing to do with it. May God help the people to see the true nature of this institution, that they escape its allurements, its deceptions, and its evils.

S STUTTON.

FOOT HILLS, Rocky Mountains.

Editor Christian Cynosure:

My motto is, "Fight on till victory perches on our banner." Ours is the cause of God and humanity. While preaching a crucified Saviour to erring men—a great work—we think it prudent not to dwell much upon this popular sin of the age, yet I have been strongly impressed with a desire to go forth on a warfare expressly against this damning sin. The workings of secrecy are becoming more demonstrative because light is being reflected on the huge beast.

Twenty-five years ago, I maintained a standing in the M. E. Church. I am certain that as the ministers and members fell in rank with secret orders they prepared the way to indulge in other popular sins, and just so fast lost their spirituality.

Frequently do we see oath-bound secrecy step in and over-rule justice in church trials and other church matters. Where shall we hope for justice or rights? Where are the officials of our civil courts who are not trammelled with those awful, wicked oaths?

I feel sanguine that your labors are owned and blessed of God, and will finally gloriously triumph

A. HARTZELL.

PINE GROVE, O.

A minister of the gospel told me a few days ago, that no man could be a good Mason and not be a good Christian. Then why have we a church? Why do Masons belong to both, when Freemasonry completes them? The Scriptures teach that in Christ all fulness dwells, and that in him we are complete; but men say "In Freemasonry you are complete." And while the enemy of souls is at work, and the flock is becoming scattered here, Freemasons tell us that it is our opposition to Freemasonry that is doing it. Now do you see the spitefulness of the institution, when it would destroy the interest of the church because a few men oppose secret orders?

J—.

The Influence of Ministers.

PEQUABOCK, Conn.

I have been thinking about ministers who are adhering Masons; are they wolves in sheep's clothing, or are they sheep in wolves clothing? In either situation they must be occupying a bad position, and their influence for good greatly curtailed. I believe such ministers are used here as decoy ducks, to induce young men to join the Masons, and young ministers decoyed into the lodge in that way and then the dues being remitted to them, their mouths will be shut, even if they are disgusted with the institution; and if they neglect altogether, they are made useful to the lodge in decoying others by being pointed out as belonging to the lodge. So much I think I have seen here.

O. R. WILLIAMS.

Receipts for the Cynosure from May 17th to June 13th, 1871.

Rev. Mr. Gardner, 25c; T. Bust, W. G. Liddell, 50c. each; L. N. Stratton, 55c.; Senry Bales, 00c.; Edward Mee, N. Morris, 65c. each; Newton Hart, 68c. J. B. Nessell, 80 cents.

H. D. Martin, Ezra Trumbull, J. M. Birchard, G. W. Lewis, Jonas Fry, Rev. John Glen, A. D. Low, Seth Wardner, Thomas Halverson, Wm. Rowen, C. B. Hale, E. G. Burnham, D. D. Bird, R. Bless, C. N. Ashley, Reuben Small, A. J. Newgent, J. D. Johnson, George Wilson, W. L. G. Hunt, Frank Grimes, A. W. Dunbar, S. P. Morrison, R. J. Bathaway, Rev. V. Powell, Rev. R. R. Whittier, Jas. R. Taylor, A. Henry, B. F. Hall, F. Austin, E. Morris, Wm. Oburn, S. J. Platt, James Spear, Wm. J. Buck, R. Tibbotts, George Piper, D. W. Bailey, M Ambrose, Thomas McNair, R. F. Woodin, Mrs D. P. Rathbun, Mrs. N. Klock, N. H. Parmelee, J. A. Gibson, E. P. Hart, T. F. Finney, P. Davison, Miles Lewis, S. P. Bushnell, L. I. Crawford, C. VanWormer, W. O. Hart, Miss F. M Smith, W. M. Beden, Edward Molyneux, O. M. Chapel, J. L. Pressly, J. C. Preston, C. P. Green, T. E. Lovington, Rev. M. Grosvenor, Rev. T. B. Anderson, George Washburn, S. L Phelps, H. L. Woodward, C. C. Chaffee, P. Fabruey, Rev. J. Cowan, O. Huttore, Rev. G. W. Howes, Rev. J. D. Cole, Wm. Orr, John Martin, Samuel Silsbee, J. W. Faenber, E. S Cook, James Stewart, S. Durkee, Wm. Orpnt, R. R. Gardner, Israel Scales, Mrs. R. A. Holcomb, W. G. Waddle, D. S. Caldwell, H. H. Curtis, James Wallace, Alex. Belton, Ashley Johnson, S. Chrimes, George McCulley, B. McCrory, N. V. Hull, Urial Cone, J. Dodge, Rev. S. L. Mead, J. J. Deen, $1.00 each.

B. Reed $1.25; D. D. Gibson $1.50; B. Tobey $1.53; J. Austin $1.80

J. P. Prouty, Thomas Rogers, Sr., Newell Oalender, John McLaughlin, D. Williamson, T. A. Prest, S. Billman, A. H. Law, Lydia B. McMillen, N. Griswold, J. E. Irish, Mrs. L. F Frink, John Jones, W. G. Kephart, J. F. Slocum, J. T. Russell, Jacob Grove, T Tuthill, John M. Rownd, George Stoltz, M. D Kenyon. Willard Burr, Rev. R. R Atchinson, D. C. Sawyer, $2 00 each.

D. S. Caldwell, W. C. Smith, W. W. Templeton, J. M. Howard, A. T. Hinshaw, George McCormick, $3.00 each. Henry Archer $3.05.

Joseph H. Timmons, D. S. Dunn, Eliza Bradbury, George F. Brokaw, J. Willett, $4 00 each. Hope Hodges, G. W. Needles, $6.00 each; J. R. Baird, $5.60; Philo Carpenter, $6.00; President Blanchard, $14.00.

Donations—James Wallace $1.00; arrears 50c.; extra papers, $1.00.

Convention Pledge—Dea. J. L. Borrell, $10.

THE FAMILY.

For The Christian Cynosure.

"AS THE DAYS ARE GOING BY."

BY J. H. CRAIG.

As they're gliding softly from us,
With their sunshine and their showers,
While we, at our avocations,
Pass the telling daylight hours;
And when shadows gather round us,
Telling us that rest is nigh,
Have we any light from Heaven
As the days are going by?

When we join the busy throngings
In the work of every day,
Have we any ardent longings
For the 'new and living way?'
Are our labors only earthly?
Is our toil for things that fly?
Do we any work for Jesus
As the days are going by?

In our dealings and our doings,
In our cares and in our joys,
In life's various pursuings
With their bustle and their noise,
Have we any thoughts of Jesus
And the better life on high!
Are our best affections heavenward
As the days are going by?

Stand out, brothers, with the idle
Now at the eleventh hour,
When the Master's vineyard needeth
E'en the weakest laborer:
Oh, let every lamp be burning
Brightly as the noon-day sky,
Cast off all the works of darkness,
As the days are going by.

Pattie's Last Prayer.

A beautiful little bright eyed girl was lying upon her bed, rapidly wasting away. It was evident she would not last long, unless there were some sudden and unexpected change. For several days she had been apparently unconscious, and was growing worse and worse.

She had been a child of prayer, and her lips had been taught to breathe nightly an offering to the children's Friend. The rosy cheek had turned pale, the little form was a mere skeleton, and her little hand had become as white as the sheet.

A mother sat by her, watching the pale and silent sufferer. It seemed as though God had already come and closed her little eyelids and shut out the world, that she might sleep her last sleep, and awake refreshed in heaven.

All at once, she opened that soft blue eye so long closed, looked into her mother's face with a sweet confiding look, and said:

"Ma, ma, I forgot to say my prayers."

Summoning what strength she had left she clasped her little white fingers together and audibly repeated her little payer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

The prayer finished, she never spoke again. Jesus heard those sweet words, and the little sufferer went where pain and death are no more.

Was not that a sweet death to die? The last sight of earth was "Mother!" the next word was "Jesus!" The last words she ever uttered were a prayer; the next a song of praise in heaven.

Reader, do you pray? If so, may your last breath be a prayer, and the home in heaven your home.—*Good Words.*

The True Way.

He that walketh uprightly, walketh surely.—Solomon.

And this bears its literal truth. A man does not stand well, does not stand easy and strong, who does not hold himself erect. And then he loses his beauty of form and physique if he stoops or inclines. An upright posture is a beautiful and a commanding and effective posture.

And then, when one is in motion, it is essential to sure-going that he keep well the center of gravity. To lose this is already to be out of balance, and so to be in a helpless condition to resist and overcome the impediments that one meets with in the street or highway, or the jostlings of the crowd, or the pressure of the wind. That tree is safest in the storms that is poised and balanced best on its base, and he is the last to fall who is uprightest, who keeps his gravity with the perfectest precision. Literally then, "he that walketh upright, walketh surely."

But there is in these words a moral truth and meaning. And this moral meaning it is what was in the wise man's mind when he spoke. It is common for us to speak of the true man, of the man that is faithful to his obligations, careful to abide by his word, scrupulous to conserve his conscience, as an upright man. Such a man is morally and spiritually poised, and keeps his center of gravity. He maintains his balance and harmony with all higher forces. He does not violate the equilibrium of his soul and spirit, and thus turn the gravitations of the universe to his hurt. But walking uprightly these become succor and support to him and pledge him a perpetual standing.

Sometime or other the drunkard will fall. Sometime or other whiskey will rot or burn down its victim. Sometime or other the thief will be entrapped. Sometime or other the liar will lose the confidence of his neighbor. Sometime oppression will overdo itself and perish. But to uprightness there is no end. The upright man never fails, and his memory is blessed.—*Pittsburg Christian Radical.*

"PLEASE, SIR."—"Sir, do you want to know how I was converted; I, an old gray-headed sinner?" said a good old man to a minister.

"Yes, tell me," answered the minister.

"I was walking along one day, and met a little boy. The little boy stopped at my side. 'Please, sir, will you take a tract? and please sir, will you read it?' Tracts? I always hated tracts and such things, but that 'please, sir,' overcame me. I could not swear at that kind spoken 'please, sir;' no, no. I took the tract, and I thanked the little boy, and I said I'd read it; and I did read it, and the reading of it saved my soul. I saw I was a sinner, and I saw that Jesus Christ could save me from my sins. That 'please, sir,' was the entering wedge to my old hickory heart.

A GREAT SAVIOUR NEEDED.—It is said that once in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man? "No, sir," he replied; and added: "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him, he could be no greater than myself. Such is my sense of sin, and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

The Two Giant Errors.

Men and brethren, it would be wilful blindness to close our eyes to the fact that in our day two giant errors have indeed been waging inveterate war against pure evangelical truth, and assailing the divine foundations of our faith and hope. On the one hand, infidel presumption, honoring itself too proudly with the title of "Rationalism," reproduces the religion of the Sadducee, depreciates God, exalts humanity, makes light of the evil of sin, abrogates the divine atonement, despises the Scriptures of God, and even casts dismal doubts upon man's immortality. On the other hand, revived Ritualism would restore the dark ages of post-heathen history, and quench once more that bright light the pure Scriptures unfolded by the Reformation had caused to shine upon the long benighted world. This system at first coming in with fair pretensions of comely order and reverential devotion, but soon degenerating, and sometimes vain and childish, sometimes supercilious and groveling, sometimes meretricious and idolatrous—appeals to the senses, to the fears, to the imaginative faculties, but shuns both the light of revealed truth and the encounter of a sound and sanctified logic. The fables of a bodily apostolical succession, of priestly power and authority, and of mechanically-conveyed sacramental grace, compose the foundations of this anti-Christian structure. Let us avoid these houses built upon the sand, which are sure to perish, and whose fall shall be great. Let us cleave to the rock, and call to mind once more that grand old maxim, "*The Bible and the Bible only, is the religion of Protestants.*" Here is the hammer of God. Here is the sword of the Spirit. Christ the only one is the sinner's Saviour. The Bible, and the Bible only, reveals Christ. Faith, and faith only, receives, holds fast, and lives by the Christ of the Bible, and in him finds perfect present and everlasting salvation. —*Dr. Blackwood of England.*

Laying the Corner Stone.

We notice in the *Traverse Bay Eagle*, that the corner-stone of the M. E. Church at Northport, is to be laid with Masonic ceremonies. It would seem that Freemasonry is about to subscribe again to the doctrine of holiness (?) and found a church. The Christian people of the Grand Traverse Region will look on with interest, to see whether the friendship of the world will prove to be enmity with God, and also what fellowship light has with darkness, or what concord Christ has with Belial. Do the bones of Wesley lie still in his grave?

MR. CITIZEN:—I find the above article in your last issue. If the above statement is true, it is a sin and a shame—a dishonor to the Methodist Church, and a direct reproach to Jesus Christ, our Saviour.

The corner-stone of a church of Christ, who required his disciples to "swear not at all," laid by men who have bound themselves by the secret curses of Masonry!—The corner-stone laid on Masonry—the Masonic symbols, and Masonic mummery, mingled with gospel phrases by men, who have disobeyed Christ, and taken secret oaths binding them to favor Masons more than others—a direct violation of gospel principles. Is it not a fact that those engaged in thus mixing light with darkness have apostatized from Christ?

It is said the Methodist Church is becoming corrupt—turning from Christ to Masonry. This looks as though the charge was true. Are there no Christians in Northport? No true Christian ministers? Are they all dumb dogs, that fear to speak for their master?—"*Light*" *in the Benzonia Citizen.*

THE GOLDEN SUMMER DAYS.

With a warp of sun threads golden,
And a weft of purple rain,
Nature, as in seasons olden,
Weaves the summer robe again.
Ever brighter, richer, fairer,
Grows the marvel of her loom,
As she adds, to grace the wearer,
Fruitful wreath, and floral plume.

Welcome, summer! come in win us
From our woes with song and sheen,
How the weary hearts within us
Freshen in thy flood of green!
How the soul her wings uncloses,
Soars all sordid cares above,
As from lips of opening roses
Pours the perfume breath of love!

When the glossy waters quiver,
Shaken by the wondering breeze,
Arm in arm upon the river
Dance the shadows of the trees,
And while winds and waves and waters
Thus in earth's grand gala play,
Shall not we, her sons and daughters,
Keep our mother's holiday?

Yet, fair summer—transient poem
Of an epic broad and grand,
Type of that eternal poem
Life, in life's own Fatherland!
What are all thy vales, June-lighted,
What this earth with sin-tears stained,
To that Paradise unblighted,
Adam lost and Christ regained;

Never storm the glory palloth,
Never cometh want or woe,
In that world, from which there falleth
But a gleam on worlds below.
There amid the bowers immortal,
Ambushed, lurks no Serpent guile:
Through the eternal Eden's portal
Passeth nought that can defile.

Short Sermons—No. 20.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.—Luke vi: 31, 32, 33, 35.

These verses are so peculiarly applicable to the narrow, illiberal views of Masonry that one can almost fancy that they were expressly designed to apply to them. But the reason of this applicability is doubtless because of the great resemblances between Masonry and the Pharisaism of ancient times. The Pharisees undoubtedly did good to each other, and showed great partiality for the members of their "order," while at the same time they hated, persecuted, and injured the business of every good upright man who did not belong to it. I have no doubt of this.

We often hear jack Masons and parrots repeating the praises of Masonry because some of the money which a deceased member had formerly paid into the treasury of the order had been devoted to the partial relief of his widow. "See how much good the Masons do" say they. "Poor widows and orphans are helped by them." But inasmuch as this service is rendered in the name of Masonry, to the dependents of Masonry alone, and entirely because of the connection of the widow's husband with Masonry, what thank should Masonry or Masons have? They have done nothing more than sinners, Jews, pagans, and the world's people in general do in like cases. They do nothing more than, nor so much as, an insurance society would do under similar circumstances. It is nothing uncommon for Christian people, simply as such, to relieve the wants of widows and orphans, and never dream of having the glory given to this or that body of Christians, but to Christ only. Did one ever hear of a Mason, a jack Mason, or a parrot, giving the glory of Masonic acts of charity to Christ? No: because their charity is nothing but detestable policy, a piece of priestcraft, designed for building up and maintaining a sly, crafty, selfish institution—a kind of standing ring of cunning men who prey upon outsiders for the benefit of themselves.

It is supposed that the number of Masons in the United States is about equal to the former number of slave-holders in the South, or say, perhaps half a million; and that this half million of men, more or less, hold a large— a very large share of the offices of the country. Now we know that nothing is more common than for rings of politicians to assess office-holders for the purpose of continuing the office-giving party in power. Office-holders are forced to contribute for the support of the party, not for patriotic purposes, but for the purpose of holding the offices which they have got. And so Masonry, which is a great power for dispensing offices and favors to its own members, is interested to keep up the appearances of being charitable, religious, moral, sacred, holy, etc., by attending to a few widows and orphans, for the sake of the good name and great power which may be thus derived to "the order." In a few plain words, the charities administered by Masons are excellent clap-traps for securing political office to the brothers of the lodge. Masonry is a tremendous power for getting political office.

But let my hearers think for one moment what is paid for office thus secured. The office that comes through Masonry one has to pay for with all that is valuable, viz: with his manhood. He has to bind himself slavishly to a prostituted oath, surrender his freedom and independence, and thus totally unfit himself for the service of a free people? And is it to be wondered at, therefore, when our officers are largely made up of such characters as these, that we should have had a long reign of slavery culminating in war, and that in the management of that war we should be burdened with an enormous debt, twice as large as it need to be, to say nothing of a bootless waste of blood and treasure. I say bootless waste, since, after all the efforts of the people under the incubus weight of Masonry, our laws have not been vindicated, thereby inspiring the wicked with the desire of taking the law into their own hands. Our laws and our national character have been made to suffer in order that Masonry might thrive.

The wicked, crafty character of Masonry discloses itself wherever it goes, as does the snake in the grass, by the slime of its track. How often do we hear Masons say that outsiders know nothing of Masonry; and yet they make every dupe whom they initiate say that he joins "the order" because of the favorable opinion that he has formed of it! If he knows nothing of Masonry how can he form a favorable opinion of it? Or if he does form a favorable opinion of it, what is his opinion worth, where the facts are all against it?

Is it not natural for an honest, open, upright character to hate anything sly? Do we not hate the snake in the grass because it is sly and cunning-looking?—and is not Masonry sly, and desperately cunning? Is not its bite morally poisonous—worse than the poison of snakes? How then should a ring of office-getters claim the favorable opinion of an honest, discerning man, by giving a few dollars to a Mason's widow? For do not "sinners also do even the same?"

The true Christian is taught, and he strives to practice, this precept, that he is to do good to all men, even to his enemies, as well as to Masons and Mason's widows and children. He is to make no distinction in his kind offices, but is to deal with any one member of the human family as he would with another, without any regard to Masonry, or to any other self-seeking institution. He is to serve not only those who love him, but also even those who hate him, and tell secret stories against him. He is not to murder them as the Masons did Morgan, because he chose to exercise the first and essential right of a freeman, that of free speech and free print. He is not to persecute them as the Masons did Rathbun and many others, because they raised their voices against manifest villainy.

And what reward is the true Christian to receive for his indiscriminate kindness to all? Is he to be made a Mason, receive a nice lamb-skin apron of more value than a diploma from Yale, get political office, and be put in the way of honor and profit? No, nothing of all this; he is not to be made or sustained a Mason, but he is to be one of "the children of the Highest." He is to be a child of God, and not a member of the lodge, a son of the devil.

And now my hearers, where Masonry differs so widely from the spirit of true religion—from the teachings of Christianity, does it appear to you, as true Christians, that you can reconcile it to your consciences to employ a Mason as a preacher,—to choose him for your pastor, or vote for him for any office whatever? You must see that from the very character of the institution to which he belongs if you sustain him you sustain his institution. If you sustain him, you sustain Masonry, to which he gives the glory of his acts. If you sustain Masonry, you sustain a sly, unprincipled, Pharisaical ring of office getters, whose very modes of action unfit them for the control of a Christian country.

Bishop Strossmayer in the Papal Council.

The boldest and most powerful, condensed argument extant against the pretensions of popery is a speech pronounced by a Roman Catholic bishop in the Roman Council.

After a few calm weighty words of introduction, the bishop says that under a grave sense of his responsibility to God, he has studiously applied himself to the examination of the Holy Scriptures on the question whether the Holy Pontiff who presides in the Council is really the successor of St. Peter, the Vicar of Jesus Christ, and the infallible teacher of the church. The effect of this inquiry has been startling:

"I open, then, these sacred pages * * * But what! shall I dare to tell it? I find in them nothing to justify, however remotely, the ultramontane view. Nay, more! to my utter astonishment, I find nothing said about a pope, successor of St. Peter and vicar of Jesus Christ, any more than about a successor of Mohammed.

You Archbishop Manning, you will say that I blaspheme; and you Bishop Pie, that I am out of my senses. No, no, my Lord Bishops! I am not blaspheming; I am not beside myself! But having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand towards yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren! Do not by your murmurs and interruptions, justify those who declare, with Father Hyacinthe, that this Council is not free but that our votes are imposed upon us in advance. If this were so, this august assembly towards which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

I thank His Grace, Bishop Dupanloup, for that nod of approval. It gives me courage to go on.

Reading, then, the Scriptures, with such attention as the Lord has made me capable of, I have not found in them a single chapter, a single verse, in which Jesus Christ commits to St. Peter lordship over the apostles, his fellow-laborers.

If Simon, son of Jonas, had been appointed to be what we understand His Holiness, Pius IX., to be in our time, it is astonishing that Christ did not say to the apostles: "When I am ascended up to my Father, ye all shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but he has so little thought of giving the church a chief, that when he is promising thrones to his apostles, to judge the twelve tribes of Israel (Mathew xix: 28,) he promises twelve of them —one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if he had wished this to be so, he would have said so. What must we infer from his silence? Logic tells us: Christ did not intend to make Peter chief of the apostolic college.

When Christ sent forth the apostles to the conquest of the world, he gave to all alike the power of binding and loosing: to all the promise of the Holy Ghost. Let me repeat it: if he had meant to make Peter his vicar he would have appointed him commander-in chief of his spiritual army.

Christ, says the Scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles. (Luke xxii, 25). If Peter had been made pope, Jesus would not have spoken thus, for, according to our traditions, the papacy holds in its hands two swords, the symbol of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the gospel of the Son of God? (Acts viii: 14.)

What would you think, venerable brethren, if, at this moment, we were to permit ourselves to depute His Holiness, Pius IX, and His Eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the Eastern schism?

But here is another fact of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided. Who would have convoked this council, if St. Peter had been pope? St. Peter. Who would have presided over it? St. Peter or his legates. Who would have formulated and promulgated the canons of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and brethren." (Acts xv.) Is this the way we manage things in our church?

The deeper I go, my venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas.

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his epistle to the Ephesians (ii: 20) that it is "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." The apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul and I of Apollos" (1 Corinth. i; 12) in the same terms as those who would say: "I am of Peter." If then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who hold to his colleague.

The same apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy —if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this Council that should make no mention whatever of His Holiness, Pius IX. [*Voices in the Assembly: Silence, heretic! silence!*]

Keep calm, venerable brethren; I have not got through yet. By hindering me from going on, you will show the world that you are in the wrong, and that you have gagged the humblest member of this body.

I proceed. The apostle Paul in not one of his letters, addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if in short the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important this vital subject. When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the church has never been more fair, more pure, nor more holy, than in the days when it had no pope. [*Voices: It is false! It is false!*]

Monseigneur de Laval cannot contradict this; for if any of you, venerable brethren, should dare to think that the church which at this day has a pope for its head is stronger in the faith, or purer in morals, than the apostolic church, he must say it openly in the face of the world; for this room is the centre from which our words fly from pole to pole.

I proceed; Not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of those holy men, whose writings are part of the canon of the inspired Scripture is as inexplicable if Peter had been pope, as that of Thiers would have been, if he had omitted the title of emperor in the history of Napoleon Bonaparte.

I see before me a member of this body who says, pointing at me with his finger, "He is a schismatic bishop who has got amongst us under false pretenses."

No, no, my venerable brethren, I did not come into this august assembly like a thief by the window. I came by the door just as regularly as yourselves. It is my right as a bishop, as it is my duty as a Christian, to speak and declare what I know to be true.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once —not one solitary time—acted as pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the Council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a pope as this, O my venerable brethren!

If then we would maintain that Peter was pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

To sum up then: during the life time of the apostles, the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of the mind.

But I hear from all sides the question, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not in this Eternal City?

Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition. But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say 'that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. [*Repeated cries: "Silence him! silence him! Down with him from the platform!"*]

Venerable brethren, I am ready to be silent; but is it not more becoming to such a body as this to prove all things, as the apostle enjoins and believe that which is good?"

In the midst of such a storm of disapprobation, the bishop reached the close of his main Scriptural argument. The interruptions he encountered, and the retorts he made upon the overwhelming majority that roared against him are not the least interesting and instructive things about the speech. But nothing could check the torrent of voluble Latin, in the fluent use of which no man in all the Council could compare with Strossmayer. The historical argument which followed, was not less notable than the beginning.—*Congregationalist.*

How Morgans Book Was Bought Up.

A friend informs me that he once owned William Morgan's Revelations of Masonry. He lent it to a boy who failed to return it. He afterwards learned that the same boy procured six copies of Morgans books for which he received the liberal bonus of thirty dollars, being five dollars a copy for a book that originally cost about one dollar. I did not learn from what source the money was procured, but suppose it possible that some worthy Treasurer was authorized to draw the amount from the charity fund of some professedly *benevolent* institution.

T. HUDSON, Sen.

—"Can any living Mason be simple enough to believe that Dr. Anderson in his "Defense of Masonry," intended to prove a real historical fact when he explained the exhumation of the body of Hiram Abiff! Why, it is well known that the celebrated artist was living in Tyre many years after the Temple was completed." [Freemason's Treasury, page 291.]

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:——— They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall hear them? Psalms 64:2, 5.

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VOLUME III. CHICAGO, TUESDAY, JULY 11, 1871. WHOLE NUMBER 76.

The Christian Cynosure.

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Masonry Publicly Reproved.

BY REV. F. F. FRENCH, VERMONT.

In the autumn of 1866, at a camp-meeting at Lyndonville, Vt., I improved an opportunity to reprove the sin of Masonry publicly.

The occasion and manner of doing it were as follows: in a prayer meeting at the altar, before the preacher's stand (which some of the preachers were pleased to call a stripping time) held in order to prepare the people of God to labor for the salvation of sinners, I used the following language in prayer: "Lord help the preachers to come out and leave their Freemasonry."

Immediately upon the utterance of the above language, a hymn was struck up by an ex-Presiding Elder, in order to stop me from saying any more. And after that, during the progress of the meeting, whenever I attempted to speak or pray, some one or more of the preachers would commence singing in order to stop me.

At the national camp-meeting, Hamilton, Mass., June 1870, in a large tabernacle meeting at which thousands were present, I felt it a duty to reprove the sin of Masonry. I mentioned several sins which I believed were eating out the life of the church, and made Freemasonry the climax of the series.

As soon as I had spoken the word "Freemasonry," singing was commenced from the stand among the preachers, and I was unable to proceed with my remarks until the leader of the meeting gave me an opportunity. The truthfulness of the above statements can be proved by hundreds of witnesses.

It is an alarming fact, that should send a thrill of horor to every Christian's heart, that the devil has made his way into the church under the covert of Freemasonry, as a help or hand-maid; and to reprove the sin of Masonry among the leading members of the church, and that publicly, is to beard this lion of hell in his strong hold.

This language may seem severe, but it is nevertheless true, and should be spoken boldly and fearlessly; for, to-day, the strong hold of Masonry is in the nominal church of Christ. If Freemasonry is of God, the above language is untrue, and of course, unjust; but if it is not of God, it is of the devil, and the above language is truthful and appropriate.

If God ever originated an oath-bound secret organization among men for the purpose of self-aggrandizement and profit in temporal or worldly things, he has done it since he gave the inspiration of Scripture, which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." He has changed since the giving of that inspiration, and has taken a new way of going good, or else there is a lack in Bible instruction, so that the "man of God" must bring in the aid of Masonry in order to be "thoroughly furnished unto all good works."

But I do not believe that the church of Christ has any need of Masonry to help it in the work of bringing sinners to the knowledge of the truth as it is in Jesus. Neither do I believe that a Christian has any need of the rules and obligations of Masonry to help him in the Christian work of "doing good to all men." A heart overflowing with the love of God, and taking the Bible for its rule of faith and practice, has no need whatever of Masonry in any field of Christian labor.

The Bible is not only a rule of faith and practice, but a *sufficient* rule. Whatever cannot be sustained directly, or with clear and unequivocal implication by the Bible, is to be condemned. The lines for the faith and practice of the Christian, and the Christian church, should all be drawn within Bible principles.

The fact that so many professing Christians, especially preachers of the gospel, have taken upon them the obligations of Masonry, is reliable evidence of a deep, strong under-current, or Gulf stream of spiritual death that is drifting the gospel ship in spite of all her spread sails (show of numbers, worldly prestige, trumpet notes of advancement), away from the deep waters of life into the shoals of worldly conformity. Worldly conformity is the danger that threatens the church. It is the serpent that is slowly winding its smooth, deadly folds around the heart of the church, checking the free flow of her life-blood. The spirit is quenched.

One of the principal heads of this serpent, or seven-headed monster, is Masonry; which, having ensconced itself within the clouds of its own tradition—younger brother to heathen tradition—and by a shameless prostitution and blasphemous appropriation of Scripture to its own use, assumptively and boldly places its dirty, bloody, satanic feet on the word of God, and clutching with its long, wiry fingers for the helm of Church and State, cries out: "*You don't know any thing about me.*" Assuming the air of indifference and dignified silence, or of laughter and ridicule, it assumes to look down upon every effort at exposure, and upon every one that opposes it, as upon the great dog that barked at the moon; and, wonderful to tell, the moon held on her way without any apparent interruption.

Now this Masonic head of the seven-headed beast, worldly conformity, is hugged to the bosom of the church, as a harmless thing. Such is the fascination in the eye of this serpentine charmer, and so great the narcotic effect of his poisonous breath, that the senses of the church are stupified.

But few, comparatively, in the church, seem to have any concern about the matter. It is looked upon by them, as a thing of indifference. They have no decided conviction in their own minds, in regard to its moral character. They do not know whether it is right or wrong. They act and talk just as though it was a thing of indifference, to be let alone, or handled at their own option. Here the narcotic effect of the poison is seen.

Now if Masonry is of God, and professing Christians, who have taken upon them the obligations of Masonry, are *approved* of God in this thing, they will try and show themselves "approved to men." They will not ask others to take their word *only*, for the "reason of the faith or hope that is in them." Neither will they keep secret any thing that is *good* for the world to know. Christ did not undertake to save the world by such means. He did not institute any such scheme as forming any part of the gospel plan of salvation. He spoke openly, and lighted no candles to be put under a bushel. He made no candle-sticks to be chained up by oath-binding fetters for the use of a favored few.

The genius of Masonry is to supplant Christ from the hearts of his people. To supercede the Church of Christ is the design of Satan in the institution of Masonry. Masonry is one of the devil's candle-sticks. And he has got about half of the ministers in the M. E. Church, and perhaps more than half in some other churches, beside a large number of lay members to *really think* that they belong to both candle-sticks. It is true that they have a name in the church of Christ, and that they have the form of godliness, but they cannot belong to both churches. They cannot shine in both candle-sticks. They *think* they can; and hence they are greatly offended when Masonry is condemned, as not being of Christ. They cannot brook the charge that Masonry is wrong, especially when it is done publicly. For a minister of the gospel of Christ to be reproved publicly, is something that poor, weak human nature can hardly endure. It is painful to reprove them, and nothing but a sense of duty induces me to do it. But there seems to be no other way of bringing out the true colors of the beast that has strongly intrenched itself within the fortifications of the Christian church. When thus reproved, the devil changes colors. From the garments of an angel of light, he puts on those of the demon, and is seen in his real character. Masonry is boldly, and publicly indorsed by professing Christians, and if wrong, should be publicly reproved. Masonry, one of the principal heads of the seven-headed beast, worldly conformity, having dressed itself up in the stolen livery of heaven, has put on such boldness that many think it must be right. When professing Christians, so many of them, become Masons, and say that they see nothing wrong about it; when they, with such boldness indorse it, it is not strange that but few dare reprove the sin publicly.

Is it not time that every member of the church of Christ inform himself in regard to Masonry, and if it is wrong, should he not condemn it? Should not the condemnation be as public as the offense?

Education of the People.

For the purposes of free popular government it is all-essential that the people should be educated; and the character of the education which is given to the people is of the first importance. It is very evident that a Chinese education, or a Turkish education, or a Jesuitical, or Masonic education cannot fit a people for self-government. For the purposes of such kind of government the people must be taught the qualities of honesty, frankness, sincerity, truth; but the teachings of Masonry are right the opposite of these: they inculcate dishonesty, unfair advantage over one's fellow-men, closeness, duplicity, and untruthfulness. Nothing is more dangerous to a free people than to fall into the arts of imposition, demonstration, and sham. The present condition of France is an illustration of this fact. The miseries which that naturally noble, high minded people are now enduring can be traced in a great measure to the secret societies of 1848. The revolution which those societies undertook to get up in that year, was entirely the work of winks, nods, grips, signs, symbols, myths, fables, innuendoes, manipulations, and all that sort of thing; and the empire which inevitably resulted from such stuff, was naturally constituted in the same way; for the empire was the child of secret association, not its enemy.

If we look through our own history during the last half century, we can trace the tracks of the serpent more plainly still than we can in France. The evil deeds of Masonry are as sure to be made manifest as that the secrets of the closet shall be announced upon the housetops. In a Christian country, where Christian purity is still preserved—where its flame is still kept burning, nothing can long escape its light. That light is as sure to beam down upon the darkling, evil deeds of the lodge, as the sunlight upon the squirming, writhing centipedes, lizards and earwigs that scramble for the dark from under the upturned stone or rotting plank. The course of Masonry in the United States is short, brief and intelligible. It was resorted to in the politics of the slave-states as a coadjutant force for the support of slavery and Democracy; and under its effects both the high chivalric character of the people, and the Democracy of the country rapidly degenerated until they became the foul instruments of treason, stratagem, and spoils. From the slave-states, and through the mediatorial agency of Odd-fellowship and after taking forms of secret association, Masonry became extended to the whole country. Its foul, unmanly, un-American, underhanded manner of dealing, was evidently regarded as the most successful, and therefore the most admirable element of political science.

Is it to be wondered at therefore, that with such an education for fifty years, the American people should become plunged into civil war, and that when that war came upon them, few or no statesmen were found capable of regarding it as any thing more than a Masonic sham or farce that might last some ninety days or so; but which would soon be made up by the brotherhood, as some of their own petty affairs are, by a total disregard of moral principle? Men who became members of secret societies never seem to think that where such farcical, melodramatic trifling with Scripture prevails as is taught by Masonry, a tragedy is pretty sure to be the consequence. But nature reverses the order of things which in this respect is established by man; for while men in their theaters, usually enact the tragedy first, and then the farce afterwards, she, as a consequence of unworthy, trivial, farcical conduct on their part, such as is Masonry, brings upon them all the disapproving frowns of avenging tragedy. While our politicians are aiming to cause the drama of civil war to be followed by the revolting follies of a carnival, the laws will tend to finish up the carnival with a drama.

As an evidence of the peculiar kind of education which Masonry gives the people, let us take one single instance. We opened a book some years ago, and found that it was illustrated by the likeness of a man who, by the way of indicating his distinguished position as member of a secret society, had his coat covered with what seemed to be an immense epaulette, or a fringe of bullion, which might probably have been pure gold. One could not tell from a mere picture whether this immense epaulette was gold or not, any more than one can tell from the open professions of Masonry what it really means. It might possibly have been mere tinsel; though as gold is the best thing to deceive with, and to demoralize, it was probably pure gold or silver gilt at least. In due course of time this distinguished member of a secret society became Vice-president of the United States; which honor might possibly have been conceded to his wearing the largest epaulette in the country. As Vice-President he lectured to American youths on the beauties of Odd-fellowship, a "secret order" which is believed to have been invented in Manchester, England, as a fit instrument for sustaining American slave-democracy and keeping down the American tariff.

As a crowning grace to this distinguished member of the ancient and honorable Independent Order of American Odd-Fellowship, he was presented the other day, so the papers state, with a mallet. How a mallet is to associate with the epaulette we can hardly understand; but perhaps it was intended as a delicate allusion to the great ability which was displayed by the donee when speaker of the House of Representatives, when he hammered down so much nonsense as prevailed there under the reign of Masonic teachings like his own. But what was especially admirable about this mallet was, that it was made from olive wood—not from the groves of Plato, by any means, but from a more sacred place than that, so it was befitting that it should be when we consider the sacred character and origin of Odd fellowship (?) The mallet presented to our Vice-president, by some of his admiring followers, was made of olive wood from the sacred Mount of Olives!

Now as to what possible connection there is between that unworthy jugglery that constitutes an American secret society and the sacred Mount of Olives, we leave the reader to divine; admitting at once our own inability to discover any, of any kind, unless it is that of sly false intimation, in which members of secret associations are so prone to indulge.

Now it must be evident to an intelligent observer, that there is no one who more quickly perceives sham and untruthfulness in parents and grown persons than the child—the pure, the simple-minded, the artless child. Though not yet capable of analyzing and disclosing human motives of action, yet it sees quickly whenever these motives are double, shammy, untruthful, false. What kind of education, therefore, are not our children receiving from Masonic fathers, and Masonic office holders! What must a young man think of politics, in the United States, when the steps leading to the high office are immense epaulettes, addiction to secret practices, admiration for the sacred character of mercenary schemes invented by English merchants, and olive wood mallets from near Solomon's temple!

On the other hand, let us suppose that all the immense sums of money paid to newspapers for Masonic advertisements and for building costly vulgar piles called halls and temples, were to be expended for the purpose of disseminating a proper American education, such as the Puritans taught, which was to make man his own governor and not the creature of the lodge, a man and not a minion, independent of every thing but the Bible, and that taught from an open desk and not from a secret conclave—would not the condition of the country be a great deal better than it is? Would not our children and young men be more truthful, sincere, honest, direct, manly? Would they not be better capable of succeeding to the management of free, popular, self-government? Would they not be more likely to be crowned with those manly open, generous qualities which are jewels to the sovereign monarch as they should be to the sovereign people?

In the days of Thomas Jefferson, when a candidate offered himself for an office, it was thought sufficient to ask—is he honest? Is he capable? But there is but one question that need now be asked, and that is—is the candidate a Mason? If he is, that ought to be quite enough to induce any honest man to cast his vote for some one else. For however honest said individual Mason might strive to be, he belongs to a very dishonest institution, and one in every way qualified to render him very incapable for the proper performance of any office in the gift of a Christian people.

HUGH BRADY.

Odd-fellow Thanksgivings.

[The following letter was written on reading a "Thanksgiving Address" before the Morrow Odd-fellow Lodge, by an M. E. minister, a friend and acquaintance of the writer.]

PADDY'S RUN, Butler Co., O., June 3d, 1871.

Brother Robinson—Miss A. handed me last evening a paper containing an address delivered by yourself in April last on "Odd-fellowship." I have looked it over, and all you have said in commendation of Christianity I certainly do heartily indorse, but your glorification of Odd-fellowship, to me, is in bad taste; and from my stand-point seems very sophistical. I do not mean to insinuate that you meant to sophisticate, for I have too high an opinion of your Christian honesty for that, but you have certainly been misled on this subject, and ought to look your ground all over again. Your first reason for thanksgiving is the *great increase of members* during the year 1870. You cannot be oblivious to the fact that, during the same year, the Ku-Klux have increased in a greater ratio. Would this then be a cause of thanksgiving to that secret order? Why not on the same ground that *you* give thanks? Don't understand me as saying that Odd-fellowship is as bad as Ku-Klux. But this, that if *mere addition of numbers* is cause of thanksgiving in one case, it is as much so in the other. Do you not know that every Universalist, Free Religionist, and every infidel paper in the interest of every phase of bald, revolting infidelity, are parading their statistical increase annually and semi-annually, as evidence of their increasing popularity, and hence cause of thanksgiving? My dear brother, don't be misled on this point, and don't mislead others.

You second, and main cause of thanksgiving is, that the order is a *benevolent order*, and as evidence of its benevolent liberality, you state that during the year 1870, it had disbursed for relief $859,906,86." Might not every Life Insurance company in the country parade its figures of "disbursement for relief" for the same year, and then appoint a day of thanksgiving and glorification, and call on the ministers, whose lives have been insured, to pronounce eulogisms upon, and sing *Te Deums* to their benevolence? Is it *benevolence* for any organization to pay back to the parties, or their friends, a part of what these members of this organization paid into this fund, from which these disbursements are made? If this is benevolence, then I confess I have never known what benevolence is.

Suppose the annual exhibits of your order showed larger annual disbursements than income, how long would you, or any sensible man, remain in it? Not very long I trow. Why, look at the figures in your own showing. You seem to me to somewhat boastingly parade the figures of income. $2,714,288 93 income! But only $859,906 86 disbursements! This, too, to the friends of the parties contributing this fund. Benevolence! Strange benevolence this! If you had undertaken to show that it was peculiarly a better investment for one's family, after a father is dead, to periodically invest a certain amount in the Odd-fellows order, than in a Life Insurance Co., I should have found no fault, although Life Insurance Co's. could show even that claim to be not well founded. But when you call the disbursements of your order *benevolence*, I demur in the name of God the Father and God the Son. Was benevolence in God the Father and God the Son, paying back to the human race a *part of their due?*

If your order is a benevolent order, why exclude from your membership those who are too poor to pay the periodically assessed revenues? My much esteemed brother, do not be deceived in this matter, and do not allow your ministerial standing to lead others astray.

My soul shuddered and recoiled within me, as I read your statement that Freemasonry and Odd-fellowship were "adventitious shoots of Christianity!" In the name of every thing sacred I protest against such mischievous statements.

In a ministerial life of more than a quarter of a century, I have never, to my knowledge, been able to draw to Christ and his church, but *one member* of those orders. Does that look as if they were "auxiliaries of the church," as you pronounce them!

If I had time, I would like to show up, what seem to me to be great fallacies in your attempted justification of secret oath-bound societies, but I have not. May I ask you, dear brother, if you suppose that had these orders been in existence in the time of Christ, and the Apostles, that he and they could have gone into them? Imagine the Master, with a Masonic or Odd-fellow's regalia on, and in procession on the streets of our cities and towns, with the men who are connected with these orders, some of whom I know are respectable men, but many of whom are notorious for immorality and skepticism! What a spectacle to think of! "Oh my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united."

You will pardon me for writing thus warmly and freely to you, as I assure you it is from no lack of sincere fraternal feeling toward you. I would God that you would on your knees look this matter all over again, and may I hope that you will never again publicly make what seems to me to be a lame and unwarrantable defense of such an indefensible cause.

Very truly and fraternally yours,

J. O. THOMPSON.

The Corner-Stone of the State Capitol of New York.

We give another extract from the controversy in New York over the proposed Masonic ceremony as the new State Capitol. We cannot but rejoice that the opposers of Masonic imposition and self-glorification are becoming more numerous. The following is from a letter to the *N. Y. Herald:*

SIR: I have noticed in your issues of the past week several letters on the subject of the laying of the corner-stone of the New York State Capitol. Although I think the matter of Freemasonry one difficult of newspaper discussion, as calculated to reanimate useless controversy a much-worn and impractical question, yet Mr. Morgan's letter of the 2d inst. seems to me to demand, on its own merits (?), some reply, both from the palpable absurdity of his *a posteriori* statements and the flagrant violation of every recognized rule of logic. It is a well-known maxim of the schoolmen that "Bare assertion, unsupported by proof, is unworthy of argument," and an equally well-known device of evasive arguers to begin their propositions with false premises, that thence may follow—in seeming specious sequence—fallacious conclusions, the better to deceive the unwary, casual or inattentive observer; but when one of these casuists deliberately makes an argument, impossible of refutation because of his exclusive source of information, he at once assumes a position not only untenable on any fair grounds, but ridiculous also from its character of invisibility. * *

Without wishing, Mr. Editor, to trench too far upon your valuable space, I desire to suggest some, I think, very natural differences from the logical integrity of this gentleman's views. How it is possible for any one desiring, as did "Impartial," to obtain just and proper action of the Commissioners, to write upon the worthiness or unworthiness of a secret science (so Masonry proposes for itself to be), and its professors to be foremost in great public movements, when only the most vague and illusory explanations of the order's objects and method are given us? And, equally, how can we "banish false prejudices until we become competent to judge (sic!) when the doors to such knowledge are shut in our faces and we are told that this same information cannot be vouchsafed us unless we become one and a part of the Society of the Mystic Arcana? As to the sublime complacency of Mr. Morgan's second clause and the effusive sentiment that he expresses in hoping that he "may ever remain a sincere Mason," we having nothing to do, excepting to wonder, perhaps, at the implied infallibility of the one and to contemplate the mysterious and awful fate that might befall him should his hope prove abortive of the other.

In respect to the whole question of right or wrong, justice or injustice, wisdom or otherwise, that the New York State Capitol Commissioners have displayed in their selection we have little to advance that has not already been given to the public by abler pens, but we still think the instinct of humanity at large to be, as it has ever been, against any association having for its fundamental principle secrecy, with all its irresponsible attributes. So powerful, indeed, has the influence of this unknown "something or other" attaching to the fraternity become that there has grown up among "outside barbarians" a sort of tacit terrorism, which seems to forbid any criticism upon its actions or application, and effectually bar, as being in the popular estimation "impolitic" and dangerous," our freedom of speech on anything concerning Masonry.

Whether this is a proper, equable and desirable thing we leave to the consideration of the nonmasonic community, believing an appeal to those within the pale of Masonic civilization as worse than useless, or as conductive to what would probably be a very unsatisfactory solution of a still more unsatisfactory fact. I am, Mr. Editor, very respectfully, &c.,

W. C.

Good Templarism.

About two years since, a member of the Good Templar lodge in Brodhead, Wis., died, and of course she must be buried in Good Templar style. But her parents desired the writer to attend to the burial services. He came, but found that the Good Templars had the work in hand, so there was no place for the preacher, nor anything for him to do; although the nearest relatives desired him to officiate, he must give place to the high and noble (?) order which now assumes authority above the parents of the deceased, and above the church of God.

So they proceeded in their ridiculous regalia—long paper horse-collars, rosettes, and rods wrapped with black crape—thus, with great parade, they approach the grave, while the preacher walks humbly behind. But now comes the most ridiculous part of the proceedings; the officer whose part it was to make a speech at the grave, had not committed his piece well; so a prompter must stand at his elbow, book in hand, and whisper the speech in the speaker's ear, sentence by sentence, while he repeated it aloud, amid the subdued mirth of the company.

At the close, the parents again requested the preacher to officiate; but what could he do more than to pronounce a benediction, and how could he do that without first asking God to forgive, if possible, this solemn, profane folly, and arrogancy and presumption? Can such an institution be good? Should not Christians shun it?

S. S.

Thieving and Masonry Similar in their Effects.

A missionary who was in the habit of visiting the lodges of some of the twenty thousand thieves who infest the city of London, thus writes respecting their character:

"I had not pursued my quiet mission among the thieves many months without discovering the damning fact that they had no faith in the sincerity, honesty, or goodness of human nature; and that this last, vilest skepticism of the human heart was one of the most powerful influences at work in the continuation of crime. They believe people in general to be no better than themselves, and that most people will do wrong if it serves their purpose. They consider themselves better than many "square" (honest) people who practice commercial frauds. Not having a spark of faith in human nature, their case is all but hopeless."

One might readily suppose, if he did not know to the contrary, that the missionary in these words was describing the effects of Masonry upon men instead of those of professional thieving. For how can those who practice the melo-dramatic frivolities of the lodge (all made up of sham) have any faith in the sincerity, honesty, or goodness of human nature?" Why should they not suspect every body of being as insincere, hollow-hearted, and shammy as themselves?

Last of all, can a man have any respect for religion who forces himself into a pretended belief of the sacredness and divinity of the mummeries of the lodge. The men who deals in Masonry can no more have a pure respect for religion than the haunter of brothels can for pure minded women. The worst thing that can happen to a man in this life is to lose faith in every thing that is truly pure and sacred; and this must happen, sooner or later, to every one who practices the subtle frauds and deceptions of Masonry. They are wholly unbecoming the character of a generous, noble-minded, Christian man, and produce a similar effect upon character that thieving does.

O. F. NETIS.

Letters to Young Men—No. 5.

DEAR NEPHEW: I take my stand on this, that a secret institution must of necessity and cannot be otherwise than a vicious one; that its secrets cannot by any possibility be used for a good purpose, which might be better done without it; and that they are a fearful engine for evil and evil only. Where could you have more solemn prayers, more heavenly doctrine than in the Inquisition? Yet could you hear the terrible groans of its victims, could you witness its horrid instruments of torture, could you remember the terrible St. Bartholomew massacre. Would you not call it a bloody, infernal, diabolical institution, with all its solemn blasphemies, and murderous zeal? You would not be deceived with their profession, and can you be with Freemasonry, which is far worse; for its dupes were not bound by hellish oaths, only fit to be put into the mouth of fiends. Their adherents were only deluded, these are bound. They were only *permitted* to sin, these are *compelled*.

This, Charles, is only a very rough sketch, and if there are any mistakes in it, it makes no difference as to the evil nature of the institution; and if you require of me facts to prove its evil working, I can give them in abundance. But you know, if you have risen to be Master Mason, that you are bound by oath in all things, "murder and treason only excepted;" and if to a Royal Arch Mason, without any exception whatever. Is not this fearful? Am I not justified in saying that I found I had to give up my allegiance to heaven, to my country and to my manhood?

Again, it is the darkest, direst despotism, that ever disgraced the annals of the days of paganism. The power of life and death (not legally,) is in the hands of the two Grand Masters and this despotism worked out secretly. Do you want proof of this? A marvelous case is at hand of only a few weeks old, and of world-wide notoriety. The most powerful legal despot of Europe, one whom you would suppose could do as he would. But there was a greater despotism than his, which expels the Emperor and the Crown Prince of Prussia from the Masonic institution; and quick upon the heels of the news comes word of a conspiracy discovered to assassinate them both. Now and then a case of the dark deeds of secrecy comes to the surface, in spite of all their caution, that alarms the world, but which dies away, and Masonry is suffered to live. But mark this! Although they have muzzled the press, the judges, the magistrates, and the ministry in a greater or less degree, yet the day will come, when some atrocity will transpire that will snuff out the great humbug like a candle; and it will be like popery or paganism, a thing never to be restored.

You think it is a good institution, because widows and orphans are provided for. But this is neither good or bad in a moral point of view, unless you call insurance societies patterns of moral goodness. Don't you pay in your money for that purpose, and would not your wife take it as a right, though given as charity?

I am through at last, and I have only done what I believe my most solemn duty. I leave all consequences, and you know that I believe that no man can either speak a word or write a sentence, but the influence of it, seen or unseen, more or less, will run down through the eternal ages for good or for evil. It becomes us, therefore, to be sincere and earnest in all we speak or do. I have done by duty by you. I shall no more say a word to you on this subject, unless you desire it. You know my views. Think well and take your own way; but try to be a true man.

I am your affectionate uncle,

PITCHER.

For The Cynosure.

Is It "Playing Out?"

To read of the terrible scenes of riot and of bloodshed, to which the fashionable and "progressive" people of Paris have "attained," gives a sad commentary on that boasted Masonic and semi-infidel people. Their devotion to a life of gaiety, and public and private amusements, instead of tending to purify and ennoble them, seems to have cultivated their worst passions. "The spirit of the age" and "high art" have not made them more gentle or humane, but seems to have made them a compound of the devil and the brute.

Had I the pencil of Nash, I should love to try to do justice to the subject in pictorial form. As I have not the pencil, I take the pen to remind readers how long and loud the Freemasons have boasted of their *power* to prevent war, to reconcile enemies, etc. Yet war exists, and Masons kill each other; the leaders, on both sides, being mostly Masons, while most of those who do the fighting and pay the taxes, are not Masons.

Masonry did not hold this Union together, after all its pretensions to that end. It aided rebellion, in demanding "compromises," and during the contest, Union and rebel Masons often befriended each other, contrary to good faith to their governments, to the disadvantage of the more honest soldiers, and mostly to the benefit of the rebel cause.

But I only purposed to call attention to a brief account of a game attempted by the bloodthirsty mob in Paris, who style themselves the Communists. When their leaders had come to the conclusion that their end was nigh at hand, as a last resort they invoked the aid of "the handmaid of religion." Such a crowd of "gentlemen" and of "Christians," would include, of course, very many of "the ancient and honorable fraternity." They accordingly clothed themselves with their lamb-skins and glittering tools and symbols, so as to make a great impression; and suddenly and simultaneously appeared upon the wall in plain sight of their brotherhood on the other side, evidently hoping the latter would be struck dumb, blind, and nerveless with astonishment and reverence!

We have no details of the effect of this display of rags and of jewels in inducing the government officers and soldiers to desert their standard or to fail in any respect in performing their duty.

But it seems the vaunted efficacy of ritualistic mummeries to prevent the suppression of the rebellion, was a failure. Its potency was gone.

The cable-tow and Hiram Abiff, in rebel bands, were rebels in the view of their dearly beloved brother Masons, and balls and bullets seemed to kill a craftsman as quickly as a common man. And so the array of ribbons and of precious trumpery fell back to its place, and the deadly conflict went on just as if there were no Masonic plenipotentiaries on both sides to "prevent war" and bring "about peace."

As France is a leader in ritualism and in mysteries, such a test and such a failure go to show that, even there, among the intelligent and thinking men, such absurdities are pretty well

PLAYED OUT.

Extracts from the Correspondence of the Worcester Convention.

The people everywhere in the land should not fail to ply their law-makers with petitions on petitions for penal enactments against all such as take or administer extra-judicial oaths, repeal all their chartered monopolies, dethrone their monarchs, spoil their high priests, decapitate all their officers, and in short, gather all their trappings and regalia of royalty and scatter their votaries among the honest yeomanry, as no better than they, meeting all on the square of equality and a common humanity. But Legislatures will not heed your petitions. Certainly not. Then go to work and supplant them by those who will, and make them feel the weight of a freeman's arm when raised to vindicate the equality of the rights and privileges of freemen.

With the most sincere and earnest desire for your individual security and the prosperity of the great cause which you have so nobly espoused. I remain thine truly,

THEODORE POMEROY.

The Christian Cynosure.

CHICAGO, TUESDAY, JULY 11, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

Special Notice.—A meeting of the Executive Committee of the National Christian Association will be held in the office of the CHRISTIAN CYNOSURE, on Friday, June 14th, at 11 o'clock, A. M. Prompt attendance is requested,

By order of the Chairman.

To Subscribers.—Ascertain as quickly as possible if you are in arrears, or if your subscription expires with the third volume, which will close with number 78. If the number on the printed address-label is less than the whole number of the paper there is an arrearage due of 4cts. for each number back. Now is the time to commence anew. Settle back dues and send an $2.00 for the weekly (see advertisement). Address the Publisher, E. A. Cook & Co. 98 La Salle St. Chicago.

THE NEW DEPARTURE.

The National Executive Committee held their first meeting since the Worcester Anniversary at the CYNOSURE office on Friday, June 30, 1871.

THE CYNOSURE WEEKLY.

We have arranged with the publisher, Ezra A. Cook, to issue the CYNOSURE weekly, in new type, with a new, plain-letter heading, so that he that runs may read. Mr. Cook undertakes to do this at his own risk and expense, and rely on the subscriptions to the paper for his pay. The National Association is to pay the office editor (Mr. Kellogg) his salary $1,000; and assumes to pay Rev. I. A. Hart the pittance of $300 for his services as Secretary and associate Editor; Mr. Cook has subscribed $25 towards Mr. Hart's salary.

If the subscribers to the CYNOSURE stand firm by Mr. Cook, he will succeed, and the CYNOSURE will become the moral driving-wheel of the most august and magnificent movement of modern times. If we desert him, the enterprise will fail, and our liberty and our religion, ballot-box and communion-table, jury-box and prayer-meeting, be choked and drowned by the deluge from the mouth of the "dragon," viz: hollow human rites and ceremonies.

THE NEW WEEKLY PAPER is not intended to give any more matter on secret societies than the present fortnightly; but to contain the religious and secular intelligence which concerns the Kingdom of Christ. We shall aim to give about what an active, industrious Christian man would be apt to remember if he read half a dozen sheets of the size of a horse-blanket, and filled with learned and dull dissertations, with advertizements of Stocks, Life Insurance Companies and "*Moore's Aperient Pills.*

The Editors of the fortnightly will edit the weekly paper with the addition of Mrs. Ezra A. Cook to their corps. Mrs. Cook is a well educated young woman, a College graduate, and successful College officer, of singularly good taste and judgement.

The Committee have invited Rev. Pres. J. B Walker of Grand Traverse College, and Prof. Lumry of Wheaton College to write regularly for the paper and they have consented to do so. Gen. J. W. Phelps, of Vermont, President of the National Association, will continue his able contributions. But the charm of the paper will be, as it has been, its correspondence. We want every Masonic and every anti-Masonic meeting which takes place between the two oceans, promptly reported, until we have to employ a condenser, like a hay-press, to get all into the paper. Pitt, the great Earl of Chatham, used to employ a man to read the London papers, condense the matter of real importance into a small card, and lay the card by the side of his coffee-cup at the breakfast table. Pitt, who never read a news-paper, read that card, and astonished Parliment, all Europe, and the world, by his knowledge of current affairs. Such a CARD we will give you in the CYNOSURE, if you will give us ten thousand subscribers.

THE LECTURES.

C. A. Blanchard will continue in the field another year. You have seen his record in the CYNOSURE for the last year. He will be in Chicago for a few weeks, and letters will reach him directed to the CYNOSURE office. Friends in N. E. Pennsylvania have been raising his salary to secure his services half the year in that State.

Rev. J. P. Stoddard, Byron, Ogle Co, Ill. has accepted an appointment from the Committee, and if his support can be raised, will give his whole time and strength to the work. Mr. Stoddard has a good education, has been above ten years a pastor of the same church, is a good business man, much trusted by his neighbors; and what is most material, has a thorough understanding of the secret orders, and is an earnest and effective speaker. You will all be pleased with him. His judgment and advice can be relied on in the organization of county and local associations. See the Report of meetings in Ogle Co. After three or four weeks Mr. Stoddard will respond to calls for lectures. He is instructed by the Committee to go wherever the friends will get up meetings, and raise by subscription in advance, say from twenty to fifty or more dollars for the National Association. A young man pays fifty dollars for three degrees in Masonry! If every anti-Mason in the country will pay regularly one dollar a year to support this cause, the land will be relieved of this scourge and curse and our free institution saved.

Rev. J. R. Baird in Pennsylvania, Rev. D. P. Rathbun, and Rev. Mr. Wardner of New York, Rev. Parker Hurless of Illinois, Rev. W. F. Manley of Geneva, Illinois, and many other volunteer lecturers have done and are doing great good in the lecture-field. Rev. Mr. Reed of Girard, Ohio, and Jason C. Bartholomew of Western Iowa, have spoken some, and are doing much for the cause. I am writing this in some bodily pain and much haste for the press and cannot mention others, who, like Mrs. Bayden of Warren, Ill., are doing much for Christ by speaking in public for his cause against this conspiracy against free government and the Christian religion. Rev. J. Levington of Michigan and Rev. L. N. Stratton of New York are as well known in this cause as I am, and as they represent themselves it would be out of taste for me to do more than refer to them. Rev. W. Post of Rochester, N. Y. has spoken ably, and is well known to our readers. What I wish to say is this:

We wish to publish appointments for, and stand firm at the backs of those who are fighting in this war. We wish to be very careful not to commend incompetent or improper men; but we wish the lecture-force increased *a hundred fold forthwith*, and we will stand by and aid by the CYNOSURE any and every lecturer, volunteer or appointed by local bodies, who is indorsed and approved by meetings of the American people.

Let us now assail these "unfruitful works of darkness." Let us, as Grant did, "*move on their works.*" Let us say to each other, as Wellington said to his troops on the eve of a fearful struggle: *Men! we have come here to die but not to yield.*

PRECIOUS, BUT UNINTENTIONAL CONCESSIONS

Of the W. G. Master of the Grand Lodge of New York, in his Public Address to the Members, June 6th, 1871.

We have already commented on one of these unintentional concessions, viz: that the design of the magnates of Freemasonry is, to revolutionize and control the politics and governments of nations at pleasure. But to take measures for this end openly, or so incautiously as to betray the design and thus enable outsiders to discover the true character of the order in this respect, is so *unmasonic* that the Masons who are such blunderers in the hypocritical arts of secrecy, must be disfellowshiped—must be expelled, or at least must receive such open rebuke, that the outside world will think them expelled—and so the secret of lodge complicity in insurrection and war may be covered up again. The declaration of non-intercourse with French Masons of the Grand Orient for aiding or trying to aid the Commune rebellion by visible methods has plainly this significance.

And the precious concession of that speech is found in an implied indorsement of the correctness of anti-Masonic disclosures. Here it is:

5. "In answer to a host of inquiries as to the work and lectures of Masonry, I have decided that no printed or written book of any kind, pretending to contain any of

THE SECRETS OF THE MASONIC WORK

and lectures, has ever been indorsed, recommended or approved by this Grand Lodge or any officer thereof, and that the standard work of this Grand Lodge, taught orally, and not otherwise, by the R. W. Grand Lecturer and his assistants, is the only Masonic work, ritual or lectures adopted or approved by this Grand Lodge, and that the composers, publishers or users of any other are liable to discipline."

Mr. Anthon did not intend to say any thing which would be understood as a confession that the books of Bernard, Allyn, Richardson, and others are truthful delineations of "*the secrets of Masonic work*, and yet he might just as well have said so in plain words as to have said what we have here quoted from his speech. For does not this language of his imply unmistakably that those books have been *used* in the secret work of the lodges to save the trouble of committing the long oaths, rituals, and lectures to memory, and to insure correctness in going through them? Surely if they had not been so used, and used pretty extensively, W. G. M. Anthon would not have received "*hosts* of inquiries" concerning them, and would never thought of saying that the "users are liable to discipline." That these are the works alluded to is evident because there are no others which pretend to contain the *secrets*. Equally certain is it that if these books were not true and accurate, they never would have been so used. But the fact of such use of which W. G. M. Anthon certifies us is proof positive that they are even more accurate and reliable than the memory of Masons who are sufficiently bright to be made Worshipful Masters of lodges.

Who will say after this that those who have read the books which are used in Masonic initiations, out of which Masters of lodges read their covenants, their lectures, and all their ritual service and instruction, know nothing about Freemasonry? It is rather hard in G. M. Anthon to snatch these helps out of the heads of his subalterns. But then they can use them in the exercise of the supreme Masonic virtue of secrecy, and so keep their memory bright and save cost of time and money occasioned by the old barbarian method of being taught orally by a grand lecturer, and if they never show the book and like true Masons keep this their secret, discipline will not harm them. Doubtless Grand Master Anthon himself would let them off, if they were to communicate the secret to him, with the assurance that they shall keep the books out of sight, and be *only* shall know of their use.

Meanwhile, the uninitiated if they are wise, will profit by this inadvertance of the New York Grand Master. Do their own reading and escape the horrid oaths and penalties and degradation and grand expenses, which it costs to hear the same things read or repeated in pompous official mockery in a lodge-room.

H.

THE CORNER-STONE OF EVANSTON FEMALE COLLEGE.

The *Advance* says "That some people swear *by*, and some swear *at* the CYNOSURE, but one need not do either to see the impropriety of inviting the Grand Lodge of Illinois to lay the corner-stone of the Female College at Evanston." It is encouraging to see that the exposures and remonstrances of the CYNOSURE are opening the eyes of men to discern the odiousness of Masonic imposition in their "hocuspocus" performances at corner-stone laying.

But in this case is there not some apology for them and for our Methodist people in tendering the invitation? Grand Master Anthon of New York, in his last annual communication to his lodge, while recommending a revision of their "unchangeable landmarks" expressly excepts the landmark that no woman can ever be made a Mason, or admitted to any participation in any thing which Masonry acknowledges as peculiar to itself. He even expresses the fear that great harm may accrue to Masonry from their going so far as to flatter the ladies with the idea that they do acquire some valuable relation to the benefits of Masonry by being admitted to certain mock side degrees of which Masonry knows nothing, and to which he as Grand Master of New York Grand Lodge can concede nothing.

Now this is treating their lady friends quite cavalierly. It is coolly confessing that in all these Masonic approaches to the fair they have only been coqueting and abusing their confidence, in plain words have been fooling them. Should they not therefore have opportunity to make amends for the standing insult of their position towards women?

By all means let the order which utterly and forever excludes woman lay the corner-stone of her college. Give the Methodists of Evanston full credit for their excellent taste in discerning the fitness of things. Besides, is not Masonry popular? And is not the M. E. Church *par excellence* the popular church of the day? And will not all men speak well of their liberality in thus opening their arms to an institution which is a conglomerate of all the religions and irreligions of this disordered earth? and will not the ring which lays the corner-stone give the college their permanent patronage? Verily they have their reward. But how great, or how sad will be the drawbacks when all the parties come fully to realize the import of this inspired interrogation "know ye not that the friendship of the world is enmity with God?" We do not say, we dread to think.

H.

THE CHRONICLE OF PAGEANTRY.

The past two months seem to have been the spring-time of the secret orders. They have blossomed out upon community, not with the simple beauty of nature and for the good of all men, but with the extravagant and ostentatious display of arrogance and selfishness. A brief chronicle of the leading events of this character will show that a wonderful activity has possessed the various fraternities. Is it because their time is short?

Wednesday, May 10th, laying the corner-stone of Carthage College, Carthage, Ill. by the Grand Lodge of Ill. The *Lutheran Observer* of Philadelphia, June 2d, gives a full description of the ceremonies. Delegations of Masons and Odd-fellows were present from a dozen or more towns in the vicinity, a procession a mile in length, was formed in which were 1400 men tricked out in the regalia of secrecy. Among the articles deposited in the corner-stone were:

Contracts between the trustees of Carthage College and the Lutheran Church.
Copy of the *Lutheran Observer*.
Copy of the *Lutheran and Missionary* almanac of 1871.
Copy of *Kirchenfreund*.
Copy of Charter of Hancock Lodge, A. F. and A. M. No. 20.
Organization, charter, constitution and by-laws, and list of officers and members of Central Lodge, No 190, I. O. O. F., Carthage, Ill.
Copy of the certificate of organization of Carthage College.

Will God bless such a union of Lutheran church and Freemasonry?

The Grand lodge of Pennsylvania performed a similar ceremony for Cumberland Valley State Normal School at Shippensburg, Pa. Masons Odd-fellows, Good Templars, Knights of Pythias and Red men took part in the exercises. Along with the Bible, a copy of the Regulations of the Grand Lodge of Pennsylvania was deposited in the stone. Prof. J. P. Wickersham remarked "that he had always found Masons in sympathy with the cause of education, always depended on that grand body for support, and always hoped for the help and co-operation of such men." The institution thus inaugurated might establish a chair of secret and deceptive arts for Mr. Wickersham. Gov. Geary, the great secrecy man of Pa. wished to be present but was called to Pittsburgh to assist in laying the corner-stone of the soldiers monument.

On June 13th the Odd-fellows of Boston and vicinity had a great parade.

Two or three days thereafter the Masonic fraternity of Pa. had a gathering in Harrisburg intended to be influential in bringing in new members.

Of all the celebrations of the 24th of June, St. John's Day, that at Put-in-Bay, near Sandusky, O., was probably the most successful, in that it was honored with the presence of Dr. Mackey, the celebrated Masonic author, and Albert Pike, the no less celebrated Masonic rebel and scalper of Union soldiers. The addresses of these gentlemen are valuable anti-Masonic arguments and will be published, in part at least.

But of all the proposed wonderful exploits of Knights, Kings, Priests, Masters, on that day (St. John's) the corner-stone laying at Albany by the Grand Lodge of New York was to be the grandest, the most impressive and most successful in adding to the sham glory of Masonry and increasing the number of its dupes. But two unexpected storms well-nigh put a *quietus* upon such great expectations. The first one blew from the editorial rooms and the swift cylinders of the press. Its thunders were low and half-stifled but still they shook the ground of Masonic confidence. The other was sent by Him who "holdeth the winds in his fist." The daily press of New York almost ignored the great celebration; the *Herald* gives no account of it; the *World* has Gov. Hoffman's speech with a bare allusion to the Masonic ceremonies; the *Tribune* has a full report from which we extract.

"Albany, June 24.—The birth of the new Capitol of the Empire State was, in its way, as stormy as the birth of the old Capitol of Rome. That it will be followed also by fatal consequences is almost certain. Aged, hoary-headed Knights Templar and venerable Master Masons are human in spite of the mysterious character of their official personalities, and many of them must, to-day, have "caught their death o'cold" from being out for five hours in the drenching rain." "At 7 o'clock the first ominous drops made their mark upon the pavement, just as the Commandery of the Knights Templar was forming in line for an appetizing march before breakfast; by 8 o'clock there was a heavy and steady downpour of rain.

In the meantime the greatest confusion prevailed at the respective headquarters of the New Capitol Commissioners and the Masonic fraternity. A wild proposition was made to postpone the all-important ceremony till Monday; but the idea was quickly scouted as impossible. A general council of the authorities was held, at which it was determined to await the convenience of the clerk of the weather till mid-day, and then, if he could not be prayed, or coaxed, or persuaded into geniality, to go through with the business of the day in a highly dignified state of Masonic and official remonstrance."

The *Sun* has the following which certainly does not lack in point:

"If the Masons were as they profess originally to have been, *bona fide* workers in stone and mortar, it would undoubtedly be fitting for them to do something like what they did on Saturday. Grand Master Anthon is a lawyer, who never did a day's mason-work in his life; and the other Worshipfuls and Most Worshipfuls who assisted him are as innocent as he is of practical experience in the trade. They went through the form of applying the square and the level to the stone, but they would probably be puzzled to tell whether it was really well laid or not, notwithstanding their glib declaration that it was all right. The whole concern is secret and *quasi*-religious in its nature, and it is a gross assumption for it, on account of its name, to claim a permanent part in a ceremony of such general interest as the laying of the corner-stone of a State Capitol."

The usual Masonic ceremonies were performed at the close of Gov. Hoffman's address; but the only mark of Masonry left about the stone in shape of document or inscription is on a silver tablet deposited in the stone which says that this corner-stone "was laid on the 24th day of June, A. D. 1871, by his Excellency John T. Hoffman, Governor of the State of New York, Assisted by the Most Worshipful Grand Lodge of Freemasons of New York."

—All who wish copies of the "Reformer" published monthly for gratuitous distribution will address I. R. S. Arnold, Sycamore, Ill.

—Rev John Levington's address is Brighton Mich.

—Efforts to secure copies of the speeches made at the Worcester Convention for publication in the present issue have proved unsuccessful. We shall try a little longer in hope of obtaining them for publication in the Minutes of the Convention.

—Arrangements will be made to secure all the addresses at the Worcester Convention for publication in the minutes. It will surpass all previous publications of the kind in permanent value.

A FRIEND GONE HOME.—We have recently learned of the death of Mr. James Scott of Brooklyn, N. Y., one of our most earnest sympathizers and fellow-laborers. He was active in circulating the CYNOSURE and other literature of like character and gained nearly all the young men in his church to the side of truth from the deceits of Masonry. A friend writes that "he died of consumption on June 3d. He worked earnestly through difficulties and persecution to enlighten the church that it might see the great danger into which secret societies are bringing it.."

May God raise up many more like him.

TITULAR DIGNITARIES.—On June 22d, there was held in Chicago an annual assembly of the A∴ and A∴ Rite, at the command of the Sovereign Grand Inspector General. Among the officers elected are nine 33 deg. and six 32 deg. Masons, with titles suitable for a Chinese mandarin, but not for citizens of a Christian Republic. Harmon G. Reynolds is Grand *Minister of State*, which title is either a bauble or means something else than fealty to the U. S. government. The published report of the meeting says:

The Council was honored with the presence of Illustrious∴ Albert Pike, 33 deg., M∴ P∴ Soverign Grand Commander of the A∴ and A∴—Rite for the Southern Jurisdiction of the United States.

Fraternizing with rebels—"Evil communications"—will produce its effect.

DISTINCTIVE CHARITY.—Some time since a gentleman, Henry Edgett, died on the cars between Waukegan and Chicago. His remains were cared for by our city authorities and the widow received the care and sympathy her bereavment required. Edgett was a member of a lodge in St. John, New Brunswick, which recently sent, by the hands of a Mr. Davis, a letter to Coroner Stevens, which after stating the occasion for gratitude concludes thus:

We therefore wish to extend the heartfelt thanks of the Masonic craft generally, and Hibernia Lodge No. 3, holden under the registry of the Grand Lodge of New Brunswick, in particular, for the respect shown to the remains of our late brother, and for your attention and courtesy to his widow, which good deeds demonstrate the kindness of heart which prompted them, and cause us to regret that one whose conduct amply shows his qualification to become such, is not a member of our fraternity.

GEO. KILLNAP, W. M.
D. S. STEWART,
Secretary of Hibernia Lodge No. 3, F. and A. M., St. John, N. B.

This was all the lodge could afford to an outsider; but to several Masons, who by virtue of their official capacity assisted in the unfortunate circumstances, were presented handsomely illuminated vellums, engrossed with resolutions complimentary to these gentlemen because of their charitable conduct on the occasion. Certainly this has not the appearance of the charity that "vaunteth not itself."

WHEATON COLLEGE COMMENCEMENT occurred on the 28th June. The Baccalaureate sermon to the graduates was preached by the President on the preceding Sabbath. General O. H. Howard addressed the Society of Inquiry on Monday evening, on the Freedmen and Chinese missions with much clearness and effectiveness. On Tuesday evening, Mrs. Emily Draper read an agreeable essay, and Rev. A. J. Bailey and Rev. J. F. Ellis made good addresses before the Alumni Association.

There were but three graduates on Commencement Day, Mr. E B. Killmer, Mr. Wm. S. Lloyd and Miss Harriet Ferguson. Their performances were admired as exceedingly able and interesting. Master's Oration by Rev. A. J. Hailey of the class of 1868.

Rev. Mr. Goodenow of Como, gave the closing address, which one trustee said he would have walked fifty miles rather than miss hearing. Mr. Goodenow has been requested to give a copy to the CYNOSURE. The twenty thousand dollars to complete the buildings are raised and the work is at once to proceed.

C. A. BLANCHARD IN VINELAND.—On his return to the West our lecturer called on his friends in Vineland, N. J., the scene of his greatest trial and victory. We will let Bro. Welch tell of his second reception.

Mr. C. A. Blanchard has just paid us a flying visit while on his way from the Worcester Convention to the West. And yet it has not proved to be so flying as he at first intended; for he has found that his previous visit had made so many fast friends that he was forced to extend his "flying call" into a week's visit and hard to end at that. On the eve of his departure there was a meeting of his friends that must have convinced him that, though his stern and stirring utterances have made him bitter enemies, they have also given him ardent friends. His little speech showing the importance of independence of character was received with enthusiasm. In friendship,

T. S. WELCH.

ITEMS.

—The first Grand lodge of colored Masons of Tennessee was held in Nashville during the last week in June.

—A full set of furniture for a three degree lodge costs from four to seven thousand dollars.

—The Improved Order of Red Men has been in existence for over forty years, and in Pennsylvania alone has a membership of 20,000.

—A "lodge" of "Free and Accepted" *anti-Masons* has been formed in Brattleboro, Vt., and is in good "working" order.

—A Freemasons lodge, the first of its kind has been established in Rome. The words of Christ still stand. One devil is cast out, but seven others take his place.

The following item which manifests an absurd ignorance or something worse is credited to the Chicago *Standard*:

St John's Masonic Lodge, No. 3, of Glasgow, Scotland, lately celebrated the eight hundred and eleventh anniversary of its existence. It was founded by King Malcom, in the year 1059, nine years previous to the Norman conquest of England.

The late National Typographical Union passed a resolution of sympathy with the miner's strike in Pennsylvania; thus indorsing a secret society movement that has cost the country tens of millions of dollars, many lives, and untold want and misery.

—What a powerful institution is Masonry. A member of the order in Turner Junction, Ill., remarks to a gentleman walking with him, "I can stop that train." Up go his hands in the hailing sign of a Master Mason. The conductor sees it, and the train stops. Great is the power of Masonry.

—The Knights of Pythias have in name at least, obtained the supremacy among the kingdoms, powers, and principalities of the world. A certain Samuel Reed has been dignified by them with the title and authority of "*Supreme Chancellor of the World*" and is traveling about making speeches, organizing Grand lodges, and getting his living by deception.

The Order of Red Men commence their resolutions of respect for deceased members after this fashion:

"WHEREAS, In the inscrutable wisdom of Divine Providence, the Great Spirit has seen proper to call from our midst a respected brother to the hunting grounds of his fathers." Must civilized men go back to the savages for their ideas and names of God?

—The Chicago *Post* has a sharp note on Albert Pike at the Put-in-Bay Masonic celebration on St. John's day. After mentioning Mackey's address the *Post* says he was followed by "Albert Pike, the notorious rebel, who commenced his address by saying that he should address Masons only, and that as there is nothing in Masonry of interest to those who are not Masons, all explanations of its history, symbols, etc., to a mixed assembly would be improper. This insult to Dr. Mackey and the audience did not result in any disturbance, but the excellent Albert Pike made no friends by his insolence."

—A writer on temperance in Pennsylvania sounds his clarion "my voice is for open war, O peers!" While at the same time he is arguing for the secret orders. Let us have an "*open war*" on intemperance and secrecy also.

The recent coal strike lost to the laboring classes $8,000,000, and we know not how many millions to capitalists. The Erie Railroad Directors put down the loss to their road alone at $1,500,000, and the Erie was by no means the largest carrier. Every road big and little, carrying coal, has lost from a million and more down to tens of thousands. So much for secrecy among the miners, and this is not half the tale.

—The Marquis de Vallon tried, after the battle of Orleans, to revive the order of Jehu, a secret society, formed during the occupation of France by the allied armies, by Frenchmen who had sworn to kill as many Cossacks as possible. This time the victims of the Jehus were to be the Prussian Uhlans. But the first raid which Vallon and his Jehus made upon a village occupied by thirty Uhlans, proved disasterous to them and their order. The Uhlans had been warned of the approach of the enemy, and suddenly surrounded Vallon and his men. After a slight resistance they surrendered. Vallon and his two aids were shot on the spot, and the other Jehus were sent home after being severely flogged on the bare back. After that nothing was heard of the order.—*Ex.*

Notice--Minutes of the Convention.

The Convention at Worcester passed a resolution that their minutes, including the Secretary's Report, Resolutions, and Speeches, be published in pamphlet form. The Executive Committee have devolved this matter upon the Secretary. But there is no appropriation wherewith to accomplish the work. The Secretary's salary either past or prospective is not sufficient to pay for the paper on which this notice is written. None of the subscriptions or donations raised at Worcester are available for this object, and the indebtedness of the Association is not yet fully provided for. It remains therefore for me to say that if our friends want the minutes enough to send in the means I will cause them to be published. Two hundred and fifty copies were subscribed for at the Worcester meeting; but none paid for. If seven hundred and fifty copies more are subscribed for at twenty-five cents a copy and paid for in advance, I will undertake to get out the work in satisfactory style. A less number can be published; but they will have to contain less matter and be gotten up in cheaper style. Now friends, if you want the minutes send in your subscriptions and your cash at once, and we guarantee that the work shall correspond with the means furnished. Or if we do not receive sufficient to warrant an edition of the minutes we will return your money in such anti-secret literature as you shall specify.

Direct all communications on this subject to Rev. I. A. Hart, Wheaton, Ill.

And what you do, please *do at once*.

I. A. HART, Sec'y.

The Report of the Secretary, which will be included in the above publication, was remarked by the chairman of the Executive Committee to be the best report yet presented to the Association. Dr McLaren of Geneva, N. Y., stated in the Convention that it was one of the ablest documents and best suited for general circulation he ever heard on the subject.

THE WORCESTER CONVENTION.

Report of Agent.

July 1st 1870 when your agent took the field there was no plan of work laid down, and no one to lay one out but the agent. The paper was in debt some $800 more or less, and there was not a dollar in the treasury to print hand-bills or meet any of the expenses incident to such a campaign. A number of gentlemen had lectured in places, but no one had followed it constantly, so that it was not known whether there was sufficient opposition to secret societies in the country to sustain an agent or not. Under these circumstances, your present agent agreed with the Executive Committee to labor during the year for $1200, if it could be paid; but in case it could not, to content himself with what he should receive from those among whom he should labor.

The result is as follows:

He has traveled over five thousand miles, held one hundred and seventy-six meetings, or an average of sixteen per month; speaking to audiences varying from 1200 in Washington, Iowa, and Syracuse, N. Y., to forty or fifty persons in some country school-house. It is thought that the average attendance would reach 150, in which case he has addressed 25,000 people. This of course is not intended as an accurate but an approximate statement. Some of these meetings have been arranged for by local associations, some by individuals, some by the agent himself, while at Syracuse the meeting addressed was a convention called by Christian men for the purpose of organizing a State Association.

Five local associations have been formed, viz: Boone county, Ill; Cedar county, Iowa; Washington county, Iowa; Mt. Vernon, Iowa; N. E Pennsylvania and Vineland, N. J. Two of these, Cedar county, Iowa, and Vineland N. J., had been partially organized, and had some twenty members each. The agent left them, one with about a hundred, the other one hundred and sixty.

One hundred and eighty-six subscribers to our paper have been secured by the agent, some new and some old, the exact number of each is not known. It is thought that the old subscribers who have renewed may number forty-six leaving one hundred and forty new ones.

Eight hundred and seven dollars and thirty-nine cents have been raised among the people by the agent, whose expenses for the year have been $494.68, including over $150. paid for printing. Philo Carpenter has paid $200, and the Executive Committee has paid $300, to his account; making the sum paid, $941.51 and leaving due him $158 49.

In looking over the work to be accomplished these things seem necessities if we prosecute the work: 1st—A weekly paper. We must not have so long a cooling time after every blow. The various religious papers cannot and should not be expected to turn all their attention to this or any other one reform. Rum, tobacco, and infidelity not to mention scores of other evils prose upon our race, and no religious paper can make a specialty of one of them. They (these papers) should stand fairly committed against secret societies, and should use their entire influence to keep young men out of those snares of the devil, but as I have said we cannot expect them to be specially devoted to this cause, hence the necessity of the CYNOSURE, and a weekly CYNOSURE. 2d—We need more lecturers. The reason is obvious, and requires no development. 3d—The constitution of the National Association should be printed and circulated, a dollar secured from each subscriber. If one out of five of the CYNOSURE subscribers should take such a paper and in the year secure only ten names, we should have at the year's end an association of ten thousand members, and fund of ten thousand dollars which would pay for ten million tracts or circulars.

4th—The place of the annual meeting should be determined upon at once and a lecturer commissioned to work about that place as a center.

The prospect is not dark but bright. Christ is coming to reign on the earth and every day brings him nearer; and now with this assurance, I come before you to lay down the burden with which you have honored me, regretting that I could not have accomplished more and knowing that to the Master belongs all the praise for what has been done. I have but one wish and that is that when our cause has triumphed, as triumph it will, and when secret combinations have perished as perish they must, I may be thought worthy of these words: He stood in his place. He did what he could.

Odd-fellow Statistics.

We publish a brief account of the progress of this order from an exchange. Not having the original figures we cannot compare and vouch for the entire accuracy of the statistics:

The fifty-second aniversary of the Independent Order of Odd-fellows was generally celebrated throughout the United States on the 26th of April, This order was started in 1819, in Baltimore. It severed its connection with Manchester Unity (the English organization) in 1842, and adopted the present ritual in 1845, and established the Degree of Rebekah for ladies in 1851. The progress of this order was for some years slow and difficult, and at first the meetings were the scenes of carousals, but in 1825 all refreshments save cold water were legislated out of the lodge-rooms. The anti-Masonic excitement of 1827 injured and retarded the progress of the order until about 1840, when there were less than 20,000 members. On the first of July, 1870, there were 298,000, in 3,754 lodges and 1,059 encampments, constituting 41 grand lodges and 31 grand encampments, in North America, besides members in the Pacific Islands, Australia, where it was established in 1869, and now (1871) it has been established in Europe. During the year ending June 30, 1870, there were expended for the relief of 28,843 brothers, $654,399; of 4,071 widowed families, $129,892; for the burial of brothers and wives, $139,092, and in educating the orphans, $19,582; besides other large expenditures in and *out* of the order by lodges, and Rebekah associations, making a total of $1,000,000. From 1840 to 1870 there were expended for relief of members, support of widows, education of orphans, burial of dead and general charity, $12,775,032.

The Temple of Honor.

This secret, chivalric and temperate order celebrated its twenty-fifth anniversary this year in Boston. Their Recorder, who is not only a secretary, but also Grand and Worthy, for some unknown reason, furnished some statistics of the order which may be valuable to our readers

"In the early history of the Sons of Temperance in 1844-45, the question of establishing degrees and signs of recognition was agitated, but met with considerable opposition. On the one hand, it was argued that these adjuncts were necessary to give the order stability and make it equal to other and elder benevolent organizations. On the other side, objections were raised.

To test the matter for themselves, a number of the members of a Division in the city of New York associated themselves together on the 2d of June 1845, with a view of producing a ceremony more impressive and practical in its character. The organization was first called "The Marshall Temperance Fraternity." It continued under this name till December 5th, 1845, when it was changed to "Marshall Temple, No. 1," which is the date of our Order.

In the early days of this Temple a resolution was passed by them that when four temples should be organized in the State a call should be made for a Grand Temple, which was done in February 1846, and by the consent of all concerned Marshall Temple continued to issue charters. Dr. R. T. Pratt, of New York, was first G. W. T. At this session committees on constitution, rituals, regalia, etc., were appointed, and all arrangements made for a permanent organization.

After one or two more meetings of this Grand Temple it was resolved that as soon as there were five Grand Temples in operation a call should be issued for a National Council, which was changed afterward to Supreme Council, and on the 1st Thursday in November, 1846 the council met and assumed control in granting charters, etc.

From that time to the present the order has gone forward perfecting its work, organizing new Temples, etc.; and now, after a quarter of a century of up-hill work and opposition from all quarters,—a Ritual which cannot be excelled by any order,—the Temple of Honor stands before the world a lively fact, raising the fallen, binding up the wounds of crushed hearts, comforting the sick, and with the strong arms of a united brotherhood, still pressing forward in its holy mission of charity and fraternity.

The order is at present established in New York, Pennsylvania, Massachusetts, Ohio, Kentucky, Michigan Missouri, Louisiana, New Jersey, Rhode Island, Indiana, Maine, Illinois, Wisconsin, Vermont, Connecticut, Iowa, Kansas, Virginia, Tennessee, Nebraska, Arkansas, Montana Territory, Alabama, Texas, Maryland, Georgia, and in New Brunswick.

Reply to "M. L. H."

(That is, Martin Luther Hamblet.)

In his communication to the CYNOSURE, published June 18th, 1871, he says:

"I never said his lectures or the first degree or any other degree were correct, neither did I ever mention Morgan's name on coming out of the church on either night or even in the town of Brighton during the whole course of his lectures. I never said it, or any part of it, was as Morgan gave it. I never said any thing about it having been changed or being different now."

As I understand the above, Mr. H. asserts: First, that he never said or admitted that the first degree of Masonry as far as I gave it in my second lecture, was as it had been given by Morgan, or as given in those times. Second, that he did not say or admit that it had been changed since then. Third, that he did not so much as mention the name of Morgan.

Now, to all this I simply give this reply. I was told on the day following my second lecture, that he had said that I gave the degree as Morgan gave it, or as it was given in those times, but that it is different now; and he will remember that I replied to this objection in the beginning of my third lecture: and as I had learned more fully before writing the article referred to, that this same objection was very generally adopted by the fraternity, I did not hesitate to give two instances in proof, namely, the gentleman from Ann Arbor and another living here. I did not then know the name of the former; I saw him apparently taking notes, and was told that he was from Ann Arbor, and that he was a Mason of, I think, twenty-six degrees. Furthermore, no longer ago than yesterday, Mr. B. Appleton told me, and also told Mr. A. Macomber, that he, Mr. A., did hear that same gentleman from Ann Arbor say as I have stated, after the second lecture. I said, "Are you sure, could you distinguish him?" to which he confidently replied in the affirmative. I said, "Where did he say so, in the vestibule or outside the door?" He said "On the platform, immediately outside the church-door." He further said that he would not be confident as to every word, but was sure this was the sense and substance: 'He has given it correctly as Morgan gave it, but it is different now, he is just fifty years behind the times.'"

I will add, that Mr. King, an active Mason here, is said to have made the same statement in substance; in support of this I am prepared to adduce at least three eye and ear witnesses.

As to whether I gave Masonry correctly, so far as I professed to give it, I know I did; admitting little variations such as exist between different lodges, and at different times in one and the same lodge. A gentleman of unquestioned veracity, who took three degrees about fifty years ago, testified to the correctness of my exhibit, so far as the exhibit went and as he had gone. I said to him, "But some Masons say it is all lies." He replied, "They will not say so to me." He added "I did not want any trouble, but if I am pressed to it, I will keep the truth any how." Referring to the fact that he did not say much, he added with an air of peculiar pleasure, "I have said enough to save my boys from it." I took occasion to say to him that he owed it to God, to the church, and to his country to speak freely and fully, reminding him that it is not possible for him to keep the Masonic obligations, even if he were to try; "for instance," I said, "You swore you would *always hail Freemasonry*, yet in what you have said to me and to your sons you have done just the reverse of this! Again, you not only swore that you would not *reveal*, but that you would *always conceal*, and this cannot be done always without denying the truth and stating a falsehood."

To this last remark he replied with emphasis, "That's the point." At one time he said he did not consider himself bound to do other than right, for the Master told him *the oath he was about to take would not interfere with his religion or politics*. "Yes," I said, "but you know he told you a lie, for he then administered to you an oath that gave the lie to his statement, and is a violation of every thing vital both in religion and politics." To some other remarks I said, "I am not talking about what the Master said, or about what you intended or intend, but about what *you were made to swear*, and that without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself by no less penalty than to have my throat cut across, my tongue torn out by the roots, &c., &c. Sealing the whole with the awful words, "So help me God!"

I spoke thus because I recognized him as a gentleman and a Christian, and told him so; and I here repeat it, that I may provoke him and all such men to come out *more* boldly, and thus do much good. This man renounced Masonry I think more than forty years ago. Another honest man who had been a Mason many years ago, said, I am told, when referring to the lodge, "It is no place for an honest man." This is terrible testimony, and it is as true as it is terrible. Yet this man swore he would "always hail!" I mention this to show that the way of safety for all such, is to shake off the vile thing as Paul shook the viper from his hand; shake it off *in toto*.

But further specification is needless, witnesses are every where to be found; and as I said at the time of the lectures, I say now, if Masons will appear before a justice and swear that what I gave as Masonry is not Masonry, I pledge myself to bring number for number to swear that it is.

I have written articles, delivered lectures, and published two books on Masonry: and the above is the only instance wherein the truthfulness of a given statement has been challenged, save that I was said to predicate of the Good Templars what was true of the Temple of Honor. The Vermont gentleman will see, I think, that I have been "careful." Nor do I now hold him to the statement, for when I consider that it was night, a number of persons together, and somewhat excited, I can easily conceive the possibility of confounding him with those who made the statements, for the statements were made, and that by several Masons, and at several times.

JOHN LEVINGTON.

Brighton, June 20, 1871.

Is the "Independent" a Misnomer?

In an recent issue, Gilbert Havens (an M. E. preacher I think,) publishes an article on Father Taylor eulogizing the departed. Among other things, it commends a certain prayer of his, made at the time of the excitement following the Morgan abduction and murder. "O Lord make their hearts as soft as their heads." Now Gilbert Havens, Mr. Bowen, and his associate editors, know, or ought know, that many of the purest and strongest men of that time, giants in intellect, were opposed to the dark, damning, heathenish fraternity—Freemasonry. I need only name Webster, Seward, Finney and Gerritt Smith; though hundreds of well known names might be given, some of whom are yet among us, and yet opposed to the accursed thing.

Again in an article on "Brougham," he is spoken of as a member of the Masonic fraternity, and being foremost in their convival meetings and drunken orgies. I know that the editor may say, that he is not responsible for the sentiments of all who write. Granted; but why, when so lynx-eyed for other papers, and ready to pounce upon error, does he not speak a word against these things? The *Independent* claims to be a radical temperance paper; let it speak out against the drinking customs of Masons and other secret orders, *if it dares.*—*James Mathews in the Free Methodist.*

Incidents about Freemasonry.

I was visiting of late in S—Co., N. Y., and in conversation with an intelligent business man the question was put, after stating that some one sent the CYNOSURE to him, whether he was a Freemason. He replied he was not, and had no desire for it, as he could see no advantage in it. Beside, he remembered that Washington warned the people of America against secret associations, and believed them dangerous to our civil liberties. He stated he had been strongly solicited by Masons to unite with them, but declined. He stated to one who had requested him to join, that it was a sufficient reason for refusing to join their lodge in that community, that a large portion of it was intemperate, and he could not let himself down to their associations. They were the lowest class in community. He stated also that this lodge met every night to engage in their bacchanalian revelry.

In another part of the state, a Mason informed me that in the lodge to which he belonged there was no brotherly love, and refused to meet with them on that account.

There is in W——Co., N. Y., a man under sentence of death for murder, but has been reprieved, or his execution postponed twice. When asked the reason, I was answered that he was a Freemason and probably would not be hung at all. That county-seat is a strong hold of Masonry, in the churches and out of them. One prominent man in one of the churches is opposed to Masonry, but said he could not oppose it publicly without bringing ruin upon himself. His property and life would be endangered. As the institution is incapable of a rational defense, and therefore will not venture a public discussion, its only method of sustaining itself is by secret plotting against the business and character and liberty of the men who dare oppose it.

I think there is a rising public sentiment against secret societies of all descriptions. It is quite manifest that the temperance secret orders are developing their entire inefficiency to promote the cause of temperance. The members cling to them, however, with a death grasp, because it furnishes facilities for the furtherance of other objects than those of temperance. Even some of the most able members admit that their usefulness is fast diminishing. Their organ, the *National Advocate*, seems discouraged at the increasing intemperance and the keeping back of temperance men. They should know their identification with secret societies and advocacy of them is a virtual opposition to all other modes, though they wish to be on both sides of this question. It has neutralized their efforts. Had they nobly stood by the grand principle of reform, light, and open measures they might have accomplished far more.

LUX.

NEWS OF OUR WORK.

VERMONT.

Meeting of the Windham County Society.

The anti-Masonic Society of Windham County, Vermont, met, agreeably to adjournment, in Crosby's Hall, at half past 1 o'clock, P. M. on Saturday the 17th inst. The organization of the society was completed by the election of two Vice-presidents, and was made permanent. The officers for the ensuing year are as follows, viz: Gen. J. W. Phelps, President; Hon. Austin Birchard, Fayetteville, and Judge Laban Jones, West Brattleboro, Secretories. A report was then made to the society by the delegate to the convention of the National Christian Association at Worcester; which was followed by addresses from Messrs. Warriner, Crosby, Roswell, Goodnough, Wood, and Grogan. A few practical and powerful remarks from the first Vice-president were read to the meeting by the President of the society. The following constitution was adopted by the meeting of the society.

CONSTITUTION OF THE ANTI-MASONIC SOCIETY OF WINDHAM COUNTY, VERMONT.

PREAMBLE.

The members of this society, believing that the tendency of all secret oath-bound associations is to corrupt religion and good morals, circumvent the laws, subvert republican institutions, and destroy the liberties and best interests of the people, and considering it high time that some measure should be taken to prevent the spread and to diminish the power of said associations have decided for this purpose to form an anti-Masonic society, and to adopt the following articles of constitution, viz:

ART. 1. The officers of the anti-Masonic societies, of Windham county shall consist of a President, two Vice presidents and a Secretary, who are to be elected on the first Saturday of June annually, by a majority of the votes of all the members present and voting therefor.

ART. 2. The object of this society, shall be to oppose all organised secret oath-bound associations, by whatever name they may be called, or whatever purpose they may pretend to serve, by all fair, open, legitimate means within its power; and it is the design of this society, and we the members do mutually agree, without irrevocably surrendering our individual liberty of action, to withhold, as far as we deem it practicable, our votes and suffrages from all candidates for office, religious, judicial, or political, who are adhering members of any such secret association.

ART. 3. All contributions of money or service for the support of this society and the furtherance of its objects, shall be wholly voluntary; no assessments shall be made by the society, and no monies shall be received, except such are offered from individual free will and accord.

ART. 4. The Secretary shall keep a record of the names of the members of the Society, and of such of its proceedings as are considered proper for preservation, and shall conduct the correspondence of the society. He shall also act as treasurer.

ART. 5. Any citizen of Windham county, Vermont, applying for membership in this society, personally, or by letter, shall have his name entered upon the list of members, and be will be regarded as directing his efforts for the attainment of the objects of the society, from which he is to receive sympathy, aid, and support.

ART. 6. This constitution may be altered or amended by a majority vote of the members present at any annual meeting of the society, in every particular except the prohibition to make assessments, provided that the proposal to make said alterations or amendments is published in one or more of the papers of the County three months before the meeting of the society in which the question is to be acted on.

ART. 7. Meeting of members of the society may be called whenever the officers of the society shall consider it advisable.

The meeting then adjourned *sine die*. All who wish to become members of this association or derive information thereupon, are requested to send in their names, residence, and profession, to the Secretary, Royal G. Wood, Brattleboro. All who desire to be informed on the subject of Masonic or anti-Masonic publications, as to where they may be found etc., will please apply to the same gentleman, or to the President of the society.

OHIO.

Lectures—Open Temperance Work.

(Extract from a letter from Greenburgh, Ohio.)

Elder Baird delivered four able lectures last fall in this vicinity, two in this place and two in Gustavus. The tongue of slander was stirred up, but I believe that the Lord, has put to silence all lying lips according to the promise in the Psalms. I was told by some that if he lectured, it would make a rush of men to join the Masons. I do not know of one joining them since those lectures.

Although we have had a lodge of Good Templars established by a Mason by giving him ten dollars, and much is done to sustain it, the friends of temperance have established *open* temperance meetings and a pledge with many signatures has been circulated, believing with Senator Pomeroy that it is too good a cause to take away in the dark and hedge about with pass-words. We have open meetings once a month which are in a flourishing state.

E. BASCOM.

WISCONSIN.

Baptist Association—Fate of Resolutions—Corner-Stone Laying.

RIPON, Wis.

Editor Christian Cynosure:

I have just attended the Baptist Association and distributed tracts to good advantage I find a large percentage of the delegates anti-secret; but on account of a determination on the part of the committee on resolutions to stave off and quash such as bad a bearing on secret societies I could not get the subject before the house.

* * On the first inst., there was a grand gathering and display here in Ripon of Masons and Odd-fellows. The object that brought them together was to lay the corner-stone of the new Masonic Temple. It had the effect to call together quite a large number of the members of the white apron of the country round about. I would be extremely glad were I able to furnish you with the exact words and sentiments made use of in a speech delivered by the Most Worthy Grand Master and the Grand Chaplain, the latter J. O. M. Hewitt (Baptist) of Waupun.

It cannot be possible that any intelligent person believes such preposterous nonsense as was uttered on that occasion; but the devil is shrewd and humanity weak.

Respectfully yours,

S. HILLMAN.

Correspondence.

Woman's Work against Secrecy.

XENIA Ind.

Editor Christian Cynosure:

I am a reader of the CHRISTIAN CYNOSURE, and love the paper for the sentiments contained therein, and the cause and principles which it advocates. I wait anxiously, and almost impatiently for its coming. I really wish it was a weekly paper, and as large as the *Interior*; I read that also but cannot say that I value it as I do the CYNOSURE.

I am a member of the church to whose interest the *Interior* is devoted. I always have and do still love that church, her words of worship, and form of government; but I feel sad whenever I think of its connection with Masonry and other secret orders; when I think of those who have the over-sight of the church both ruling elders and ministers still adhering to such organizations, with the means of light and information and the example of good men, it is sad indeed. But if all our ministers were of the stamp of the Rev. J. S. Hanoa of Chicago Presbytery., I for one would not remain a member long: but I have hopes that the Presbyterian church will ere long be cleansed of that great sin Masonry, and all secret orders, of whatever name or nature. There are a portion of her members, Elders and Preachers who have not bowed the knee at the Masonic Altar or paid adoration to the Masonic God, but would rejoice to see her (the church) purified, which I think she will be in God's own time and way.

The "white aproned gentry" of this place had quite a "Gold day" not long since.—a Masonic funeral. I do not know what they would do to make a display of their white aprons and gloves (badges of Purity and Innocence.) if one of their craftsmen were not called to the "Grand Lodge above" (or below) occasionally.

How strange in this enlightened age that men of sense and professing Christians can participate in such heathenish rites and performances. I wish we could have more such lectures here in our place as C. A. Blanchard delivered last summer I heard of some that were about to send up their petition to the lodge as candidates for admission, but after they heard him they declined.

Do you not think that the women can do some good in the cause of anti Secretism? not in the way of public speaking or becoming lecturers as Mrs. De Geer, but by giving their influence against Masonry in various ways. There are women that can write that might aid in the cause of anti-Masonry in that way, or by circulating tracts and papers and by that means disseminating the light and truth. How women can ever advocate Masonry is surprising. I have been reading some in the "*Lights and Shadows of Masonry*" by Robert Morris, the great Masonic traveler. Hear what he says of females becoming Masons. "Whatever key to the worlds mysteries and to life's treasures may be intrusted to her, the *key* to the lodge-room is eternally denied her, its doors are eternally barricaded against her entrance. Her light footstep may thrill upon our hearts, but we must hear it outside the door. The sunshine of her presence may and shall penetrate our walls, and warm our hearts in charity as she shines upon us outside the door. But her sphere is in the heavens, ours within the lodge, and though her light and warmth may reach us, her form can never enter."

This is only an extract from a speech by the author. The great lights that shine in his book are for Masonry, while the shadows are all on the other side. In this book is a *Shorter Catechism* on Masonry. I suppose you have seen and read the book.

Very Respectfully,

Mrs. K. S. DARBY.

Grave-Yard Day.

Editor Christian Cynosure:

We hardly know how to designate that day which that grand secret association called the Grand Army of the Republic has fixed upon for airing their melo-dramatic grandeur. We have heard it called variously Grave-Yard Day, Decoration Day, All Soldiers Day, etc., etc. But what we wish to know is, whether the funeral services on that day this year are to be in honor of those who fell in the war alone, or in part for those who have fallen, and are continually falling since, as victims of the Grand Army of the Confederation, *alias* the Ku-Klux. Is the contest hereafter to go on in this wise, to wit: are the Ku-Klux to continue killing, and our Grand Army of the Republic to continue weeping, and mourning, and casting pretty, fresh flowers upon new made graves, and making brilliant political speeches, all under the auspices of Masons and Odd fellows, in their finest regalia, drums beating, trumpets sounding etc., etc?

Can such noise and show so stun and blind the people that they will forget that rebel Masons have not been hung and the laws not executed? Can we thus be made to forget the blood that has been spilt and the treasure that has been squandered, without bringing the blessings of peace?

A REPUBLICAN.

Incidents and Personal Reminiscences.

SPRINGHILL, Kan.

At the time you commenced sending the paper to Mr. H—he was a Master Mason in good standing in the Spring Hill lodge. Although he was convinced of the moral wrong of the institution, he feared to breast the storm alone, and he hailed the appearance of your paper as the evidence of an organized opposition to the institution of Masonry that would afford him some backing in his withdrawal from and abjuration of the order and its obligations. To-day he stands a free man, cut loose from the institution both by his own action and the action of the lodge of which he was formerly a member.

Allow me to thank you for tracts that you have sent me for they, as well as copies of the CYNOSURE, in the hands of both Mr. H—and myself are being read by scores, and are producing fruit in a strong opposition to the order in our neighborhood where it has a very strong hold. I wish to keep a few by me constantly for circulation.

Yours Truly.

E. H. HUNTING.

A Base Trick.

BELVIDERE, Ill.

Editor Christian Cynosure:

I will relate to you a Masonic trick that took place in Wisconsin, Waukesha county, about twenty-eight years ago in regard to David Bonham shooting Keen, which was done in the town of Lisbon. Bonham was tried and sentenced to be hung. There was a temperance pledge circulated through the county which I signed with my wife. The Masons got this pledge, cut off the names, and pasted them to a petition for a change of Bonham's sentence to prison instead of the gallows; and it was done. Many in Waukesha will remember it to this day. The man who changed the names told me that my name went to clear Bonham from the gallows.

W. B. SMITH.

Masons and Odd-fellows always Take Care of their Widows and Orphans.

WARREN, Ill.

Editor Christian Cynosure:

There is a widow residing here in the village of Warren, whose husband was a leading Mason and Odd-fellow. During his life he paid hundreds of dollars into those lodges. On his death-bed he told his wife there was plenty of money in the treasury of those lodges for her and the two little girls. They would never want, neither would they have to toil for a living. But she has never received any thing worth mentioning from them, and has been compelled to earn her living as best she could. If men want their hard earnings to benefit their wives and children they had better have a treasury of their own to put it into.

MRS. H. C. HAYDEN.

Masonry in the Court-Room.

DUNDEE, Ill., June 5, 1871.

Editor Christian Cynosure:

I was born A. D. 1796, and in 1807 I lived neighbor to a man who was a Mason. The Masons met at his house and had high times there: Another neighbor, Dr. Deodatus Clark, was in Albany, and hearing of a murder trial in the place, he went in to see and hear. He said there was direct and plain evidence sufficient to convict the man, but the jury said "not guilty." He went out and speaking to the first man he met he said, "It is strange the man was not convicted." The stranger answered "'Tis strange, but he was a brother of mine." He met the second and third, interrogating them in the same way and receiving the same answer, "but he is a brother of mine." The Dr. concluded he was a brother Mason, and likewise the jurors were his brothers.

A Mr. Larribee in Dryden, N. Y., a Mason, was convicted of murder. His sentence was two years in the state prison; but De Wit Clinton, Governor of the state at that time, pardoned Larribee out before the two years had expired. De Wit was a Mason. In the time of the abduction and murder of Wm. Morgan in 1826, I watched the motion of Masons.

Two Masons went from each lodge all round, and were gone two weeks. Mrs. De Geer need not say it was a few that murdered Morgan, for the whole fraternity knew it, and they did no more than they swore to do. Mrs. De Geer made quite a speech, but she must have been somewhat ignorant or a hypocrite, if she did begin her speech with the mists of the Rocky Mountains and end with her foul epithets upon Mr. Blanchard. The Masons say every Mason should have her speech in his library.

We have a hydra-headed monster to encounter which has reared its head above church and state. We can see this by its drawing so many ministers into the lodge, making them to forswear themselves contrary to the teachings of the Bible. This monster Masonry, which Goliath-like comes out and defies the army of the living God, must be put down, and I rejoice that there is a David (the CYNOSURE), throwing a few smooth stones, I think they will strike him in his forehead, if not in the heart. * * Yours with respect,

HOPE DAVIS.

An Invitation.

CHINA, St. Clair Co., Mich., June 24, 1871.

Editor Christian Cynosure:

The undersigned and his family would like nothing better than the weekly visits of "our" paper; for almost before we have read it a number of our neighbors want to borrow it—one poor pious man in particular who has received sorrow in the M. E. Church by Masonic Satanic influence. To us it is very interesting, to the Masons very scorching, nay burning. We believe it is doing a good and great work.

We cordially invite to the best we have, any anti-Masonic brother or sister that should be traveling in this part of Michigan. Masons can travel thus and why not anti-Masons? Your well-wisher in the cause of God which is freedom of Man.

PETER WOOD.

The Society Internationale.

The following extract from a Paris letter to the London *Times* develops a truly remarkable element in the fearful disturbances of France:

"This society, although only nine years have elapsed since its foundation, counts upward of 2,500,000 members. But even this does not include all the affiliated societies which are assisted in their various political and revolutionary enterprises by the Internationale, and which comprise the Fenians, the Marianne, the Brothers of the Republic of Lyons and Marseilles, numerous secret societies of Russia and Poland, and the Carbonaro generally all over Europe. The Central Committee of this Association, which has a branch in America, is in London, and its presiding spirit is a German, who conceived the idea of organizing in Berlin, in the definite and tangible form, the theories of Baboef, Diebneck, J. Proudhon and others. There is no President, but the central office is composed of the Secretary-General and fifteen members. Each country comprises a branch of the association; each branch is divided into sections; each important center is subdivided into other sections, with a central bureau. Every week each central bureau sends to the London office: 1. A detailed report on the political and commercial events of the neighborhood. 2. A statement of additional members. 3. A financial statement. 4 A statement, by name, of the principal merchants and tradesmen. 5. A statement, by name, of the principal proprietors and capitalists. 6. Copies of the minutes of the meetings held. There are many other secret rules regarding the expulsion of members and the means of pressure to be employed in cases of strikes, &c. The organization is one conceived on a scale capable of indefinite expansion, and appealing to the sympathies of the largest and least reputable class of the community in all countries. The catastrophe of Paris, so far from operating as a check to its growth, will probably give it a powerful impetus, as the more infamous the notoriety of such an association becomes, the more attractive will it prove to that large section of society over whom such a celebrity exercises irresistible fascinations. The peculiarity of this association is, that while it appeals to the whole working classes of the civilized world by an argument which the simplest can comprehend, and offers refuge and support to revolutionists of every country, it has a philosophy and political economy of its own sufficiently specious to attract theorists and would-be reformers. It reaches the loftiest and the basest natures—those who unselfishly wish to raise others, and those who selfishly desire to raise themselves at the expense of others. It embraces, in its three-fold political, social, and moral character, political agitators, paupers, and philosophers—a combination of forces which imparts to its organization altogether special powers of action."

For The Christian Cynosure.

MORGAN'S PICTURE.

BY MRS. L. O. ANDREWS.

I'm looking at a picture now;
'Tis beautiful.
Such a mild eye, and honest face,
And noble brow with winning grace,
Are seldom met with in life's race.
Ah, yes, 'tis beautiful!
I'm thinking of a sad fate now,
'Tis sorrowful;
When murderous men like demons came
And seized their victim like a lamb,
With taunting words and without shame
They murdered him.
I'm thinking of his lonely room,
His trials and his doom,
Ah how his heart throbbed then and there
Wrestling, like Jacob, in his prayer:
Lord save my darlings from their snare.
Jesus was with him in his room
Yes Christ was there. * *
I'm thinking how the hellish band
Exult throughout the land,
Liars and knaves exulting roar:
Morgan shall cross our paths no more.
And so the dreadful scene is o'er—
But no, not o'er, 'twill ne'er be o'er,
Not on the eternal shore.
They could not quell the voice of truth,
For thousands then came forth
And made it ring with thunder peals;
And lo! God's power each truthful message seals;
And back into his lair the great red dragon steals,
Slowly and stealthily to creep forth again.
How they dared high heaven when they slew that man—
Hurled insult into God's own face!
And how the scene stirs manly, noble, truthful hearts.
And what an overwhelming power to Morgan's word imparts,
A great upheaving surge of indignation starts,
To be quelled again.
Morgan, thy spirit is not dead, that cannot be,
Let loose from earthly clay—
'Tis moving now on the great mental sea,
Urging good men to conflict and to victory;
Martyr, thy name is crowned with immortal-ity,
And people yet unborn shall praise and honor thee:
And though thy ashes mingle with the dust of earth
Thy name shall be remembered,
And unto it due honor rendered.
With the names of good men numbered—
Ye, numbered with the chosen ones
Who die for truth.
I'm thinking of a victor now,
Where Jesus is.
Joy beaming from the angel face,
Radiant now with heavenly grace,
Where Christ for him prepared a place
There Morgan is.
Now past the turbid river's shore,
No hellish band disturbs thee more:
No harrowing fears disturb thy rest,
Safety on thy Saviour's breast,
Peaceful and heavenly is thy rest,
Thou art secure.

Great Wonders.

The museum of grace is richer than that of nature. A heart broken on account of sins is a far greater wonder than the rarest fossil, whatever it may tell of ancient floods of the sea or convulsions of the land.

An eye that glistens with the tears of penitence is a greater marvel than the cataract of Niagara, or the fountains of the Nile.

Faith that humbly links itself to Christ has in it as great a beauty as the rainbow, and the confidence which looks alone to Jesus, and so irradiates the soul, is as much an object of admiration as is the sun when he shineth in his strength.

Talk not of of the pyramids, the Collossus, the golden house of Nero, or the temple of Ephesus, for the living temple of God's Church is fairer far. Let others glory in the marvels they have seen, but be it mine to say unto my Lord· "I will praise thee, for thou hast done wonderful things. Thy love to me was wonderful. Surely I will remember thy wonders of old."—*Spurgeon.*

Training the Child.

This training children on Bible principles as God commands is a happy method, glorious, unspeakable! It removes entirely the obstacles so frequently complained of by parents in household duty, the troubles and vexations arising from truancy in their children, their love for vain and fashionable society, their desires for unlawful pleasures and amusements, games of chance, the card-table, the gay party, the ball-room, the theatre and opera-house,, the light, silly, nonsensical popular readings, idolatry in dress and equipage. "Train up a child in the way he should go," and all desire for evil associations, vain, foolish, and dissipating, the pride of fashion, the friendship of the world, things earthly, sensual, devilish, is destroyed, rooted out. The love of God takes possession of the soul, the affections are placed on things above, "where Christ sitteth at the right hand of God."—*D. F. Newton.*

The Masonic Covenant.

Do not Masonic oaths compel those who take them to make a covenant with death? Read God's word:

Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the, LORD GOD: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—*Isaiah* 28. 14—18.

THE SECRET PLACE.—Laborers on an English railway lately found a thrush's nest under a rail, with the hen peacefully sitting on four eggs, undisturbed by the thunder and passing trains. The strongest man as well as the weakest child may learn a lesson from the little thrush. Her nest was her strong tower. It was shaken every hour, while shrill whistles sounded, and rumbling cars rolled over it, but she had no fears. They who dwell in the secret places of the Most High rest under the shadow of his wing, and fear no evil, even when the tempests roar and the foundations of the earth are shaken.

Short Sermons--No. 21.

The 22d, 23d, and 24th verses of the 6th chapter of St. Matthew read as follows.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

These verses are the assertion of simple truths, which are so very plain and self-evident to persons of any experience, that they have only to be announced in order to be understood and accepted. No one can deny them, however little his life may be shaped in accordance with them.

There is no darkness so benighting and confusing as that which springs from the entertainment of double motives of action with respect to the same object; and nothing leads into double motives so readily as the use of signs, symbols, and mystic mummeries. Where we see a man acting with double motives, we consider him guilty of duplicity, which is regarded as one of the most unmanly of crimes. How often it is that Masons, politicians, and other ring men, by the means of signs, myths, and manipulations, convey one idea to one class of persons, and quite a different idea to another class. We not seldom see articles in the newspapers which have all the appearance of having been written in order to convey very different ideas from those which would appear on their face; and the result is darkness, confusion, and stultification to all concerned, readers and writers alike. The intellectual pabulum of the community thus becomes unwholesome and poisonous, and manliness of character shrinks, withers and degenerates under it.

The ambitious writer, the aspiring demagogue, or the intriguing, mystifying Mason, is double in his vision whenever he is more concerned for the *eclat* and brilliance of his ideas and the self-interest to be derived from them, than he is for the ideas themselves. Valuable thoughts spurn an indirect, symbolized, mystic expression, such as Masons give them, and claim a direct, simple, manly expression of words and acts—words and acts of verity, earnestness, and sincerity.

The word *single*, as used in our text, is the translation of the Greek word *aploos*, the meaning of which is, *single, simple, candid, ingenuous, frank, sincere.* And all these words are expressive of qualities which are totally different from those which are generated by practicing the black arts of Masonry. The "ancient and honorable" institution, which is so exceedingly moral," and so much better than religion in the minds of some of its followers, is neither single nor simple in its expression; but on the contrary, is the reverse of all that is candid, ingenuous, frank, and sincere.

And in consequence how full of darkness it is! Voodooism itself, is hardly more dark. Its very light is darkness. Though dating its origin from the year of light, it shuts up its light in the darkness of secrecy and subterfuge; rejects the Light of light, and stultifies itself with a mysticism that is as full of confusion as that of the most benighted heathens Yea, its very light is darkness; and therefore, in the words of our text, "how great is that darkness!"

Behold the cavalier of the South!—once so "high-toned," so "honorable," so "chivalric," so "true." He had a double-sighted motive of furthering Christian civilization by means of fostering slavery. In order to accomplish this impossible work, he resorted to Masonry, which is so highly skilled in double-dealing And from Masonry, and by a very natural transition, he is descending into Ku-Kluxism, a species of Masonry so exceedingly villainous and base, that even some of the Northern Masons begin to take the alarm, and shrink from it with horror.

But all good and well-intentioned, single-minded men will know that we cannot serve two masters. We cannot serve Masonry and Christ too; and all such will leave the lodge whenever they come to see how un-Christ-like it is.

The word Mammon is of Syrian origin, and means *riches* or *wealth.* Or by a natural amplification it might well be made to mean that craft, and cunning by which wealth, and worldly self-interests are acquired. And in this sense it agrees with the true character of Masonry exactly. At all events, it is quite as impossible to serve Christ and Masonry, as it is to serve Christ and Mammon. In fact, the spirit of mere riches or wealth, may be very innocent when compared with Masonry.

The utter darkness of the light of Masonry may well be exemplified by an incident. The Masons pretend to be very modest, retiring, tender hearted and delicate in the exercise of the virtue of almsgiving and charity. They do not let the left hand know what the right hand doeth. But they evidently mistake, whether ignorantly or willingly, the vices of slyness and craft, for the sensitive delicacy of true charity. Notwithstanding the precept of the second verse of the chapter from which we have drawn our text, which says:

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

Notwithstanding this precept, we say, we witnessed not long ago a very marked departure from it. A long procession of Masons was seen going through the streets. They seemed swelling with pride; had on toggery; had a grand High Priest at their head; had staves (some of them), perhaps like those with which the party of Judas went out to take Christ by force and violence, and not from moral persuasion; they had also a band of music at their head, just in advance of the Grand High Priest; they were making a show at a Masonic funeral, marching through the streets generally; and as we saw the swell, the pride, the show, and heard the blare of trumpets, trombones, or whatnot—"Behold! thought we, "how much good the Masons do,"—to the sick, the dying, the dead, and to widows and orphans!

But we know that unless the eye be single, the whole understanding will be filled with confusion and darkness.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right with two or three.

Covenant of the Reformed Presbyterian Churches.

The Annual Synod of the Reformed Presbyterian Church met in May of this year in Pittsburgh, Pa. The principal feature of the meeting was the taking of the Covenant. The addresses and other preparatory exercises, together with the swearing to the bond of the Covenant, were interesting, impressive, and solemn, and mark an era in the history of this church in America.

FORM OF COVENANT.

We, ministers, elders, deacons and members of the Reformed Presbyterian Church in North America, with our hands lifted up, do, jointly and severally, swear by the Almighty God:

1. That coming into the presence of the Lord God with a deep conviction of the awful majesty and glory of his omniscience, his purity, his justice and his grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness, as the ground of pardon and acceptance with God, we receive for ourselves and for our children, the Lord Jesus Christ, as he is offered in the gospel to be our Saviour—the Holy Spirit to be our enlightener, sanctifier, and our guide—and God, the Father, to be our everlasting portion; we approve and accept of the covenant of grace as all our salvation and desire; and take the moral law as dispensed by the mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibition.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship meeting, and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all iniquity, and to live soberly, righteously and godly in this present world, commending and encouraging by our example, temperance, charity and godliness.

2. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster form of church government and directory for worship, we do publicly profess and own this as the true religion, and the system of order and worship appointed by Christ for his own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known to us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly we adjure and condemn infidelity, under all its various aspects; theism, or the denial of the Divine existence: pantheism, with its denial of the Divine personality; naturalism, with its denial of the Divine providential government, spiritualism, with its denial of the Bible redemption: indifferentism, with its denial of man's responsibility; formalism, with its denial of godliness. We adjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of immaculate conception; its hostility to civil and religious liberty—to the progress of society in civilization and intelligence and especially its denial, in common with infidelity, of the right and duty of the state to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian church, we disown and reject all other forms of ecclesiastical polity as without authority of Scripture, and as damaging to purity peace and piety in the household of faith.

We reject all systems of false religion and will worship, and with these all forms of secret oath-bound societies and orders as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both church and state; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the church beautified with universal conformity to the law and will of her Divine Head and Lord.

3. Persuaded that God is the source of all legitimate power, that he has instituted civil government for his own glory and the good of man; that he has appointed his Son the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our king, lawgiver and judge; and by this, our oath, we are pledged to promote the interest of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country and for its reformation by a constitutional recognition of God, as the source of all power, of Jesus Christ as the Ruler of nations, of the holy Scriptures as the supreme rule, and of the true Christian religion, and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

4. That, believing the church to be one, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease and the people of God become one Catholic church all over the earth, we will pray and labor for the visible enemies of the church of God in our own land and throughout the world, on the basis of truth and scriptural order. Considering it a principle duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and and to feel and act as one with all in every land who pursues this great end. As a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks and to gather into one the scattered and divided friends of righteousness.

5. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth; and recognizing the obligation of his command to go into all the world and preach the Gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son and of the Holy Ghost, and resting with faith in the promise of his perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor, that the church may be provided with an earnest, self-denying and able ministry.

Profoundly conscious of past remissness and neglect, we will henceforth by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in him, and that all nations may call him blessed.

Committing ourselves with all our interest to the keeping of Him in whom we believed; in faithfulness to our own vows, and to the covenants of our fathers and to our children whom we desire to lead in the right ways of the Lord, and in love to all mankind, especially the household of faith, in obedience to the commandment of the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom, and we will tenderly and charitably, but plainly and decidedly oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful as in all ages, and most of all, the blessed Master himself, and with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast to the profession of our faith without wavering, in hope of the crown of life, which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the Omniscient God, with unfeigned purpose of paying our vow. All sinister and selfish ends we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And our prayer to God is and shall be, to strengthen us by his Holy Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify his name and honor, his truth and cause with such success as will bring salvation to our souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father and the Spirit, one God, be glory in the Church, throughout all ages, world without end. Amen.

Poison.

Not long since while trading with one of our country village merchants I noticed he wore a strange piece of jewelry. I should think it was of pure gold, but what particularly arrested my attention, was the cross bones and a skull. Such an emblem of danger I had seen before on phials of poison, and a kind of fear, lest some mistake might be made or accident occur, always came over me on seeing the cross bones and skull. But now an involuntary feeling of fear, anger and contempt passed through my very frame, and it was something of an effort to restrain an expression of my thoughts.

I have spoken to several, but none seem to have made the discovery but myself, and all seem quite mute upon the subject.

A few evenings since a physician called to see me. He gave me a paper containing morphine. He was telling me to be very cautious as to the quantity I should take and showed me the word "*Poison*" written on the paper.

I remarked to him that it should have been marked with skull and bones, such as people wore on their jewelry. He laughed, and I said, "Do you wear the skull and bones?" Again he shrugged his shoulders and tried to laugh, saying, "Of course I do."

I then inquired if it did not look dangerous for such large quantities of poison to be walking about in our midst. "What does it mean?" said I. "Ask the Catholics," said the doctor. You know they hate us; do you not? Let the Catholics rise up against us and you will see what it means." But being fully posted as to who was rising up against them, I felt assured that it meant death to all opposers.

Is it not high time that Christians wake up to the interests of the cause of Christ. The enemy is at work, and if he stirs up his friends much more they may exhibit to an astonished world their cloven-foot. The Lord hasten the time when all may see their sins and depart from the same.

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"Would to God that all the party names, and unscriptural phrases and forms which have divided the Christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, imbibe his Spirit, and to transcribe his life in our own."—*J. Wesley.*

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Masonic Episcopalianism.

We had not the remotest conception when we began reading the Cynosure to what extent the Episcopal Church in America had become corrupted by Masonry; but now that our attention has been turned to the subject, we begin to think that Masonry has become so firmly imbedded in that form of religion, that, like as in the case of the mistletoe upon the oak, it is hard to say where the parasite ends and the oak begins. Our eye has just rested upon an Episcopal paper, which we were induced to subscribe for not long since, (rather reluctantly from the fear of sustaining Masonry) from which we clip the following extract from a letter written in New York on the 24th of June.

ST. JOHN'S DAY.

This is a high day in Masonic circles, and one who regards the welfare of Christianity can hardly feel otherwise than thankful towards the fraternity for the testimony that they thus give to the reality of Scriptural personages. The disciples of Strauss may claim that St. John is a myth and nothing more, but the observance of the Masonic brotherhood tells the world that St. John was a fact, and points to a historical continuity that cannot be broken. It is to be regretted that Christian people do not think more of these points. This day will be one of special interest at Albany, where the foundation of the new capitol will be laid with imposing Masonic ceremonies.

Now we have every reason to believe that the above lines were penned by the very man who took our subscription, and to whom we expressed our anti-Masonic objections to the modern Episcopal proclivities of Masonry. The greater part of this letter alluded to is about a "walkist," or a man who can walk a thousand miles in a thousand consecutive hours; and the writer asks:

"Now, with the locomotive and the lightning in harness, and with the multitude of wrecked athletes, making their way on crutches through the land; of what avail is it to talk about the scientific value and interest that is attached to the performance of a 'walkist.'"

We also, on our part, would ask—what avails "the testimony that Freemasons give to the reality of Scriptural personages?" The testimony which Masonry gives of St. John shows that it knows and cares so little about him as to have totally perverted his teachings, and, in some vital cases, has utterly disregarded them. We venture to say that there is not one Mason in five hundred who can fairly distinguish between the three St. Johns whom the fraternity get confounded together. The testimony which Masons bear to the truth of the gospels is like that which the Mormons bear towards the Old Testament; both merely make use of the Scriptures for knavish purposes, adapting scriptural precepts to their own interests instead of squaring their interests by scriptural precepts. We claim for the Mormons the same value as witnesses to the truth of Scripture, that this Episcopal letter-writer claims for the Masons. Yet we are taught by an Episcopal newspaper, the *Episcopal Register*, published in Philadelphia, that we must feel thankful to Masonry for the testimony that it gives to the truth of Scripture! That is, Christianity is indebted to Masonry for testimony of its truth, while this Masonry is as great a piece of charlatanism as ever was invented. An institution that seeks to make capital out of St. John, as Jim Fisk does out of religious services in Boston, is regarded by an Episcopalian teacher as furnishing valuable testimony for the truth of the Bible! So does the brothel that ornaments its rooms with pictures of the Virgin Mary as well!

The question lies here between Masonry and Episcopalianism: both have their separate temples, their altars, their liturgies, their prayers, their priesthood, their ritual, their funeral service, their bread and wine, their consecrations, their dedications, etc., and which of the two systems of worship is the true one? That is the question. Both cannot be true. Any ordinary scholar can see by an attentive examination that Masonry, notwithstanding the religious form in which it appears, is nothing but a system of fraud and imposition, which no person could possibly believe in without becoming stultified and degenerate; and that if Episcopalianism rests on no higher ground, then Episcopalianism must be mere imposition too, in which no sensible man can have an active faith. It is simply a policy and a craft designed for attaining certain temporal ends.

They whose faith is so unenlightened, or is so indiscriminate and unparticular that it sees no difference between Masonry and the Episcopal religion, or who think that the first may be made to serve the last, or that they are equally good in themselves, or that in short they are not as absolutely hostile one to the other as are idolatry and Christianity themselves, can never be of any service to the cause of true religion. Religion must inevitably become corrupted under such teachers.

Where does the fault lie in this leaning of the Episcopal clergy towards Masonry? Is it from their desire to make new converts that they thus bring the church down to the lodge, and make a mere lodge of it; or is it from sheer ignorance, and want of fitness for their sacred calling? This is a question that the Bishops of the church had better take into the most serious consideration, unless they are willing to bring contempt upon their form of worship, and render their flocks cynical disbelievers in all religion. To destroy the faith of a people by worshiping at two altars and by inculcating an evident imposture as Masonry is, is the worst injury that could be done to a people.

If the Bishops of the Episcopal Church do not soon take this matter in hand, the laity must attend to it themselves, by refusing to employ the clergyman who serves at any other than an Episcopal altar. When a clergyman offers his services as a preacher, he should be asked by the parish the first question which it is becoming common to ask in the case of a murderer, or noted swindler "Is he a Mason?"

EPISCOPALIAN.

Recollections of the Struggle of 1826-30.

LETTER FROM PROF. SAMUEL N. SWEET.

Many thanks to Gerritt Smith for sending my speech made some forty years ago last September in the Philadelphia National anti-Masonic Convention, to President Blanchard, and to you for republishing it.

I was the youngest member of that convention, Wm. H. Seward, who is five years older than I am, the next youngest. Now, the icy hand of time is laid upon me, the abreviation of which, has subdued the buoyancy of my feelings. But I can truly say with William Pitt, Earl of Chatham: "There is no ambition with which I will part only with my life, and that is the ambition of delivering to posterity the rights which I have received from my ancestors."

My father, whose name I bear, was a matross in Col. Elliott's regiment from Rhode Island in the Revolutionary War; and, as formerly, as always, so now, I feel a portion of the spirit of our patriotic forefathers, who "lit up the first torch of liberty upon their hills, and through whose valleys the first alarm for freedom was sounded." The frosts of sixty-five winters have fallen on my path; but is not the heart pervaded with the love of our country a heritage which makes the old young?

Pardon these personal allusions, and permit me to say that your paper, the Christian Cynosure, meets my unqualified approbation. I say to you as John Quincy Adams did July 11th, 1833, to a committee of a Vermont State Convention, of whom I was one, "Anti-Masonic friends, persevere." Yes, *persevere* in your praiseworthy efforts to break down *all* secret societies especially false and aristocratic Freemasonry; the members of which put Wm. Morgan to death in accordance with their horrid oaths, September 11th, 1826, for writing in the United States of America, a book!

Henry Clay, whom I visited at his residence near Lexington, Ky., in 1829, said the murderers of Morgan were infatuated, and notwithstanding he had taken three degrees, he expressed his abhorrence of the atrocious crime. Many other Masons make the same allegation. If it be true, the institution is susceptible of monstrous and dangerous perversion, which alone would be an insuperable objection to its continued existence. But the infernal spirit which instigated Masons to be guilty of "the deep damnation of his taking off," was imbibed legitimately, from Masonic principles. The outrage with all its attendant enormities, was in conformity with the extra-judicial oaths and requirements of the unhallowed institution. I have heard Masons, who have made their own books their study, say that "Morgan was put where he would stay put till God Almighty called for him;" and that "he was justly dealt by!" Elder Decker, an aged Masonic clergyman, of Henderson, Jefferson county, N. Y., recently said to my excellent anti-secret society friend and brother in Christ, William Dobson, Esq., Supervisor of the town, that "Morgan went to Canada and is still living there." Blush, Elder Decker, in view of such a silly and stultifying remark!

All men, and especially clergymen should "eschew all evil," and not dishonor Jesus Christ, whose complacent and emphatic asseveration was in the language of the glorious motto of your most excellent paper, "*In secret have I said nothing*," by adhering to the harlot, which is now bald and barren of all the virtues with which tradition and fable invested her.

In 1829, the *Groton Herald*, published at Groton, Massachusetts, put forth the following reckless, but honest Masonic denunciation: "The enemies of the Masonic society, especially those who have felt its charitable effects and have now deserted the cause and enlisted under the colors of rebellion, *each and every one deserves* to be ANTI-ORGANIZED; and as there exists but little doubt as to the *fate* of the first poor rebel, *we believe* that a *large majority* of upright men have always considered his *punishment* to have been HIGHLY MERITED."

I heard the deservedly celebrated Charles G. Finney preach his first discourse, where I was teaching school at Adams, Jefferson Co., N. Y., and I well remember asking General Benjamin Wright, with whom I read law, why the Rev. Mr. Finney absented himself from the lodge, of which the General was High Priest. He gave no satisfactory answer.

Judge Edmonds, a foul-mouthed atheist, was then living; and by virtue of his Masonic office, carried the Bible open with the square and compass upon it at the funeral of Judge Richard Goodale. As well might the enemy of all righteousness, who scouts at it, have acted in that capacity.

The reason Mr. Finney ceased to attend Masonic meetings is, because he was not permitted to open the lodge by prayer. I need not say, the spirit which withheld from the eloquent and pious young clergyman that blessed privilege was not of Christ. The fraternity now doubtless feel to exclaim with poor old Job, adding only the adverb of negation: "Oh that mine enemy had *not* written a book."

I never was a Mason; but being perfectly satisfied of the truth of the disclosures by seceding Masons of incorruptible integrity, of whom the late Hon. Joseph Hawkins, of Henderson, Jefferson Co., N. Y., a member of Congress in 1828, was one, I exhibited the ceremonies of Freemasonry in Northern New York. In 1831, the Rev. Geo. W. Eaton, then Principal of Union Academy at Belville, Jefferson Co., N. Y., subsequently, and for many years, President of the Madison University, now President of the Hamilton Theological Seminary, a gentleman greatly distinguished for literary attainments, purity of character, and eminent usefulness, witnessed the degrading forms of initiation, the hoodwink, cable-tow, and red breeches, the lamb-skin apron and leather button, the miserable doggerel of the braggart order:

"We three do agree to raise the living arch,
We three do agree the sacred word to 'search,'"

the death, burial, and resurrection of Hiram Abiff, who was laid stiff, the perversion of the Holy Scriptures, the scenic misrepresentation of Deity in the burning bush, and the heaven-daring ceremonies by which life eternal at the right hand of the everlasting throne is prefixed in a ridiculous farce, he exclaimed with sparkling eyes and a countenance beaming with celestial radiance: "I am not only disgusted with Freemasonry, but I look upon it with deep and lasting indignation."

In a letter written at Peterboro, August 10th, 1847, that great and good man, Gerritt Smith, who may well be called, as he was at the New York State Convention at Syracuse last November, "the Wilberforce of America," says: "Secret societies are to be watched and guarded against as conspiracies against the rights of men."

The noble cause of temperance does not need the instrumentality of a secret society to promote it. I believe the "Templars" do no good that might not be accomplished by better means. The virtue of temperance adorns the character of all good people, irrespective of membership with any society. Let all the friends of temperance and the opposers of secret societies give each other the right hand of friendship.

As Dr. Young, the author of "Night Thoughts," says:

"Life is war, eternal war with vice."

In the spirit of Hannibal, the illustrious Carthaginian General, let us swear eternal and unextinguishable hatred, not to Rome or any existing nation, but to the *demon*, drink, *alias* King Alcohol, and to the "ancient landmarks of Freemasonry, which are standing monuments of usurpation and crime."

I have great pleasure in knowing there is a revival of interest in the cause of temperance and freedom, and I close, as I began by saying, let our motto be persevere. Let us go forward undaunted, and never

"Bate one jot
Of heart or hope, but still bear up and steer
Right onward."

Let us, my dear sir, do all that in our day and generation may be done, to promote the welfare of our fellow-citizens and perpetuate the existence of our country's freedom, then, living, dying, and reviving, we, our children, and children's children shall rejoice together by partaking of the sweets of freedom and the solemn feasts of religion in groves as beautiful, fruitful, and lovely as the consecrated garden of the Lord.

Masonry in the Church Ordinances—What is our Duty?

Should Brigham Young be present on a sacramental occasion, would it be proper to ask him to assist in the service? There are thousands of Chinese now in and still coming to this country; they have their temples and their priests. Should we be courteous and extend an invitation to them and their priests to participate in and assist at the supper of our Lord? There are many Unitarian priests (or ministers) and notwithstanding they stoutly deny the divinity of Christ, would it be acceptable in the sight of God to invite them to pass the emblems of the death of our Lord and Saviour Jesus Christ? Christians, could you take the bread and wine at their hands? Would it not be solemn mockery; would it not be holding fellowship with unbelievers?

Now Masonry is a false religion and the proof is plain. Masonry rejects Jesus Christ more strongly and more blasphemously than Unitarianism. It has its heathen altars and pagan rites just as much as the Buddhists or any of the Baal worshipers, ancient or modern. Paul says, 1 Cor. 10; 20-22, "But I say, the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he?" All the difference between the pagan priest and the Christian minister who is a Mason, viewed from a Scripture standpoint is, that the Masonic minister is like the lawyer who takes a fee from both parties; or, contrary to the teaching of Christ, he is trying to serve two masters. He goes into the lodge and makes a Christless prayer before the altar, where Christ is excluded. He takes the cup of devils; for what else can it be, to drink wine from a human skull and implore double damnation on his own soul, in this world and the world to come, if he violates in the least any of the blasphemous obligations he has taken in all the former degrees up to this inclusive. What Christian who knows the facts and ponders them in the fear of God can take the elements at his hand? But not deceived, God is not mocked.

But I am continually met with the plea "good men, great men, ministers of the gospel, Bishops of our church, and nearly all our presiding Elders are Masons;" and this formidable array of divines is considered just as conclusive proof that Masonry is right and pure, and good, and holy, as it was by the Pharisees that Christ was an impostor, when they made the inquiry recorded in John 7; 47, 48, 49. "Then answered them the Pharisees, are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." The argument that Masonry is right because good men and ministers are Masons, rests precisely on the same foundation with the Pharisees argument against Christ and is worth just as much, and no more.

There are two excuses which I often hear and wish to notice. The first is: "Well I don't know anything about Masonry. It don't concern me, and I don't trouble myself about it." When the fact is, it is ruling the church and ruling her spirituality and all who make such excuses forget, that to close their eyes to such an overshadowing evil is sin, and is heaping up wrath against the day of wrath; that willful ignorance is a sin. The commands of Masonry are, be ignorant, and remain quiet and submissive; but God says, "His servants ye are to whom ye yield yourselves servants to obey." The cry of the devil has been, and still is, "Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?"

The other excuse is: "Every one must answer for himself, I am not my brother's keeper; and Masonry is so strong that we can do nothing." I will not occupy time nor space by quoting the hundredth part of Scripture that would annihilate all such excuses, but will give a sample or two, 1 Kings xx: 42; the 33d chapter Ezekiel; Rev. ii. 6th. "But this thou hast, that thou hatest the deeds of the Nicolaitanes which I also hate;" and 9th: "I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan;" and verse 20th: "Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

Instead of closing our eyes and refusing to see the great abominations that Masonry teaches, and Masons that are ministers practice in the dark, let us remember the commandment of Christ, Matthew 7th chapter; "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

HIEL LEWIS.

The Rival of Christ.

From the National Baptist.

A Mason once said in our hearing: "It [Masonry] is as good a religion as I want." And who has not heard the adherents of Masonry compare it with the Christian Church, to the disparagement of the latter? Is it not tolerably well known that this vast mystic order vaunts itself as a rival of the church? It may be pleaded that the section of Templars makes the recognition of the resurrection of Christ prominent in its constitution. This only gives readier currency to the idea of rivalry. The ritual of this order is elaborate, solemn, and semi-religious. This also helps the idea, and enables many an enthusiastic Mason to feel himself quite as devout and pious as any Christian church-member, and rather more benevolent. At this time we only desire to speak of Masonry as it concerns professed Christians. The church furnishes unbounded scope for the exercise of philanthropic enterprise. Therefore it is not necessary that members should go outside of it in order to gratify any benevolent impulse. Nor does a lack of organization in the humane work of the church furnish an excuse for such a departure. Can it be that any selfish motive influences Christians to form a binding, secret compact with such a fraternity as we have in view? Do they, for example, anticipate as a result worldly influence, or seek to insure themselves against the adverse temporal providences of God? Let us press one point. God has redeemed unto himself, by the blood of his Son, a peculiar people. He has ransomed them with a priceless gift, so that they are Christ's, and Christ is God's. What, then, is their duty? If this question needs an answer, let it be the words of inspiration: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

If a Christian is entrusted with any talent of mind or heart or money, he must use it to all the honor of his Master. How, then, can a Christian be a Mason, and give his time and money to its operations and the promotion of its glory, and yet be loyal? His Master is not honored, and his own identity as a Christian is sacrificed,—for his good works he performs distinctively as a Mason. Consequently, by so much good as he does in that character, by so much he robs God of the glory due to his militant church. A Christian is palpably disloyal who permits any good he may do to be credited otherwise than to the cause of Christ. God is a jealous God. He will not share with another the sacrifices of his people. Is it not marvelous that any steward of the grace of God can dare to say practically: Thus much of what is divinely entrusted to me I will dispense as a Christian, and the remainder as something else. Is it not treason for a Christian to perform any service, save in the livery of his Redeemer and Lord? Can any Christian, who is also a Mason, say that he yields all that the church demands of him, and that therefore he may justly use the residue of his money in another way? Fatal error! No man will have satisfied Christ's claim upon him until he has yielded up life itself; and it will be passing strange if his dying lament is not the smallness of his doing. Think of a Christian carrying separate accounts to be submitted at the great final assize. Think of Noah building at once the Ark and the Tower of Babel!

The Sovereign Powers of Masonry.

In the formation of our government Congress found it necessary to assume certain powers, as all general government must, and to exclude minor authorities from exercising them. Some of these powers are the power to coin money, to establish post routes, to impose duties on importations etc., all of which are prohibited to the states. The power of life and death over criminals is still held by the states, it being designed by the constitution that the states should remain invested with this power. But there is no evidence any where that our constitution is designed to invest a band of Masons, Mormons, Ku-Kluxes, or any other secret society with sovereign attributes, or with the power of life and death over the citizens of the United States.

When therefore a Mason, or a Mormon, or a Ku-Klux swears to have his own bowels let out, or to help let out those of others in case of the infringement of Masonic laws governing his order, he assumes an authority to which he has no legal right, and classes himself with assassins, murderers, and other common malefactors.

But their assumption of power, with its attendant spirit of law-breaking and crime, does not usually stop at one isolated act. One assumption of power naturally leads to others; and hence we see that Masons are constantly striving for other sovereign powers besides those of life and death over citizens of the United States. There are evidences that they are seeking to get the entire control of the post-offices of the country; their symbol, or something very like it, is seen stamped in red lines upon our national paper currency; and what is to hinder them from gaining the entire management of the custom house department?

When we come to the military and the navy, these are national institutions of which a secret organization would find it difficult to get the exclusive control; but it may so corrupt and demoralize them as to render them dangerous to liberty, and hence contributive to Masonic interests, which are despotic. In fact we learn that a great tactician, Gen. Upton, has prepared a system of drill for "Masons and other non-military bodies," which would tend of course to strengthen the sovereign powers assumed by Masonry. The Masonic organization is seeking to make itself military.

Nor does Masonry stop here; it goes farther, and claims to be the most moral institution in the world, better than any other religion. It has its costly temples, its high priests, its altars, its ritual, its religious pomps and ceremonials, its funerals, its saints days, etc., etc. Just think of a body of men possessing the best religion in the world being armed and drilled according to Gen. Upton's tactics! And then reflect for one moment that this holy body of military saints possess the power of life and death over its subjects, is getting possession of the post-offices, and other offices of the country, including not only those of the custom house department, but of every other department of the government. What force has the law of the land against such a powerful body of aggressors? Every jury, every bar, and every bench of the judiciary may be intruded upon by secret societies and cliques, and perverted to the most odious purposes of self-interest, corruption and fraud.

Nay, where Masonry prevails, and passes among men unquestioned as "ancient and honorable," a moral miasma, fraught with typhoidal fever and death, penetrates to every recess of the social system. The practice of Masonic arts teaches knaves how to employ these arts readily for driving their trades, for subverting the laws, and for the persecution of all who are opposed to their villainous objects.

Let us take any social interest whatever; that of an ordinary railway depot, for instance. Let us suppose that at this depot there are two telegraph operators, one ticket clerk, one baggage man, three freight men, two hack-drivers and several other employees. Now if these, or nearly all these are Masons, how easily and naturally they can combine to impede, obstruct, and injure the social rights and equalities of all those who are not Masons, while they favor those who are? And how easily their outrages can be perceived and felt, while at the same time it would be utterly impossible to find any redress from those laws before which we are all supposed to be equal. A band of thieves and ruffians might be very careful and circumspect how they injured others; but Masons may do dirtier work than they would, and still hold up their heads as belonging to a powerful body, with King Solomon, George Washington and Jefferson Davis at its head, and which professes and practices the very best religion of the world! There are thousands of Masons, the unsuspecting rank and file, of such low and vulgar natures, what they know no better than this. Nor will they ever know any better until their bandaged eyes are opened to the villainous, underhanded, double-faced character of the institution to which they belong. Let some of our gawkish, unsuspecting dupes of Masons go from the society of the North which their "honorable" institution has not yet wholly corrupted, and enter among the saintly Mormons of Utah, or the chivalric Ku-Kluxes of the South, and he will then discover what the real, true character of Masonry is. He will find it is constantly at work for the acquisition of sovereign power, or for the possession of "great command," as it terms it, and for the destruction of all equality before the law.

A. L.

For The Christian Cynosure.

Trails of the Serpent.

I have picked up a number of facts recently in which the trail of the old serpent is clearly seen. For the sake of brevity I will proceed at once with *Trail, number one.*

Just before the war a man by the name of Axtell lived in this region who was a member of the Baptist church in Elyria and also a Free and Accepted Mason. By occupation he was a butcher, and, of course, in order to keep up his business, he found it necessary frequently to procure fat cattle and sheep. Now we might suppose from his having identified himself with the followers of Christ that he would walk worthily and hearken to the commandments of the Lord to do them. But, one gospel was not sufficient, and he tampered with another, that of Masonry, and judging from the fruits we mistrust the latter had greater power over him than the former. For he looked over into his neighbors pasture and saw their fine stock and began to covet them, then began to take them without leave, growing bolder and bolder until he stole an immense amount of stock all through the country, and at one time finding Stephen Cole's family absent entered his pasture in broad daylight and drove off some twenty to forty sheep.

He drove two fat cattle out of Dea. D. B. Kinney's pasture in Oberlin. Mr. K. tracked them up and found the hides in Mansfield and went to Axtell's slaughter-house, got the hoofs and took them into court with witnesses; and the judge acknowledged that it was one of the clearest cases that ever came before him. Ten of the jury said the same and were for conviction. But there was one man, a member of the same church, a Freemason, and a Democrat, (as was Axtell.) He influenced the other, a young man who had no mind of his own, and they stood out so that Axtell was acquitted by disagreement of the jury. He was not convicted for one of his thefts.

Trail No. 2. Two years ago when the question of admitting Masons was discussed, and terminated by the First church voting not to admit an adhering Mason, the fraternity threatened that in five years they would rule Oberlin. They went to work and now they have the Mayor, the street Commissioner, a constable, and a member of the School Board. This spring there was a work to be done on the street and a deacon of the First church offered to do the job with his team and a boy to drive for five dollars a day. The Commissioner thought he "asked too much" and declined giving the job. He found a Mason to whom he gave the job at a higher rate, and my informant says the deacon would do as much in one day as this man does in two.

In my next I will give some incidents of the war

W. O. HART.

Oberlin, O.

What Becomes of the Money?

A circular is being sent broadcast over the land advertising relics from Palestine, such as locusts, bits of stone from the foundations of Jerusalem, books, such as "the swine did eat," phials of water from the Jordan, and so on—recommending them in the highest terms as the basis of family cabinets and Sabbath School museums, which may serve for object lessons for unfolding the Scriptures to the young, and can be increased to almost any extent by applying to Rob. Morris, D. D., L. L. D.

Now according to the Masonic journals of a year or two since, the said Rob. Morris went to the Holy Land on a Masonic exploring expedition, to hunt up relics of Masonry. He ran short of funds, and to "raise the wind" he wrote home to the members of the craft an advertisement of *Masonic relics*, stating the price of each, which he agreed to bring or send home to such as should forward said sums to him through the designated channel to enable him to prosecute said Masonic explorations. He gave account of seven places which for certain reasons he thought should be considered Masonic localities. He says in the June number of the "Voice of Masonry," 1868: "My task is to seek out and identify all places sacred to Masonic memories, and to collect such objects as will satisfy the desire that every Freemason feels of *possessing something that comes from the Holy Land.*"

The relics now advertised are all from the Holy Land. Are they not equally Masonic with those advertised in 1868? Who gets the money Masonry or Christ? Possibly Rob Morris can go to Palestine once a year as is proposed, if Sabbath Schools only buy relics pretty largely. We don't propose to help pay his expenses. What further need will there be of the less noted going to see the Holy Land now that it is being scraped up and shipped over to our doors? But we need neither to go nor send to Palestine for relics; "the word is nigh thee, even in thy mouth and in thy heart.

W. W. A.

Specimen of Masonic Lying.

Imposition upon the credulity of the ignorant, is a primo principio of Masonry. I copy, for example, the following, given by Bidney Hayden, (33d deg.,) of Athens, Pa., in a sketch of *Dr. Amos Park*, quoted by Mr. Hayden in some historical contributions to the *Athens Gleaner.*

"Then he was sent to Orange county, New York. There he was made High Sheriff at the time of Major Andre's execution. The first time he was in New York after this occurred, he was met by a British officer, who demanded immediately if he was not the man that hung Major Andre? He replied that he was the Sheriff of the county. The officer then drew a pistol and told him to march for the city hotel, and if he turned to the right-hand or to the left he should be a dead man. When they came to the building, the porch was filled with British. The doctor threw out a sign of distress, and there was a higher officer stepped out, and said he would take charge of that man. Accordingly, he was taken into the upper part of the building, and kept there till past midnight. Then the officer brought him down, and conducted him out of the city. He also told him not to show his head there again whilst the British were in possession; if he should, it would not be in his power to save him." [Alas that such "salt" should so soon lose its "savor."]

Mr. Hayden does not state this as one of the fruits of his researches, but as the tradition given, many years afterwards, by a granddaughter of Dr. Park. The real writer of the neat little novel, is therefore unknown to the public, but it is of a piece with thousands of the efforts to prejudice the public mind in favor of Freemasonry. Let us look at it.

It is probable that an officer who had performed such a duty, would in time of war stroll into N. Y, an enemy's city, gaping about like a boy at a menagerie? Is it probable the British would have let go the executioner of their favorite young officer, Masonry or no Masonry? But Andre was executed by a military and not by a civil tribunal, and it is quite certain the Sheriff of the county, a civil officer, would not have been called upon in such a case. Another flaw in the romance is that no Amos Park appears on the record as ever the Sheriff of Orange county! And a final fact in the case is that Andre's execution was in West Chester instead of the county of Orange!

So much for that Masonic "lie with a circumstance." And so do Masonic bladders generally collapse when pricked with the sharp point of truth.

But supposing it had been true? What would the inference be, unless it be that the institution makes men traitors to their flag? Masonry, according to this boast, caused a British officer to violate his sworn and obvious duty to retain a prominent American prisoner, taken like Andre, virtually as a spy. It made that officer a traitor. And supposing Andre had "given out the sign of distress," would it not have been the Masonic duty of some American "high officer" to release him?

I am aware that some Masons deny the binding force of the obligation to aid a brother Mason in all cases of trouble, "murder and treason not excepted." Yet proofs accumulate—proofs like the above are given by themselves, (or falsehoods are invented and published as truth)—to show that palpable violation of plain and implied duties are the natural results of Masonic teachings. They claim—and often practice—that they are above all other laws and institutions. Shall their pretensions triumph? or shall they fail by the superior sense and virtue of the people?

JUBILO.

Renunciation of Mr. Hanks, the inventor of the Ladies' Degree, "Heroine of Jericho."

From the Anti-Masonic Beacon, 1829.

Mr. Hanks is the correspondent to whom we are indebted for the "Ladies' Degree, or Heroine of Jericho." Mr. H., was, until the time of his renunciation a member of St. Andrews Lodge, in the city of New York. We have already spoken of his high standing, as a man and a Christian; and we defy ought except the malice of Masonic vengeance, to traduce his character.

[The following are extracts from his renunciation.]

"I am not sensible of the least hostility to Masons, but act under a solemn conviction, that Masonry is a wicked imposter, a refuge of lies; that it is contrary to the laws of God, and the laws of our country, and superior to either in the estimation of its disciples; and lastly, that it is the most powerful, and most successful engine ever employed by the devil, to destroy the souls of men.

I was initiated into Masonry in 1821, and have taken 16 degrees. I have been entrusted with the highest offices in the gift of a lodge and chapter, viz: Worshipful Master, and Most Excellent High Priest, which I acknowledge, at that time, I considered as very flattering distinction. I approved of the Morgan abduction, as a just act of Masonry; and if I had been called upon to assist, I should, under the opinion I then held, have felt bound to attend the summons and obey it. I remained in favor of the institution for several months after Morgan's abduction; I finally resolved not to be influenced by the fear or favor of man, who can only "kill the body, and after that have no more that he can do;" but by the fear of God, who, after he hath killed, "hath power to cast into hell."

The Christian Cynosure.

CHICAGO, TUESDAY, JULY 25, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor
H. L. KELLOGG, Office Editor.

Orders for the Worcester Convention Minutes should be sent to Rev. I. A. Hart, Wheaton, Ill. Ten thousand copies should be circulated.

The Weekly CYNOSURE will be set in the large, plain type used in this and the following column. It will be a comfort to old eyes.

Do not delay to send in subscriptions for the weekly. Settle up old scores; although small they are due here and are needed. Do not order your paper stopped two or three numbers after the time is out, without sending the arrearage.

The Editor of the CYNOSURE and our General Agent are taking a brief vacation in Michigan. Except in matters of importance, their correspondence will be delayed a short time.

THE NATIONAL CONGREGATIONAL COUNCIL.

The name of this proposed assembly was changed, so far as the advice of the Massachusetts State Association can change it, to the "The National Conference of the Congregational Churches." As Baptists, Wesleyan Methodists and many other sects are in truth Congregational, the above title will contain a sectarian untruth. It will not be the Conference of the Congregational Churches of this country, but only of a small part of them. Nine delegates to this National Council were appointed with Alonzo H. Quint, Chaplain of the Massachusetts Grand Lodge, at their head! Thus our Chicago brethren who have assured me that Chaplain Quint is willing to subside, are mistaken; As also those will be who believe that Dr. Healy, (he has been made doctor by Olivet College) has recently renounced Freemasonry, will find themselves mistaken also. Those brethren, years ago, were stripped, blindfolded, and sworn to have their throats cut if they disobeyed the "signs," "grips" "tokens" and rules of men, miscalled Freemasons! Not deterred by this disgusting blasphemy and profanation of their persons, they waded on through oath after oath till they have sworn to stand by Masons "right or wrong," "murder and treason not excepted." Quint boasted, and the Boston "Congregationalist" published his letter, that a secessionist, traitor and liquor-selling landlord in Charlestown, Va., was made friends with him by Freemasonry, though he was then and continued to be seeking the overthrow of our country and constitution. Healy is a Knight Templar and has drunk wine from a human skull!

Now brethren assure us that these men are willing secretly to subside either from the control of the proposed National Council or from Masonry! Beloved brethren, has God forsaken us, and given us over to judicial blindness? Do you suppose that the voters of Illinois, to say nothing of Christians, are going to foot the bills of a "National Congregational Council," with a man at its head who belongs to a voluntary society or lodge, which claims and exercises the right to murder its members for disobeying its rules?

If that "Council" or "Conference" comes West, with Freemasons in its management, it comes to us as a National insult. It will certainly be resisted.

INADVERTENT DISCLOSURES
Of G W. M Anthon's Annual Address to the Grand Lodge of New York—No. 3

The address gives us some beautiful glimpses of the despotic character of Masonic government. Says Mr. Anthon:

"During the Grandmastership of M. W. brother Gibson a commission was issued by him to brother Albert G. Goodall, accrediting him generally to foreign grand bodies as our representative. In time this commission was submitted to me, with a verbal report by brother Goodall, and was thereupon cancelled and annulled by me, its purpose being accomplished."

Again he says: "I have decided that no book pretending to give any of the secrets of the Masonic work has ever been indorsed by this Grand Lodge or any officer thereof." Speaking of conflict of jurisdiction between lodges A. and C. he says: "I have decided the case. Hold that the jurisdiction was vested in lodge C. I have decided that the Master of a lodge has the right to forbid to ballot for a candidate and to refuse to initiate after he is balloted for." Speaking of cases of discipline that have occurred during the year, he says they "have readily yielded to treatment. Where no application to the Grand Lodge was needed, I have thought it necessary to the interests of the craft to make report." Whom he will he retains, whom he will he expels, and makes report of his action or not just as he pleases. He informs the Grand Lodge also, that by his advice the Whiteville Lodge surrendered its warrant and the necessary steps were taken to put the property of the lodge in the proper hands." He adds further:

"And any lodges in similar condition are cautioned that it is better to die gracefully, 'folding the drapery of their couch about them', than to fall unwilling at the last."

From which we can only infer that if lodges are not likely to preserve sufficient vigor to add somewhat to the dignity and wealth of the ancient order, he would have them notify him seasonably of their declining condition, that he may despatch them before they have spent all, and find as large a portion as possible of the funds they have acquired by the swindling pretenses of the craft, to place "in the proper hands" and report or not as he shall think "the interests of the craft may require."

Thus it may be seen that the Masonic life of members, and of lodges is held at the will of the Worshipful Grand Master. His title to the property of the subordinate lodges is indisputable. His power to tax and to dispose of the property of the lodges and of members has no other limit or restraint than is imposed by the public sentiment that obtains among Masons. He is called Master, and Master he is, more absolute than any tyrant, King, Emperor or prelate that is tolerated in any civilized nation under the heavens. Is it not a beautiful and hopeful idea to train the young men of free America to reverence and obey such an irresponsible despot as the Worshipful Grand Master of a state Grand Lodge from whose mandates and decisions there is no appeal? H.

AN AUGUST SPECTACLE—THE COVENANTERS.

Tourists who visit Scotland, can still see the tattered old blue flag with its motto peering from its torn folds: "Christ's Crown and Covenant." They can also see the original National Covenant which was spread out on a tomb-table in the Gray-Friars church-yard, where the representativs of that religious nation knelt and signed their names; many adding "till death," and some writing their names with their own blood. The question on which those weeping men knelt, with broadswords by their sides, and then rose to redeem their pledges by their right arms, was the one only and perpetual question for the nations: Shall Christ be king? Is there a God, and is Jesus Christ the Son of God? Can men become children of God in Christ? Has God given us a religion by Christ, or may men manufacture religions for us?

On the 30th day of May last, the "Reformed" or Covenanting Church, which means the church reformed from the inventions called popery, was represented in its Synod at Pittsburgh, and adopted, and with lifted hands swore, as their fathers did, to give themselves in covenant to God. So while the Jews were yet God's chosen people, they were wont to sign, seal and stand to, a written covenant to obey God.

The Covenant at Pittsburgh (which appeared in our last issue) was signed by one hundred and forty-four persons. Though more coincided, but the twelve twelves were present when the oath was taken. When shall we renew such a covenant every day of our lives?

THE NEW YORK RIOTS—A NATION OF GUERRILLAS.

Two secret oath-bound organizations have collided in New York. The civil authorities first cringed to, and then resisted the mob. The sidewalks were slippery with human blood; the houses chipped with bullets; the dead are buried and the wounded carried out of sight. Let us consider this shock which has already sent its vibrations around our globe, and see, now that the smoke is blown off, if we can learn *what it is and what it means?*

James II., whom his French protectors called, "*The simpleton who lost three kingdoms for a mass,*" was beaten, and his pretensions to the British crown, which he had abandoned, extinguished, at the battle of Boyne Water, July 12th, 1690, by William, Prince of Orange. The forces engaged were nearly equal; and the advantages of position all on the side of the Catholics; but the victory was wrung from them by the courage and enthusiasm of the Protestants. William commanded in person, and and as he rode into the river, waist deep, at the head of his forces, to charge up the bank in the face of the enemy and under their terrific fire, he uttered the words which his followers long sung in the Ballads of the battle:

"God shall be our king this day
And I'll be general under!"

Catholics and Protestants in Ireland would have long since forgotten the rage of that terrible battle, but for the oaths and signs of two secret orders, founded on the issue fought that day.

In O'Connell's Monster Repeal Processions, a prominent group was sure to be, a couple of stout Irishmen; one covered with Orange badges, the other with the Green, with each an arm over the others neck; drinking together success to "The Repeal," and "The Irish nationality" faction still includes crowds of Papists and Protestants who harmonize in their endeavors, after Irish Independence.

But the Worshipful Grand Master of all secret lodges, is a "*murderer from the beginning,*" and Ribbon-man and Orange-men are his worshipers. Two centuries of hate and blood have been the consequence.

The Chicago *Tribune*, in an otherwise able editorial, says, and truly, that: "Ireland was never betrayed, sold, disgraced, dishonored, or degraded, save by her own sons;" and that "They never display more unflinching courage than when their opponents are exclusively Irish." But the *Tribune* blinks or overlooks the fact that the Irish, of whom he is speaking, are persons whose consciences are cut loose from God and goodness by practicing a handful of human ceremonies for their religion, persons forsworn in lodges by strange oaths; their minds elevated by the ideas of Christianity; their integrity sapped by conflicting oaths and obligations; their moral natures blunted and debased by craft and secrecy; and their taste and tempers made savage by the cannibal literature of the lodge which familiarizes their minds weekly with "throats cut," 'bowels and heart torn out' and "skulls smote off" among such Masons as poor Martin Moara, lynched at Watseka a few days since for burning and whipping his son till he fell dead.

Why do not American editors look beneath the surface for the *causes* which have blotched the fair fame of Ireland? Human nature is not an exception across the Irish channel. There, as elsewhere, causes produce their effects. But the key to the history of that wonderful people is found in the facts, that a Pope gave Ireland to England when both islands were Popish; that England became Protestant and undertook to convert Ireland by force, which attempt has resulted in three centuries of British oppression and Irish superstition. Poor, poor, Ireland! Her masses have no idea of coming to God by Christ's atonement; but by a church-rite, a Saint, a Virgin, or a Priest; and, thus blinded in their religion, they stumble into every lodge or other man-trap of Satan which yawns for their feet. And, of all their mills of Satan, the Orange lodges are the worst, because they are the best things corrupted. Only think of United Presbyterians, members of those noble churches in Pittsburgh, Pa., joining a secret "*American Protestant Association,*" which is nothing in the world but a Freemasonry, invented to catch those who are too well instructed to "brother" and go to the Celestial Lodge with Jews, deists, and other contemners of Christ. To see *Christians* swear hatred to Catholics, for the honor of Christ, pack themselves in lodges fashioned exactly after the Masonic lodge, and some of their degrees having the same names, each upper degree, too, sworn, like Masons, to practice secrecy toward their brethren below, and all this for the honor of Christ who *spake nothing in secret!* An Orange Lodge insults Christ, whom it refuses to follow; splits Christian churches by swearing their members to schism in its "degrees;" and caricatures Christianity which it is destroying, by clothing it in the livery of Satan, as inquisitors were wont to paint devils on the robes of the martyrs whom they were leading to the stake. And this bloody collision of two forsworn secret orders in New York, shows us clearly that when our American people are all absorbed into such lodges, we shall be no longer a nation, but a continent inhabited by guerrillas or banditti, each band having its own ends, laws, penalties and police. Our Congress and Legislatures charter Masonic lodges, knowing that they claim the supreme allegiance of their members, and punish disobedience with death! And as the right of such a body to exist implies the right to defend its existence, each may reasonably claim and exercise the right to strike down its assailants; and unless God in mercy deliver us from these secret independent governments in our midst, the future history of this country, like the past history of the Ribbon and Orange Lodges, will prove, to borrow the words of Mr. Sumner, but "A DANCE OF BLOOD."

CORNER-STONE LAYING.

The following editorial from the New York *Sun* is an illustration of the influence of the brazen effrontery of Masonic corner-stone laying. Men of thought, like Mr. Dana, see the impropriety; and the more the Masons attempt by this insolence to glorify their worthless craft, the more will such men be disgusted, and the more plainly will they express the contempt which such charlatanism provokes. For our part we enjoy the great increase of activity on the part of the Masons in these performances, and in the vast displays of processions and celebrations of the various orders. It is evidently a forced and special effort of the secret fraternities, which like the cry of "Great is Diana of the Ephesians," only proves that discussions by a few men whom they affect to despise has deeply alarmed them.

The New York *Standard* ascribes Mr. Dana's remarks in condemnation of the Masonic performance at the laying of the corner-stone of the Capitol to his having been black balled. If it were a fact, that Mr. Dana had applied for admission to the lodge and been rejected, it would be a violation of Masonic secrecy, honor, and oaths for Masons to publish it; and yet it is perfectly characteristic of Masonic insolence, malignity, and mendacity to thus bedaub the character of every honest opponent, be the truth of the matter or the character of the man what it may. This is so well understood that intelligent people hereabouts no longer attach the least importance to this silly and contemptible dodge. Our friend McCulloch to whom we are indebted for the editorial of Mr. Dana is at a loss to account for his speaking out as he has. We account for it simply on the ground that what he says is the plain truth, and there was the most obvious and important occasion for uttering it. Read it.

A GLARING IMPROPRIETY.

"At the laying of the corner-stone of the new Capitol at Albany, last Saturday, an impropriety was committed which admits of no excuse but a want of perception of its nature and extent on the part of the persons concerned in it. A private organization, known as Freemasons, were not merely permitted to be present as spectators, but were invited to perform and did perform their peculiar rites as a part of the public ceremonies of the occasion. We have nothing to say against Freemasonry as an institution, nor against its symbolic observances; but that its votaries should be thus officially recognized by our state authorities, is a thing of which all the rest of the community has a right to complain.

If the Masons were, as they profess to have originally been, *bona fide* workers in stone and mortar, it would undoubtedly be fitting for them to do something like what they did on Saturday. They, and all the other mechanics whose skill and labor will be employed in erecting the new Capitol, might properly participate in the formal commencement of the building. But it is notorious that they are not Masons at all, and that the technical jargon they make use of has only an allegorical meaning. Grand Master Anthon is a lawyer, who never did a day's mason work in his life; and the other Worshipfuls and Most Worshipfuls, who assisted him, are as innocent as he is of practical experience in the trade. They went through the form of applying the square and the level to the stone, but they would probably be puzzled to tell whether it was really well laid or not, notwithstanding their glib declaration that it was all right. The whole concern is secret and *quasi*-religious in its nature, and it is a gross assumption for it, on account of its name, to claim a prominent part in a ceremony of such general interest as the laying of the corner-stone of a state Capitol.

Besides, there is a strong feeling of opposition to Masonry among a large and influential class of our people. The Roman Catholic and Episcopal Churches formally condemn it as inconsistent with true religion, and other denominations view it with distrust, if not with enmity. It was an open affront to all these citizens to thus conspicuously honor the object of their dislike. It is as if an Orange Lodge should be invited to assist in laying the corner-stone of a corporation building in this city. The other faction might well say that this was an insult to them, and so may the anti-Masons say of the prominence just given to the Masons at Albany. The whole thing was a blunder, which we hope will never be repeated."

EVANSTON CORNER-STONE.

But a similar blunder was committed by the Trustees of Evanston Female College—who by the way are all ladies—in inviting the Freemasons to lay the corner-stone of their new edifice on the Fourth of this present July; which solemn farce was accordingly enacted.

The Grand Master of the Grand Lodge of Illinois took possession of the platform with his satraps in their aprons in such force, that not only citizens and scholars, artizans and divines, but even the ladies themselves were shoved aside and cut off from obtaining so much as a glimpse of the stone the depositing of which was the central object of the occasion. The *Tribune* correspondent says the struggle of the ladies to obtain a glimpse of the stone, lead to a great hubbub of confusion. Nevertheless the chivalrous Knights maintained their position, and, Masonry, sole and regnant, stood forth the head and glory of the occasion. Patriotism, on its great annual festival, shrunk abashed before an order that in its proud cosmopolitanism knows nothing of this flag or that, and declares treason to be not a Masonic crime.

Here was woman honoring an order which ranks her with atheists, hermaphrodites and fools, and forever excludes her from everything which Masonry acknowledges as peculiar to itself, and yet has the impudence to pretend to be her especial champion.

Here science did homage to a sham. Here republicanism glorified the trappings and lordly titles of despotism. Here the skill and well-earned honor of real architects and masons was usurped by mere bungling pretenders—and worse than all, Christianity was elbowed aside, that rites of pagan origin and pagan character might consecrate the foundation of a building designed to be sacred to Christian education. Surely if any offering were to be presented to God or pleaded before him, it should have been the one offering and sacrifice by which alone this world obtains favor from, or has access to God. But instead of this behold on that stone the offering of Cain—"Corn, wine, and oil;" and a prayer to the infidel, "God of nature."

A gentleman, who witnessed this scene of desecration, wrote thus to his wife:

"The speech of the Grand Master can be briefly reported thus: 1st. "Great is Diana of the Ephesians." 2d. We must be good else we would not have lasted so long and had so many great names." [Wonder if ignorance, harlotry, despotism, idolatry and war are not demonstrated to be good by the same logic. —ED.]

He (the Grand Master) told two whoppers in his speech. He said they were essentially an educational institution, Whopper No. 1 He said they had great secrets which had never been, and never would be revealed, Whopper No. 2"

The gentleman adds: "After the singing, the Grand Marshall mounted the stone and pompously announced by authority of the Grand Lodge of Illinois, that the stone was 'G. K.' according to the ancient rules of the Masonic art, and was now declared laid and was plumb, square and level."

What an important institution must this be, which can bring such aid to struggling mechanics and toiling Boards of Trust and interested and anxious crowds of patrons, as to assure them, and that officially, that their corner-stone is laid and is square, plumb, and level!! But, continues the gentleman: "After the mock Masons had retired, I saw the *true* Masons do the work over after them, and saw by the spirit level with my own eyes that it was neither plumb nor level." We won't declare the Grand Master's pompous proclamation that it was "a whopper;" only an amusing illustration of the accuracy and reliability and value of Masonic declarations in general, except that it is seldom they get so near the truth as in this case. But as to whoppers No. 1 and 2, there is no valid apology for them. There is nothing to mitigate the charge of deliberate falsehood in such assertions. The Board of Trust of Evanston Female College owe an apology to the public, or at least a disavowal of all responsibility for the assertions of Grand Master Gregier. Otherwise the community, and what is infinitely more, the God of truth will hold them as accomplices in a scheme of deliberate deception. H.

ALBERT PIKE—The Jackson Miss. *Pilot* thus describes the rebel, Pike, as he appeared not long since.

"His long and luxuriant hair, gray with the frosts of many winters, hung down in masses which almost covered his broad and stalwart shoulders. His eyes were clear and piercing. The element of poetry, which is so strongly recognizable in his character, shone very plainly, notwithstanding he was smoking a pipe of enormous construction, whose strength and vileness would destroy the eye-sight of ordinary men. He wore an old 'slouch hat' and his clothes were seedy, but he had that lordly air about him which his seedy clothes and careless habits could not disguise; a leonine aspect—the very face and front of Jove (as we remember Jove)."

This is a fine description of the model of Masons—"lordly air," "leonine aspect," and brutish habits

A GOOD LAW—Under the new Michigan liquor law, if a man who has been drinking does injury to a person or to property, the saloon keeper is held liable for all the damage and the person from whom he rents his saloon can also be held. If a saloon-keeper is convicted of selling liquors, his lease of any place where it was sold is declared forfeited, although he may just have come into possession. If the wife of a drunkard or a drinking man can prove that she or the family has been damaged through such sale, she can recover.

THEIR CAPITAL—The secret, Masonic order of the American Protestant Association is making the most of the late riots in New York. The Grand Master of the order in Ill. issued the following proclamation:

CHICAGO, July 12.

The fiendish riot at present raging in the city of New York, being truly demonstrative of the intolerant and despotic spirit that has at all times actuated the devoted members of the Roman Catholic Church, it becomes all liberty loving American Protestants to band themselves together for the purpose of self-protection; so that, should their liberties at any time be invaded by intimidation or actual violence, they may be prepared for such occasions. The American Protestant Association was organized for such contingencies. We are an independent and truly American Association and as such invite all Protestants, who are law abiding citizens, to immediately fraternize with us in upholding the principles guaranteed to us by the genius of our Constitution, should they be at any time placed in danger.

(Signed,) SAMUEL SIMONS, G. M. Ill

ITEMS.

—One of the bands at Albany, while passing the corner-stone, which hung from the crane ready to be placed, played the well-known air, "Put me in my Little Bed."

—The Grand Chaplain of Freemasons in Pennsylvania is Rev T. P Ege, Principal of Irving Female College at Mechanicsburg.

The Odd-fellows in Mich wish to establish a College and Orphans' Home for the benefit of their order.

—The *Evening Mail* has the following item on Mayor Mason of Chicago:

Our Mayor is a Mason. Question—is he a Freemason? He certainly is not very independent.

—It was feared that Masonic influence would disturb the Free Methodist Camp-meeting lately held near Adrian, Mich. But Bro. Levington's heavy blows in those parts have taken effect and there was no trouble from the secret orders.

—The Grand Master of the District of Columbia has received from the Grand Lodge of England a resolution, splendidly engrossed and illuminated on villum, expressing the thanks of the Masons of England for the reception given to the Earl de Grey and Ripon.

—Some of the California papers believe that Mrs. Laura Fair, who has been recently convicted for the murder of her paramour, Judge Crittenden, is the innocent victim of Masonic plotting. Crittenden was a Mason, and it is thought the brethren want revenge.

Lecture-field Notes.

—Bro. L. N. Stratton has been well improving the time since the convention at Worcester. He writes that he is "having a grand time lecturing; am now a hundred miles from home on a tour." Hundreds attend his lectures.

—Andrew Beaty of Mt. Vernon, Iowa, has commenced work in public as will be seen in our correspondence.

—Samuel Smith of Charles City, Iowa, and Rev. A. J. McFarland of Stanton, Pa., intend soon to enter vigorously into the lecture work.

—Read the Report adopted by the Executive Committee at their last meeting and the Resolution following.

—A communication from Rev. W. F. Manley reporting successful meetings and lectures in Geneva, Ill., has unintentionally been crowded out of this issue. The first evening there was a full house and the many Masons present were shown the wickedness of their institution from their own authorities. At the next meeting they remained without the door. Mr. C. A. Blanchard is invited to speak in the same place.

LECTURES.

There has been a great call for lectures on secret societies: but the Association has hitherto been able only partially to meet the demand. They hope during the coming season to accomplish more in this line than in the past. Our friends we hope will not forget, that we have no funds for this work only as they furnish them; and that no man goeth to warfare at his own charges. The friends who want lecturers must provide over and above their traveling expenses, a reasonable compensation for their time.

There are a few lecturers who are prepared to enter the field on these terms, and the Executive Committee are anxious to send out as many as they can find, whose qualifications will ensure valuable service to the cause. They will be especially careful to recommend none but such as they believe will satisfy all reasonable expectations of our friends.

Rev. J. P. Stoddard, of Byron, Ill., has accepted an appointment of the Executive Committee, as a lecturer of our Association, and is prepared to respond to invitations from any portion of the Western field. Mr. Stoddard has for ten years occupied successfully the pastorate of Byron, where he is urged to remain. But he goes into this work from a deep conviction that nothing, at the present time, is more indispensible to the purity of the church and the salvation of men, than that the pagan leaven which the secret orders are diffusing, should be purged out. He is a man of sound common sense, a persuasive speaker, a sincere, laborious, persevering Christian minister, whose praise is in all the churches where he is known. He has held many public discussions on this subject, and has proved himself a workman that need not be ashamed or afraid to meet any champion of the secret orders that may be disposed to defend them. We commend him with entire confidence to the friends of light.

Mr. C. A. Blanchard continues in the lecture-field. He has already won a national reputation and needs no commendation from us.

Pres. J. Blanchard has heretofore offered to visit any place—and continues the offer—where his traveling expenses, and one hundred dollars for his college building are guaranteed, and in such cases, will give one two or more lectures according to circumstances.

The Secretary of the National Association, himself a seceding Mason, proposes also to take the field and lecture, as far as his strength and other labors will permit.

For more definite information apply to the lecturers by letter, or to Mr. C. A. Blanchard, General Agent of the National Association, 88 La Salle St., Chicago, Ill.

I. A. HART, Sec'y.
By order of the Ex. Com.

Lectures--Resolutions of the Executive Committee.

Whereas, Prof J. W. R. Sloane of Allegheny City Theological Seminary has signified to this Committee his willingness to address the American people on the subject of secret associations; and

Whereas, he has not only a national reputation as an opponent of the slave power, but has spoken at our Anniversaries in Cincinnati and Worcester, showing a thorough comprehension of the subject, and a Christian candor, which pleases while it convinces, and scholarly eloquence, therefore,

Resolved, That we take great pleasure in announcing to the opponents of secret societies in the neighborhood of Pittsburg that they can secure the services of Prof. Sloane at various times throughout the coming winter. Applications should be made to C. A. Blanchard 88 La Salle St. Chicago Ill.

Will the Law Be Executed?

The readers of the CYNOSURE may remember the reasons that have been given in its columns in favor of the supposition that Foster, the murderer, is a Mason. This Foster has perpetrated a most deliberate and malignant murder, and yet still entertains the hope of escaping the full and well merited penalty of the law. We are not certain that he is a Mason, but the following seems to furnish additional evidence pointing in that direction. Let us have light.

"Judge Pratt, yesterday, granted the writ of error and stay of proceedings asked for in the case of William Foster, the murderer of Avery D. Putnam. The decision was filed in New York yesterday. This effectually grants him a respite until the first Monday in November next at least, when the case will be argued before the General Term. Gov. Hoffman, on application of Judge Stuart, has appointed next Monday to hear a prayer and argument for the commutation of Foster's sentence from that of death to imprisonment for life. In case the Governor decides to commute Foster's sentence, all further legal proceedings will be at once suspended."

IS HE A MASON?

The last case of high-handed murder is that of Gen. Halstead, of New Jersey, by one Wilson. This Wilson has expressed such a decided confidence in the power of his friends and money to defeat the law in his favor, that it would be well to look and see if his friends are not Masons; and whether the money is not that money which Masons are so renowned for contributing to benevolent purposes, for widows, orphans, etc.

ON THE SQUARE.

C. L. Vallandigham.

Editor Christian Cynosure:

I see by the Cincinnati *Times*, that C. L. Vallandigham was buried in Masonic honors. The communication stated: "At the grave, the funeral ceremony of the Masonic Order was performed, and the procession is now (June 20) marching with solemn progress past the spot where is buried, the mortal remains of one of Ohio's *most distinguished citizen's*" what gave him this distinction. The same paper has the following which may give some "light" on the subject:

"Mr. Vallandigham was arrested, by order of Gen. Burnside in June 1863, on the following charge: Publicly expressing, in violation of general order No 38, from Head Quarters Department of the Ohio, sympathy for those in arms against the government of the U. S. and declaring disloyal sentiments and opinions, with the object and purpose of weakening the power of the Government in its efforts to suppress an unlawful rebellion."

The charge was sustained, proving Mr. Vallandigham guilty, he refusing to make any defense, declaring that he was not being tried by a lawful tribunal. He was sentenced to close confinement during the war in some fort. Gen Burnside named Ft. Warren in Boston, as the place of his imprisonment; but Mr. Lincoln mitigated the sentence into banishment, and he was sent to Gen. Rosecrans to be put beyond the military lines. He escaped from thence to Canada, then back to Ohio, where he was nominated for Governor, but was beaten by John Brough.

Now turn to the "Ancient charges of Masonry" (Webb's Monitor, with Morris' notes, Page 11) and you will find this statement: "If a brother should be a rebel against the state, he is not to be countenanced in his rebellion; however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the Government for the time being, (yet) they *can not* expel him from the lodge, and his relation to it remains indefeasible." (Cannot be made void.)

You can readily see that rebellion does not disqualify a man from being a good Mason, for if he violated his obligation, he would not be a good Mason, and not being a good Mason he would be liable to have discipline enforced on him, which would either result in his expulsion, suspension or a reprimand. The first would sever his connection with the lodge, which, Morris says, they dare not do; so would the second, for the time being; so if no other crime is charged against him than rebellion he goes free, at least he only gets a reprimand. If engaging in a rebellion, such as ours was, for the overthrow of the Government, and the establishment of American slavery and the starving of men to death, as was done in Southern prisons, will not disqualify a man from being a good Mason, what will? C. L. Vallandigham was convicted of aiding and abetting just such a rebellion, and yet was buried in Masonic honors. Will our Government and liberties be safe under the control of an institution that will thus honor men who tried to destroy both!

E. TETER.

NEWS OF OUR WORK.

PENNSYLVANIA.

Organization and First Quarterly Meeting of the North Eastern Pennsylvania Anti-Secret Association--Addresses by Rev. D. P. Rathbun--Resolutions.

On the 29th November, 1870, at a public meeting held in Clifford, Susquehanna Co., Pa., an organization was effected styled The Association of North Eastern Pennsylvania Opposed to Secret Societies, whose object is to disseminate truth in regard to secret societies and to endeavor by all lawful means to banish them from the churches of Christ which they disparage and supplant, and from civil society which they demoralize and corrupt. The officers of this society for the ensuing year are a President, ten Vice-presidents, Treasurer, Corresponding and Recording Secretary.

At the first regular quarterly meeting of the Society held in Bailey Hollow, Luzerne Co., Pa., on the 30th of May, 1871, D. P. Rathbun, an active and zealous minister of the gospel, now laboring in north-east Pennsylvania, gave us in the afternoon and evening two thrilling lectures on the institution of Freemasonry. He is an impressive speaker, and addressed an attentive and respectable audience—not "a few old fogies blackballed by the order," as Masons would have us believe. He gave us, to use his own words, not what he had heard and read, but what he knew of Masonry, narrating the ruffianly treatment he had received from a Masonic mob in Buena Vista, N. Y., and the vindictive threats of other Masons.

One particular we mention. A professed minister of the gospel, a Methodist, said to him, "You perjured wretch, I would be one of three to take your heart out and hold it up before your eyes so quick that you could see it quiver." Masonry he found to be a gigantic deception and fraud, opposed alike to Christianity and all good government; causing its adherents to "always hail, ever conceal, and never reveal" its profane mysteries under the most horrid oaths and barbarous death penalties.

The Committee on Resolutions reported the following which were adopted as a declaration of the sentiments of the Association and a desire expressed for their publication.

S. E. MILLER, Pres.

JAS. L. ANDRUS, Rec. Sec'y.

RESOLUTIONS.

In this first communication to our fellow-citizens and fellow-Christians this Association candidly express their opinion:

1. That, in view of the multiplicity, the pretensions, and the vast expenditure of time and of money, of the swarms of affiliated, oath-bound, secret societies in our common country, their true nature and their tendency are matters of universal and of serious concern.

2. That, as no man's life time, and few men's fortunes would enable them to enter all the lodges and attain all the degrees, each of which claims increasing importance, it is obviously impossible to test them by practical experiment. True wisdom, however, dictates and facts demonstrate that their character and bearing may be learned by other means.

3. That, among those means, we recommend the perusal of some of the following journals, which are more or less devoted to the independent investigation of such societies: CHRISTIAN CYNOSURE, of Chicago; *American Baptist*, of New York city; *American Wesleyan*, of Syracuse, N. Y.; and *Religious Telescope*, of Dayton, Ohio.

That, for a few dollars, the following books give the information which would require ten times as much money and time to procure through lodges—information, as we believe, sufficiently complete for all useful purposes, and correct as far as it goes: David Bernard's Light on Masonry and Odd-fellowship, J. G. Stearns's Inquiry into the Nature and tendency of Speculative Freemasonry, C. G. Finney's Letters on Masonry, John Levington's Masonic Conspiracy, Samuel D. Greene's Broken Seal.

5. That there is no good thing, in moral or in civil affairs, which, as a system, should be kept from public view, or hid in mysteries only penetrated by money and degrading forms.

6. That whatever of good may be gained through the medium of secret societies, can be better and easier attained by open, direct, manly, Christian efforts for those ends, and a tithe of the expenditure of time and money incurred by the midnight conclaves.

7. That as the divine Founder of the Christian religion taught nothing in secret, but made all his instructions and his bounties free to all of Adam's race who would accept them, it becomes his followers, and especially those who stand up as his ambassadors, to imitate his example in this respect.

8. That as secret societies notoriously and almost invariably breed dissensions and divisions in churches, we recommend to the latter the expediency of making it, hereafter, a condition, on receiving new members, that they have no connection with such societies; and affectionately advise those, now members, who have been entangled in them, to dissolve their relation to those rivals of Christian supremacy and progress.

9. That the sum of Bible truth is contained in these two declarations. "There is no other name given under heaven among men whereby we can be saved" but the name of Jesus Christ; and "Whosoever believeth in him need not perish, but have everlasting life." But the precious name of Jesus cannot be breathed in many of the lodges, and where it is allowed it is in degrading and profane associations.

10. That the scores of vain, disgusting, and impious titles, bestowed by secret societies, are alike opposed to the simplicity of the gospel, and to that clause of the Constitution of our republic which prohibits the granting of any title of nobility.

11. That in view of the undue proportion of members of secret societies in official stations, it is obvious that those societies, notwithstanding their disclaimers, are made stepping stones to power; and to the same source we attribute the fact that too many unprincipled and improper men contrive to obtain honor and trust.

12. That the systems of presenting candidates for office, whereby delegates are interposed to take from the people the selection, are modes to enable the few to rule the many and that, as a correction of this evil, we suggest that candidates for offices generally be nominated, as they are elected, by a direct vote, of those concerned.

13. That the intrusion of the peculiarities of secretism into religious and literary operations and observances, is obnoxious to the large and increasing class of citizens and Christians who have no allegiance to or sympathy with those societies.

14. That in the language of Gen. Washington to Gov. Trumbull, Freemasonry, the mother of secret fraternities, is, "for the most part, mere child's play" at best, unworthy of the dignity of a man. In its best days Washington had been made a Mason, yet, as early as 1781, "did not wish to be addressed" as a "private brother," and never attended a lodge more than once or twice within the last thirty years of his life.

15. That we especially advise the young not to be drawn into dangerous and injurious alliances by any of the many orders which try to conceal their workings in the dark, only revealing so much of their schemes as they think may entrap the superficial and unwary.

ILLINOIS.

Lectures at Moline by President Blanchard and Parker Hurless.

Moline, Ill., on the banks of the Father of Waters is a growing town of near six thousand population. Here the orders of secrecy have planted themselves as strongly as possible, and have had an undisturbed growth, until the evening of May 28th, when in the Providence of God, President Blanchard of Wheaton, Ill., lectured against Masonry, by invitation, to a large audience in the United Brethren Church. Masonry and its Religion was the subject, which was accompanied with many warm thrusts at others vulnerable parts of the institution. The lecture was able and made a deep impression on the public mind.

On the following Sabbath, Rev. Tullis, pastor of the M. E. Church of Moline, replied in behalf of Masonry. Being absent from home I did not hear it. What I heard of it from others who were present was what is to be expected of all lectures in defense of a system that binds all its members with terrible oaths and death penalties of a barbarous character to "always conceal and never reveal" the teachings of Masonry. With previous sworn reticence, little can be said save denials, and statements barren of proof.

On the 27th, 28th, and 29th of June, we had, in the same house, three able lectures on the Religion of Masonry, by Rev. P. Hurless of Polo, Ill., in which the religious teachings and learnings of the systems were handled carefully, truthfully, and without tenderness.

But it was evident that the wound received from President Blanchard's lecture led to Masonic strategy on this occasion, which doubtless was previously arranged by the lodge to stay away from the lectures and keep all others away possible. But respectable and attentive audiences were out nevertheless, and many of our people are thinking and talking about the truths they have heard.

Believing the institution to be deeply wicked, and in conflict with Christianity and republican institutions, we will still labor, and pray, and hope, for the speedy triumph of truth and righteousness.

Moline, Ill., July 9th.

T. F. HALLOWELL.

OHIO.

A New County Association Organized--Addresses by C. A. Blanchard--Good Resolutions.

SUMMERFIELD, Ohio, July 11, 1871.

Editor Christian Cynosure:

Pursuant to call the citizens of Noble county met in this place July 4th, to hear C. A. Blanchard, and organize a county association opposed to secret societies. The morning was very unfavorable; about 8. o'clock, A. M., the clouds began to pour down rain, with strong indications that it would continue through the day, but fortunately for the success of our meeting the clouds, about 11. o'clock, lifted and the sun shone out in all his power and glory. Our streets were soon filled with crowds of people who had been detained by the way-side by the forenoon's rain.

At 2 o'clock we repaired to the grove where a neat platform had been erected, and tastefully decorated by the ladies. More than a thousand people were present notwithstanding the rain and mud, and after a formal organization, Mr. Blanchard addressed the people, subject: "Freemasonry a Sham and a Cheat." The convention adjourned to 6½ o'clock, when Mr. Blanchard favored us with a lecture upon the ritual and ceremonies of the order and exhibited a robe, drawers, cable-tow and hoodwink, which he had purchased in Boston at a Masonic furnishing house.

The convention then adjourned to meet the next morning at 10. o'clock. The day was fine and the congregation large and enthusiastic. Mr. Blanchard addressed us to-day upon the Religion of Masonry, the effect was a masterly one, and carried conviction to every honest mind and heart. Mr Blanchard made many friends and admirers by his visit to Noble county, and his words of cheer, his solid argument and genial face and manner, will not soon be forgotten.

A letter was read by the chairman, from Rev J. H. Dean of the M. E. Church, which for beauty and force is rarely excelled. Our meeting was certainly a grand success, strengthening and incouraging us for the coming conflict between the powers of darkness and light.

I enclose the preamble and resolutions unanimously passed by the convention. Our county organization was completed by the election of officers, and the meeting adjourned amidst great enthusiasm.

RESOLUTIONS.

Whereas, a disposition is manifested on the part of the advocates of secret organizations to suppress any inquiry or investigation of the character of these organizations; and

Whereas, we believe that truth is established by investigation and that discussion is the inalienable right of every American citizen; and

Whereas, we are further convinced that secret organizations are not consistent with a republican form of government, nor conducive of the best interest of society in general; and that they constitute a system of favoritism which interferes with the private right of citizens, and with the administration of justice in our courts, and the execution of the laws of the land; and

Whereas, the secular and religious press of the country, is to a great extent, controlled and inspired by these secret orders, thus endangering the freedom of the press and of speech, the only safe guard of the liberties of the people; the pulpits, also, whose proper function is to faithfully warn the people against every thing opposed to the religion of Jesus, are with few exceptions as silent as death respecting the follies, falsehoods and wickedness practiced in the midnight orgies of the lodge. Not only this, but many of those called ministers of the gospel who ought to be examples to their people in godliness, candor and sobriety so far forget their holy calling as to submit to and give countenance by their presence to the indecent, foolish, and wicked ceremonies practiced in the lodges, and take those horrid oaths, that might well shock the moral sense of a savage: therefore

Resolved; 1st, that we will use our most earnest efforts to disseminate truth and light respecting these secret orders and thus prevent the rising generation from being drawn into their toils. 2d. That those Masonic oaths which bind one Mason to conceal, under a given state of facts, the unlawful acts and crimes of another of the fraternity is a standing menace to justice and honesty in every department of government, that knowing the nature and tendencies of Freemasonry we can not consistently with our sense of religious duty support men as ministers of the gospel, who adhere to the institution.

3d—That we do not recognize the right of any organization of men to administer any oath or obligation except such as is prescribed by law, nor to confer any titles of nobility.

4th—That while we shall continue to discuss the subject of secret societies until the question shall be settled where it belongs, we do most uncompromisingly condemn the use of unchristian and ungentlemanly language, and conduct on the part of the opponents of secret societies.

5th—That as a necessary and inevitable consequence of the favoritism of the various secret organizations in our country it becomes us to know when we vote for a man for any office, that he is equally pledged to look after our interests with the interest of every citizen whom he represents.

6th—That we do not and will not recognize the principle that our opponents are attempting to force upon us, viz: That we cannot be opposed to secret societies without being personally opposed to the members of these societies.

7th—That we will not support any man for any office unless he is positivly known to be a through and strict temperance man.

8th—That that this convention organize a county society auxilliary to the American Christian association, favoring public organizations, and opposing, by all legitimate means, secret organizations.

9th—That a copy of these resolutions be furnished to the Editors of the CHRISTIAN CYNOSURE and Noble county *Republican* for gratuitous publication.

R. B. TAYLOR, Chairman.

W. M. D. LOWREY.

IOWA.

The Cedar County Association at Tipton --Remarks and Addresses--Another Lecturer in the Field.

WEST BRANCH, Cedar Co., Iowa. 7th month, 3d, 1871.

Editor Christian Cynosure:

It may not be uninteresting to the readers of the CYNOSURE to hear from this quarter in reference to the anti-secret work, even though we seem to move at a very slow pace.

Several of the friends of light met in convention on the 16th and 17 of May last, at Tipton, our county-seat. Although notice had been given in the CYNOSURE and three of our local journals, the attendance was not large, but consisted of nineteen working members, including two from Washington and three from Lynn county. We were also cheered by the presence of friend Linus Chittenden of Crystal Lake, Ill., who gave a practical illustration of how he, and his minister were made Masons; but declined "making a speech," having promised his son, who was a Mason and present with us, that he would not do so.

On both evenings a large and respectable audience was addressed by Andrew Beaty of Mt. Vernon, on the character of the obligations of Masonry. He was followed each evening by B. C. Sawyer of the same place.

Brother Sawyer has long been known as a respectable merchant in that village; has been a Mason for about nineteen years, and attended the lodge until about four years since. He is now suffering intensely from a cancerous tumor in his side, and the doctors tell him that his time on earth is uncertain and short at the best. But in his renunciation of Masonry, his last idol, he has found peace with God, the fear of man having been taken away. He "leaned upon the top of his staff" for weakness, and spoke with power and wonderful effect, not only bearing testimony to the truth, of the revelations of Bernard and others, but relating his late personal experience in the lodge; and did not scruple to call the names of persons present and officials, well known to all, whose Masonic oaths had been a serious obstruction in the administration of justice.

A County Association was organized, and arrangements made for Brother Andrew Beaty of Mt. Vernon to take the field as lecturer as soon as harvest is over. Resolutions were passed which have already appeared in the CYNOSURE.

ONE WHO WAS PRESENT.

Operations of the Ku-Klux in Mississippi —Letter from Bro. J. F. Galloway.

MARY'S ACADEMY, Miss.

H. L. Kellogg—Dear Brother: I did not want to write another letter about the Ku-Klux, but the evidence is so strong against them, and they persecute me so much, I can't help it. Since I wrote last I have heard the following statements: The 28th of March, a colored man was buried by Woodlawn Lodge with Masonic ceremonies and many expressions of sorrow. The colored man is also said to have been a Ku-Klux. After the burial, the parson gave out that there would be a meeting of the lodge that night (the 28th), and if it rained too much, the meeting would be on the next night. It did rain that night and the lodge met the next night according to appointment, put on their Ku Klux uniform and went in a northerly course till they met the Ku-Klux coming, as I heard lately, from the Caledonia Lodge, and all came to my house as I said before on the night of the 29th.

The colored man mentioned above was found dead in his bed. Not long since another colored man was found dead in Monroe county. It is said, and not denied, that the Ku-Klux killed him. He had made some threat about what he would do to them about three days before he was found dead.

On the 17th of April, Geo. Howard and myself went to New Ruhamah to see the place and school. When we got there we heard that the K. K.'s had visited brother Brown, whom I had persuaded to teach school in that place for the benefit of the church, and stopped his school, and left orders for Mr. Stewart to tell me not to preach there any more. Mr. Stewart told me nothing till after I had preached another sermon and left another appointment. He then sent me the letter I sent to you. I got the letter on the 17th of May, and the Ku-Klux came to my house Friday night (the 19th). They came up quietly. At first I thought I would let them take it out in halloing, but as I had heard that they had been told that I had not only been drilling the colored people, but had taught them to shoot the Ku-Klux, I thought I would like to talk the matter over with them, and so dressed, came out into the sitting room and stood till they said, "Are you here, Mr. Galloway? Please open the door, we don't want to hurt a hair of your head. Are you here?" I replied, I am here," and opened the door. When I opened, they said, "You have put us to a great deal of trouble, Mr. Galloway." I answered, "I am sorry, for I do not wish to trouble any one." They then said, "We came here to tell you not to preach over the river (at New Ruhamah) any more. Will you stop?" I don't remember exactly what I said, but I did not answer the question. They then went on to tell me what they had heard about my drilling the negroes and teaching them to shoot the K. K.'s, etc. I denied ever having done any such thing; told them I could prove that I had taught the colored people not to shoot them, and referred them to my witnesses. I also requested them to appoint a committee and set a day for investigation and said I would attend any day except Sunday. I did not think it would be right to follow up such lies on Sunday.

While I was answering their accusations, they would keep saying, "What about the question? Will you stop? They seemed to think I had not treated Fred Rowan as kindly as I ought. Now the facts about Fred, as I understand them, are these: He has always been a regular seducer. In 1869 his church (Southern Methodist) was about to try him for keeping his own daughter and he left Lowndes county and went to Monroe county and joined the Northern Methodist, because he was so rotten morally his former church would have him no longer. When I went to Monroe to preach he had a little church of eight or ten members. I taught Sunday school every Sabbath where he preached once a month. When we organized my church he got a little angry and told my members he was glad they had come out on the Lord's side, but sorry they joined where they did, &c., &c. My members wanted a day-school and built a school house for me to teach in and we had day and Sabbath school and preaching there after that house was built. But we invited Fred to come and worship with us and offered him his regular day, and he neither accepted our offer, nor would he let his children come to school. For a while, when his day came, I would take my congregation and go to hear him. When I found he was set in his way, and would not have anything to do with me and my congregation was dissatisfied with him I let him go. This year he came to our church and preached without leave in my absence. After services were over, he asked the church if he could preach there, and they asked him who gave him liberty to preach that time; and when a vote was taken they refused to let him preach there. The truth is they have no confidence in him, or any use for his lessons in seducing. I love to preach because I feel that it is a glorious work. But is it glorious to ride about after night in K. K. uniform following up the lies of the meanest negro in the country?

Mrs. G., invited the K. K.'s to call in day-light, as it would be more pleasant; told them we would like to talk over these things in day-light and give them a chance to prove that I had done wrong if they could. But they said, "We do our work in the night." They also said they heard I had guards to go with me from my house to the river, and others to go from the river to the church. I said, "I have no guard except the Lord;" and Mrs. G. said, "Yes, I am thankful that he has a guard. The Lord God Jehovah, he is our guard and our God." One of the company said, "We are talking about guards, madam, not Gods." "So am I," said Mrs. G., and repeated it again to his great confusion. They then said "We will not say what we will do with you, we have not received our orders. Whenever we get orders we will do whatever they say. We dispose of one man in one way, and another in another."

Before they left I told them I could tell them what I had done and they said "What?" I said, "I preached against Masonry." They said, "Does the gospel have anything to do with Masonry?" I replied, "My understanding of the gospel is that it has to do with all sin." Said they, "Did Jesus say anything against secret societies." "In secret have I said nothing," said I; and they repeated it and said they did not remember it. Mrs. G., suggested that it would be a good plan for them to study the Bible.

When I was through answering them and they continued to say, "What about the question? Will you stop?" I gave them the answer Peter and John gave their persecutors: "Whether it be right to hearken unto men more than unto God, judge ye." Reader, please stop and think about an idea of freedom that man must have who will bind himself with an oath to do just what another man says, be it right or wrong. "O my soul, enter thou not unto their secret, unto their assembly my honor, be not thou united."

The soldiers have taken about thirty-five Ku-Kluxes in Monroe and three have turned state's evidence. If they do not work on the square, it looks as if it would go hard with them.

J. F. GALLOWAY.

Receipts for the Cynosure from June 13th to July 11th, 1871.

E. Twitt 30c; S. Carpenter, Mrs. T. C. Packard, William B. Moody, R. B. Cowles, Mr. Sikes, E. B. Sherman, S. D. Greene, 50c each. Dr. R P. Summers, Philip Corey, J. E. Gates, L C. Lowrey, Mrs. E Brinkerhoff, W S. Krake, Moses Smith, Philip Kane, 60c. each. William Douthett, 75c; Jebial Austin, 85c.

George Galloway, Mrs. E Riebe, Daniel F. Pratt, David Binds, J. Blake, Jesse Evans, Henry Pomeroy, George W. Fast, R. W. Campbell, Thomas Swan, Rev. T. Palmer, G. H Rickett, Sarah N. Barrow, A. F. Williams, J. Scammerhorn, Abraham Phillips, E. D. Willis, Lee Sprague, O. C. M. Bites, Rev. N. Wardner, E. K. Bailey, Maria G. Page, Reuben Bell, William George, Rev. W. O Dioius, W. Wheaton, John Polfrey, Z. Osborne, S. M. Crocker, Isaac Kretzinger, Barlow Barto, Rev. C Clark, J. L. Hawley, Thomas Savage, W. W. Paul, G W. Keller, T. B. Welsh, M. M. Morse, John Gardiner, Mrs. C. Brown, Mrs. O. G. Risley, Miss. S. M. Leal, Rev. L Farnham, A. Lieberknecht, Mrs. F. Collins, Volney Powell, Edward Telford, W. H Webster, Amanda Sanders, Pres. A. Mahan, John Wilson, M. Ambrose, Wm. Shepard, S. H. Vierson, Rev. J. P. Stoddard, Henry Ramsey, N. Dougherty, Hiel Lewis, C. E. Callender, O. G. Brown, J. Lantz, E. F. Cooger, David Foreman, E. H. Walker, Aaron Phipps, M. Webber, Rev. H. O. Ayers, Henry Archer, L. P. Anderson, B. E. Hewett, Samuel B. Dunoret, A. B Crooks, Samuel F Alexander, V. M Dianey, T. F. Hallowell, Wm. G. Paddock, B. S. Caldwell, L. J. Francisco, Stephen Byles, Wm. Davis, F. A. Prindle, J. N. Lewis, D. A. Disney, Rev. C. H. Mabbott, Wm. M. Carnahan, $1.00 each.

Joseph Pershing, $1 20; Geo. E. Merrill, R. Butler, $1.25 each; C. F. Ristow, $1.30; L. W. Rowley, $1 50; J. W. Lewis, $1 60.

A. S. Raymond, N. W. Harrow, Edward Buscom, Benjamin B. Herr, T. I. Scott, B. Reed, Wm. Sherman, David Metcalf, J. L. Woodward, Milo Blakeslee, E. A. Branch, F A. Streng, T. Rogers, C. D. Brooks, Obester Williams, P. Davidson, J H. Caufield, Andrew Beaty, J. K Alwend, C. G. Finney, C. F. Lumry, W. A. Sellew, C. C. Shepard, Robert George, N. S. Davis, Joseph Thompson, D. T. Thomas, Franklin Sheldon, S. W. Kern, Rev. W. Post, Mrs. Anna Ladd, James G. Brown, George W. Holmes, Henry Fry, J. A. Thompson, "A Friend," James Kennedy, J. S. Hickman, John Levington, E. N. Wright, $2.00 each John H. King, $2.10; R. T. Cross, J. C. Dunoar, $2 20 each.

John T. Russell, I. A Hart, A. C. Read, Samuel McMillan, L. N. Stratton, E. D. Bailey, W. A. Whitney, $3 000 each.

J. F. Slocum, $3 70; Pres. Blanchard, Robt. Andrews, Mrs. S. B. Allen, David Edwards, $4 00 each; E. S. Cook, $4 60. Francis Christian, S. P. Hulbert, Pres. S. B. Allee, Z. B. VanNorman, Henry Spaltt, $5.00 each. J. Mc Nab, $6.00; Rufus Nutting, $6.33; Mrs. L. C. Cook, $7.00. W. P. Russell, 9.00; C. Lyon, $12.00. Arrears $2.10; extra papers, $1 68.

Donations—E. R Sedgwick, 50c. Mrs. L. C. Cook, $5.00. "A Friend" $3.00. J. P. Williston, $500.

Albert Pike's Address.

AT THE CELEBRATION AT PUT-IN-BAY, OHIO. "TO MASONS ONLY."

[We reprint from the Sandusky *Register* of June 26th the principal part of the address delivered by Albert Pike on "St John's Day." It will be valuable for reference as an exposition of Masonry from its highest authority. The divisions and headings are ours.]

I do not propose to address myself to the people in general, but to Masons only. Addresses pertaining to our Fraternity should not be given in public, but only to the members of the craft. As to myself I have come here not to win applause, but in the performance of a duty which has called me hither from a great distance. I was told last night that "speech is silver and silence golden." I do not accept that for all occasions when truth can be conveyed by speech. It is better, far, to be silent than to say anything which contains no meaning. Yet, as I shall say nothing but what profanes may hear, they may gain some additional information as to what Masonry is and what its purposes are. I speak only to Masons because Masonry does not seek to explain its purposes and still less to expound its philosophy and dogma to those who have not entered its sanctuaries. Very properly indeed its teachings are confined to the initiated. Masonry does not seek to make proselytes nor to preach its truths upon the highways. I am not here to defend, apologize for, or to vindicate our order against aspersion, or to excuse Freemasonry. It needs defense, apology, vindication or excuses about as little as religion does.

MASONRY AND RELIGION.

It has never been claimed for Masonry that it is a religion, but it recognizes the great religious truths of the existence of the Deity and the immortality of the soul. Upon these broad truths religion has fixed its foundation. We, in presenting these truths do not usurp the prerogatives of the priests or pontiff. Side by side at the altar, the Christian, the Jew, the Brahmin, the Turk, kneel and acknowledge the one God and Creator. If morality is a part of religion, then we have and teach a pure and perfect system, not taken from the books of our religion, but from the teachings of Confucius, Zeradrasht, Budda, and the Brahmins, from the Vedas, the Zendavesta and the Koran, as well as from Plato and Seneca, Moses, Paul and our Saviour Jesus of Nazareth. If morality is *not* a component part of religion, then we invade the domain of no religion by teaching it. If the knowledge of the Creator, of his designs, purposes, motives and nature is no part of religion, we may rightfully learn these from the book of nature, God's earliest revelation. His hieroglyphics are seen in every tree and shrub, in the water and on the land, in every animate and inanimate thing. Science makes men God's interpreters. The man of science deciphers the hieroglyphics and he comes to know and understand better those symbols, and he likewise understands the Deity better. If a true and sound philosophy as to the Deity and nature is not a part of religion, that which remains after they are taken away, constitutes a realm of thought undisturbed by us and to which the ministers of religion are welcome.

MASONIC LIGHT.

Masonry to the Masonic Brethren is a search after, and a journeying towards Light. The Masonic Light is Truth. It is the inculcation of truth by means of symbols and instructions. Teaching a pure morality by its lessons and lectures, it is also a great system of philosophy and of political and of religious truth concealed by symbols. It is the Isis veil unraised, holding out to the initiated the symbols it imparts from the ancient mysteries, the same used by the sages of ancient Egypt and Greece. [*See Mackey's Ritualist on the Point within the Circle, pp.* 61.]

Before there was any written language history was handed down by means of symbols. If these symbols are sometimes misinterpreted, so are those of religion and nature. Christ in his parables hid their meaning behind symbolic figures of speech. Thus we know that symbols are used to conceal thoughts which only the initiated can read. The symbols of the wise have become the idols of the vulgar. The sacrifices to and the worship of the images of the Saints are an illustration of this rule.

MASONRY AND THE ANTI-MASONS.

Masonry is not opposed to any religion, nor does it seek to take the place of any religious faith. It has never been claimed to be a religion. It has always been, and is now, opposed to persecution for opinion's sake. Through its teachings it is the Apostle of Toleration. Eminent divines of the Episcopal, the Presbyterian, the Baptist and the Catholic sects, the Rabbi, the Brahmin, the Mohammedan, kneel hand in hand at its altars, and say that they believe in the one living God. Christian divines by thousands belong to our order, not only in this land, but in other countries, all assenting not only to the moral teachings and simple doctrines of the Blue or symbolic degrees, but to the wise doctrines of the New Law of Love taught in the higher degrees. Masonry can afford to smile at the screechings of fanatical folly, the praying of those who are feebly endeavoring to initiate a new anti-Masonic crusade. These men demand the extinction of the order as being anti-Christian, while at the same time thousands of divines are kneeling at its altars. They propose that all secret societies shall be prohibited by law, ignorant at the same time that the early Christians had their secret discipline, and the Essenes, of whom John the Baptist was one, had their secret and solemn mysteries.

I have said that Masonry is the apostle of toleration, and for that reason it is feared and hated by the intolerant and excommunicated by the Popes.

Thank God! It has never persecuted anybody. It has never violated the rights of conscience; but it was such men as those who revile it and make the Gospel of Love the warrant of an inquisition, and the difference of opinion, a warrant for murder; who heaped the fagots around Servetus and Latimer, and scourged and tortured and slew the Albigenses, the Covenanters, the Papists of England and Ireland, and the Quakers, and reared everywhere the gibbet to stretch out its ghastly arm over every pulpit in which they preached. There is the same relation between religion and these anti-Mason preachers that there is between law and attorneys. These men might as well try to overturn the land as to out-root Freemasonry. * *

RHAPSODIC.

The vast power of association is very sensibly felt in our lodge rooms and Masonic temples and that sympathy and loving kindness, which are so like the sunshine and the rain, and the dew which falls upon the growing plant, are here met with and flourish. And there we find that magnetic attraction which binds heart to heart in unity. The growing of Masonry is a necessity to its being. Let it grow, for it does some good to every Mason, and all are the voluntary or involuntary instruments of its purposes. We cannot isolate ourselves from our fellow men who are not of our craft. The ends of society affect us in this respect. We are all shareholders in the public morality.

SHORT-COMINGS OF THE CRAFT.

I will not attempt to recount the short-comings of Masonry for the reasons are patent to every one, and I need not reproduce them.

It is a little merit for that one who is forever walking on a level plain. If he wants to achieve credit and renown he must attempt something difficult like climbing a mountain. The climber may be either a man, order or a nation, but he must possess endurance, persistance and resolution. Oftimes be will be forced back, but must gain strength to start anew. He must surmount obstacles of every kind and expect to encounter many dangers. Many a person will grow faint and weary, and halt for rest in some temporary spot that invites ease and indolent indifference. Many will essay by ways and paths that seem easier and smoother than to go in the straight and narrow way ever upward and onward. Some of these will lose their footing and fall over the the precipices that are on every side; and some the avalanches will overwhelm. To face these dangers and overcome these trials is the pride of every human life and the glory of every life. Very little is to be learned by him who saunters over the plains and loiters in the glade or meadow.

NOT ALWAYS PROSPEROUS.

It is not to be expected that our order shall be always prosperous, nor is it desirable. Reverses must ever take it; periods of persecution, of apathy and lukewarmness must come; unvarying prosperity will be full of dangers to it, for then it will commit fatal errors. We are thus taught bravery and endurance, and never to be discouraged nor disappointed. But we are taught still other lessons; that the life of man is like the ascent of the mountain. He must slide backward, become at times faint-hearted, wander into by-paths, commit errors, have his lapses, his aberrations of mind, his hours of folly, and nights of regret. We must not judge him by these, for they are inevitable. Let us not recount and lament with idle wailing its ills and maladies, but earnestly set to work to cure them.

MASONRY, THE MASTER OF INTOLERANCE.

If the union of opposite religious schisms, at a common altar of Masonry effected no more, that would be sufficient to atone for all its short-comings. During the war no other order was named or thought of, and all the bitterness of strife was dissipated by its mystic spell. Masonry has but to avail herself of her legitimate powers and forces to become the greater benefactor of humanity. I believe the day will come when all rites and degrees will be united everywhere. If Masonry could thus become the Master of Intolerance and religious prejudice, and so withstand the shock of civil war in which a part were regarded as rebels by the others, what may it not effect in the days that are to come?

A LA BRAINARD.

Masonry combines nearly all the forces I have enumerated. It is an association for a common object and in the possession of the various forces must inevitably resemble and be analagous to that growth of nature. It has the power of thought; and thoughts that are wise and true are laws of the human race. It has the force of will, which, indeed, may become irresistible. It has the powers of example and influence. It is already felt in the farm, the market place, in the church and the halls of legislation.

The progress which our order is making now is truly wonderful. The duties which devolve upon every member were never so well expounded, propriety of conduct and honesty never so much insisted on. The standard of Masonic morality was never so high. It gladdens my heart to see bodies so powerful and influential, dwell together in such perfect unison. The symbols were never so well understood as now. Its philosophy so well developed and its history explored.

THE HOLY EMPIRE OF THE FUTURE.

We are all passing away and in all probability shall not live to see the full glory of the order. The symbolic Temple is still in building, and sometimes the hands of the workman on the walls grow weary. The Holy Empire is not yet established. We work for the future as the men of the past worked for us.

Those who are Masons after us shall see, if our eyes do not behold it, the full glory of the work so well laid. The leaves fall upon the root, but the tree continues to grow. The tree of truth continues to grow, fed by the living springs of Truth. The croak of clerical ravens and the chattering of surpliced jays may predict decay for it, but the ages will mark the periods of its growth as the years with consecutive rings do those of the oak. The lightnings of excommunication will fail to shatter its branches; no storms of persecution can uproot it and lay it prostrate. Freemasonry is of God as truth is, and the powers of darkness cannot prevail against it, and beneath its branches the world shall at last have peace.

—Religion begins in the family. One of the holiest sanctuaries on earth is home. The education of the soul for eternity begins by the fireside. The principle of love which is to be carried through the universe, is first unfolded in the family. "Let them learn first," says the apostle, "to show piety at home." "In the morning sow thy seed, and in the evening withhold not thine hand."

"Let thy lambs we sought to feed,
By thy hand be nourished;
Let them be thy lambs indeed,
In thy bosom cherished."

—*D. F. Newton.*

LET THERE BE LIGHT.

BY REV. JOSEPH TRAVIS.

"Let there be light;" that word of power
Called Day to being—and began
The course of nature, time's first hour,
Probations' period for the race of man.
And sun, and moon, and silvery star,
Through each recurring day and night,
From distant spheres and depths afar,
Have answered back, "Let there be light.

"Let there be light," again God willed,
And Bethlehem's plains resound with joy,
The heavenly choirs with rapture thrilled,
"Glory ascribe to God most high—
And "Peace on earth, good will to men,
For the true light in Christ is given,
To lead the race to God again,
To guide benighted man to heaven.

"Let there be light" has oft been spoke
To darkened mind and sorrowing soul,
When by a true repentance broke,
And Christ passed by and made them whole
And light shone in—light to reveal
Their interest in a Saviour's blood,
"The light of life," the Spirit's seal,
The witness they were born of God.

"Let there be light," blasphemous word!
Vile mimickry of God supreme!
When in the secret lodge-room heard,
By flickering tapers' dubious beam;
While bloody oath to man made rude,
And Godless form, and Christless rite,
And senseless mummeries gross and nude,
And damning darkness are called light.

"Let there be light," God's people cry,
Light of the Word by Spirit shed;
The light that cometh from on high,
To resurrect the sleeping dead—
Who dream of heaven thro' man-made rites,
Rites that ignore a Saviour's blood,
Who madly strive with vain delights,
To please the true and living God.

"Let there be light," we humbly pray,
Light to dispel our lodge-cursed night.
"Let there be light," the people say,
Who now are rising in their might,
For God is moving human hearts,
And quickening men that they be true,
To do his work, to play their parts,
Despite of all their foes may do.

—*Free Methodist.*

Trust in Jesus.

A doctor who was once visiting a Christian patient had himself been anxious to feel that he was at peace with God. The Spirit of God had convinced him of sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you just to tell me what it is, this believing and getting happiness, faith in Jesus and all that sort of thing, that brings peace." His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new light broke in on his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished.' And whosoever believeth in Him shall not perish, but have everlasting life." From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Excelsior.*

The Golden Pennies.

A little boy who had plenty of pennies dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was light as a scrap of tin.

Another boy put a penny in, and as he did so looked around with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud heart.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For thy sake, O loving Jesus! I give this penny." That was a *golden* penny, because it was the gift of love.—*Spirit of Missions.*

Special Effort.

When any evil assumes a special character, comes from its quiet, unobtrusive position and gains a public notoriety, it then becomes an imperative duty of every faithful minister to sound the alarm, and use special efforts to check its onward and dangerous career. No special evil has been successfully checked but by special measures for that purpose. When Roman Catholicism had become specially corrupt, Luther stepped forth into the arena of conflict, and by special sermons, special lectures, special publications, and special "theses" he awoke an interest that astounded the world and set in motion the Protestantism which has been the protecting angel of both Europe and America. When the established Church of England grew formal and powerless, John and Charles Wesley used special efforts to infuse into it new life, and by making the matter a speciality, they established Methodism, and brought into operation a society and a system that has been the means of blessing millions. When Methodism became corrupt, a few leading spirits made the denouncing of its evils and abominations a speciality, and the Free Methodists sprung into existence, who have a special clause in their discipline to admit to Christian fellowship, no Mason, nor member of any secret order. And if Masonry is to be put down in America, it will have to be done by special effort, special sermons, special lectures, special organizations in direct and open antagonism to its sophistry and delusions.

REV. J. M. Y. SMITH.

—"Our present third degree is not architectural, but traditionary, historical, and legendary; its traditions being unfortunately hyperbolical; its history apocryphal, and its legends fabulous."—*Freemasons Treasury, page* 222.

The Temperance Reform.

BY J. T. YARRINGTON.

* * Let the people understand how dram-drinking enslaves the will and conscience, demoralizes the subject of its power, corrupts our whole race, infests every grade of society, depreciates the value of property, enhances local and general taxation, fills our prisons, jails, asylums, alms houses, and pauper establishments, year after year, and in every way curses our entire nation and scourges her people, the innocent with the guilty!

Temperance men, prohibitionists must stick to their text, and still continue to array the terrible, dark and voluminous catalogue of crime, shame, want, beggery and disease which is "*lawfully*" produced and forced upon US ALL in consequence of the "rich, full and free" provisions of the legalized statute of the nation, known as *the license system!*

Yes, let us ever present the *effects* of legalizing the manufacture and the sale of this class of beverages, spiritious, distilled and fermented, keeping the subject constantly before the minds of intelligent people, until all good men frown down the infernal traffic of death, and come out boldly, like honest citizens, and help the cause of right.

Make truthful, statistical arguments on the licensed traffic, and challenge their contradiction as facts by the defenders of rum.

Show those who would seek to protect by law this foul, drunkard-making system, that every decent men's interests and the co-equal interests of his wife and family, social, sacred and peculiar, demands the total and immediate suppression, (and perpetual prohibition,) of the abominable vice.

Let the world know that the securance of a general, universal prohibitory liquor law would only be carrying into practice the very proper beneficial and decidedly practical idea of each community's inalienable right of protection; that is to defend itself from the gigantic intrusions of alcohol, and to hereafter prevent any further encroachments from the demon of strong drink.

Short Sermons—No. 22.

And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.

And behold, there are last which shall be first; and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.—Luke 13. 29—31.

My brethren, there is probably no earthly institution however base and detestable, but has some truth in it. Charity compels us to admit that even Masonry may not be entirely void of truth. It doubtless has sufficient truth in its composition to be able to deceive by it. For instance, there may possibly be some truth in the Masonic pretension of having a very great antiquity, indeed, when one traces the numerous resemblances which exist between modern Masonry and ancient Pharisaism, he is very ready to admit that the former may be regularly descended from the latter, and has inherited all its subtlety, hypocrisy and villainy.

In our Lord's numerous contests with this villainous sect, they always showed the same sly, artful truculent, deceitful, ravening, hating, malignant character that distinguishes Masonry of our day. Where it cannot carry its ends by fawning, meanness, and craft, it then resorts to frowns, intimidations, threats, and persecutions.

In the especial instance to which our text alludes, our divine Lord gave the Pharisees to understand that their reign was over; that they would no longer hold the keys of the favor of God and man, but that people from every quarter of the world, and of every variety of condition, who had never been initiated into the hidden, secretive subtleties of the Pharisees, would be admitted unto favor with God, without the consent or permission of the Pharasees; and that those people and sects, those outsiders, those "cowans," whom the Pharisees from the pinnacle of their arrogance had looked down upon as the last and lowest of God's creation, would come to be regarded as the very first among men, in every point of view, and that they who, like the Pharisees had been regarded as the first and highest of man, would come to be considered as the Pharisees really were, the very lowest and basest.

Now we can judge from the hatred which modern Masonry shows against those who venture to oppose it, what must have been the keen and bitter malignity which the Pharisees felt towards our Lord when he thus crossed the path of their insolence and pride. They did exactly what Masonry does when its supremacy is questioned at the present day, they resorted to threats and intimations of violence.

How often those who are prominent in opposing Masonry, are threatened with sly intimations of poison, murder, persecution, assassination, and other like baseness which could never even enter the thoughts of honest, generous, noble-minded Christian men! In this respect modern Masons are precisely like the ancient Pharisees, for the Pharisees undertook to frighten our Lord with threats of violence from Herod, telling him that if he did not get out from those parts Herod would kill him.

Such is the true character of modern Masonry: it threatens to destroy Christianity wherever it finds it, directing against it a cunning, truculent, cruel, ambitious, revengeful spirit, which out-Herods Herod himself. How true was it that the foxy cunning of a Herod threatened to destroy the sincerity, frankness, innocence, simplicity, directness, earnestness, and noble-mindedness of Christ!

As cunning men are often mistaken, even in their sincerest endeavors to ascertain the truth, being deceived by their own craftiness and guile, so we think that the Masons are mistaken in tracing their origin to king Solomon and his temple. We are inclined to think that the real head of their "order" is king Herod, and that the temple which they value themselves so much upon, must have been the beautiful structure made by Herod, and not the one made by Solomon; though when we consider the numerous concubines and the various religions that Solomon had, we shall always be inclined to doubt, perhaps, which sovereign was in reality the most worthy head of the "Ancient and Honorable."

This fact however, is one of no importance, except to Masons themselves. What we would particularly direct your attention to at this concluding stage of our discourse, is the persecuting character of Pharisaism. It met irrefragable, honest, manly argument with threats of murder, which was wholly abhorrent to the spirit and letter of the Jewish law. But however great was the power of Pharisaism to intimidate and persecute, we may well doubt whether it was equal to that of modern Masonry. Our Lord directed his disciples whenever they were persecuted in one quarter to flee into another; but it would be utterly impossible for a man doomed to Masonic wrath to escape Masonic persecution in this country. What from thorough organization; from the powers of collusion and secretism; and from the innate baseness, wickedness, and vulgarity of Masonry, its victims can be hounded down and slyly and maliciously persecuted wherever they go. Though the spirit of Christ may make us free, there can be no freedom where Masonry reigns.

Testimony of the Methodist Church in 1829.

From Holdich's Life of Wilbur Fisk, pp 202.

In the years 1826 to 1829, the churches of New England were seriously agitated on the subject of Freemasonry. Prior to this, many serious and sensible Christians had been somewhat scandalized by their clergy attending the lodges. Yet they did not look on this superfluous remnant of a dark and troublous age—an institution for mutual protection and defense inconsistent with social and political equality—as being at variance with civil compact, and the mutual and equal obligations between man and man, but rather as a piece of puerility and folly. A very different view was taken after the tragedy at Batavia, when the people saw that the obligations of the fraternity were regarded as paramount to those of law, liberty, and religion. The excitement then became very great, not only in our own, but also in other denominations. Many would not bear Masons preach; they would leave the house if one even went into the pulpit to close the service, or attempted to lead in prayer. The Masons, on the other hand, had their supporters; and thus many churches were most painfully rent and distracted. In this state of things, many eyes were turned towards Mr. Fisk. His well-known moderation, judgment, and decision, joined to his superior abilities, presented him as a guiding mind to the church in this emergency. Various letters were accordingly addressed to him by influential persons in the church, requesting his advice and friendly offices. From a state approaching to indifference on the subject, he now became decided in his opposition to the society; yet be he never went to extremes. He distinguished between the society and individuals, between Freemasonry and Freemasons. But, while he could not brand every individual as criminal, he still thought it due to the sentiments and peace of the church that every member of the lodge should give satisfaction to the church, and that the church, on its part, should be content with what was reasonable. With these views, he drew up sundry resolutions, which by the aid of his friends, he succeeded in getting through the Conference, at its session in 1829. The first of these resolutions disclaimed all "connection whatever with speculative Freemasonry," and considered "any member who should disregard" it as "offending against the authority of the Conference;" the second was a convention to avoid "all such questions and measures, for or against Masonry, as produce excitement and stir up strife among the people;" and the third was an exhortation to the people to conduct themselves peacefully, and to receive as ministers of Christ such as might labor among them agreeably to these mutual promises. After nearly an hour's discussion, the resolutions passed by a very large majority, if not unanimously. Nevertheless, after the Masonic members came to reflect, some thought they had conceded too much, and Mr. Fisk accordingly received some letters complaining of dissatisfaction, and even disgust, at the measure; but the agitation ultimately subsided, Masonry had already, in fact, received its mortal stroke, and, after a few expiring throes and paroxysms, the subject was buried among the things that have been.

Men Exalted to Peacocks.

Progressionist, an Illinois correspondent of the *American Odd-fellow*, pleads long and earnestly for greater display and more expensive regalia; and especially desires the "Patriarchs" to adopt a military uniform which he argues would greatly become the dignity of these grave and reverend gentlemen, fill up exhausted treasuries, double the membership, increase the pride and add to the vigor of the order. Masonry and Odd-fellowship claim to dignify manhood. But how? By inflating their vanity and false pride by the tricks and fantasies of barbarism. Read this instance given by Progressionist:

There is a true saying that "men are but peacocks after all," and in this matter its truth is fully evinced. In proof of this, I would give as an example the history of the Knights Templar in the city of Aurora, [Ill.] It was with difficulty that they could get together a sufficient number of the brethren to obtain a charter, and having succeeded in this, considerable time elapsed before they procured the necessary full uniform, during which time they were but little troubled with accessions to their numbers. When fully equipped, they extended an invitation to neighboring Sir Knights to visit them, and have a street parade, which was one of the most brilliant affairs ever witnessed in that city. The public were dazzled, the Knights flushed with pride; it was a huge advertisement, and to-day the commandery numbers considerably over one hundred members, comprising the best and wealthiest citizens, whose weekly drill has given them a grace of carriage not otherwise to be obtained, coupled with that urbane courtesy, peculiar to well-drilled men who have a pride in the organization to which they belong. While it is not necessary for them to lay up their funds, they have amassed two thousand dollars or more in the but little over a year, and are overrun with applications for admission, which has served to make them scrupulously particular as to the candidates they accept.

What we count the great events of life, the things we prepare for and think of the greatest importance, when they have passed by often leave but a faint impress. Their influence over us is slight. But it is the little things of our life that are great in their results. Let us learn, then, properly to value them and rightly to improve them. God estimates them not as we do.

God did not take up the three Hebrews out of the furnace of fire; but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angels to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him sufficiency of grace to sustain him.

The Christian Cynosure.

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VOLUME III. • CHICAGO, TUESDAY AUGUST 8, 1871. WHOLE NUMBER 78.

The Christian Cynosure.

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One Day at a Time.

One day at a time,
Through this journey of life;
O Lord, we thus pray;
The years they are long,
And temptations are strong;
Give us strength for one day.

One day at a time,
For how could we bear
All our future to know?
Thou hast veiled it from sight,
And thy love will make light
Out of darkness below.

One day at time;
O Lord, by thy grace
Give us daily our bread.
We are tired, we are faint;
Saviour, hear our complaint,
And our hungry souls feed.

One day at a time;
Thy wisdom is best;
We trust all to thee.
Our hearts they are weak,
And in vain do we seek
From our sorrow to flee.

One day at a time
Lift us upward to thee
By thy marvelous love,
Where to praise, not to pray,
Makes the pure, perfect day
Of the bright world above.

[*Observer.*

Spirit and Methods of Christian Reform.

BY REV. W. B. DAVIS.

[The following is from a sermon preached, April 30th, to the Congregationalist church at York, O., and by vote published in the Medina *Gazette.*]

TEXT: "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." Matt. X. 16.

I address this to inquirers after truth and duty. I speak as though we were all inquirers—not to censure any—but as to sincere learners in the school of Christ.

Some make efforts at reform with an impression that the end sanctifies the means—this is the Papal doctrine. It has led to every species of proscription, and usually marks with great unloveliness every effort where love is not the supreme ruling and directing power. The spirit of Jehu and the Pharisee seems to inspire them rather than the spirit of Christ.

Nevertheless, every Christian must be a reformer; only his place is to differ from all others in that he begins with regeneration in himself, and is to seek as a direct or remoter end, the same in all others. In himself he is to work toward reform by the inward life of love working out from that center, the moral and Christian affections of his own soul. Thus the church of God does its work and builds its superstructure. the superstructure does not start the life in any living thing, but the life starts the superstructure. There never was a superstructure but there was life before it. So invariably, is it with God's moral or spiritual kingdom. There must be moral life in the soul to prepare it to work for Christ. When that moral life and love are in the soul, it naturally inquires what it may do for Christ, and for the good of men. Such work, such souls propose as their life work—ay, as the great end of all life-work, else they are not yet converted. Hence, every Christian must be, in spirit, a reformer; laboring to reform men from all evil to all good. * *

The spirit of Christ, of love, of reform, of doing good, consists of several elements; I proceed to point out some of these. noting

I THE SPIRIT OF CHRISTIAN REFORM.

1. It is a sympathizing and compassionate spirit

A spirit that yearns over lost men, mourns their sad estate in the deep pit of iniquity—the ruin of sin—a howling wilderness. "O that my head were waters and mine eyes a fountain of tears," says Jeremiah, "that I might weep day and night for the slain of the daughters of my people." And Jesus wept saying, "O Jerusalem, Jerusalem, thou that killed the prophets, etc." So Doddridge writes

Arise my tenderest thoughts, arise!
Let sorrow drown these streaming eyes,
And thou, my soul, with anguish, feel
Those woes thou wouldst but canst not heal."

It leads to the seeking of a method or way to heal these woes.

2. *It is a praying and forgiving spirit.* It counts its own injuries received from others, of small moment compared with the loss, irretrievable, to which the transgressor is hastening. So its possessor can pray, "Father forgive them" as did Christ, and as did Stephen when being stoned to death by persecutors, Lord lay not this sin to their charge." Also obeying the words of Christ, "When ye stand praying, forgive, if ye have aught against any one"—then go in the spirit of meekness to confess your own sins, or to reprove sin in others—go to win them, by showing that your heart is *for them*, and not for yourself. This is the great secret of doing good.

3. *It is a penitent spirit* that sees its own sin as well as the sin of others. In other days I have been almost unutterably disgusted and pained at the carping and seemingly rancorous spirit of some of the Eastern Anti-Slavery Reformers. They were right in their opposition to slavery, but their zeal against slavery did not sanctify their seeming hatred of every one that did not concur with them as to measures, that did not go with them in seeking to break the church down, and the government too. Nor even a spirit of rancor against the slave-holder himself. Jesus, in his dying agonies, prayed for men as bad as the slave-holders. * *

Those who accomplished the work and revolutionized the sentiments of the nation on the subject of slavery, did not cease to work for Christ in other directions, also, in building his churches—not tearing down, in reforming them—not seeking to demolish them, and to make them a hissing and a by word among men. They sought to make them an honor to Christ, and did in thousands of cases, and thus redeemed the land. And now the anti-Christian zealots shout the victory! Let them shout—we are content that the cause is won!

4. *It is a faithful, uncompromising spirit*—a spirit that stands for the truth and right against a truth-selling and Christ-selling spirit—more faithful to God than timid before men; that will not suffer the blood of souls upon its skirts through its own unfaithfulness. A spirit that will cry aloud when iniquity lifts up its deformed head, whether men will hear or whether they will forbear. If men 'forbear' it weeps and prays for them still; as says Jeremiah, "My soul shall weep in secret places." Jesus prayed all night ere he sent out the seventy, and rebuked the unbelief of his own disciples more than once. And Paul loved the more, the less he was loved, being counted an enemy for his plain speech, at times.

5. *It is a spirit of wisdom*, that at least, constantly seeks wisdom how to gain the end and not do harm—"wise as the serpent and harmless as the dove," as our text enjoins. Therefore true reformers ask wisdom of God, seeking to pattern after Christ, who of God is made unto us "wisdom and righteousness and sanctification, and redemption. This implies a spirit of inquiry, willing to know all truth and duty not now seen—our own mistakes, even; not afraid of new measures, nor new views, nor of old ones; consenting to take the persecution for either, if necessary, as did Paul and Barnabas, who at Ephesus were counted gods one day and worshiped, and the next day by that same people were stoned and dragged out of the city and left for dead, but God preserved their lives. They were oft counted as gods in one community, and the off-scouring of all things in another, O how oft! But enough under this head. We will consider

II. THE METHODS OF CHRISTIAN REFORM.

The methods as well as the spirit of reform must be learned from Christ's teaching and example. "Behold I send you forth as sheep in the midst of wolves [as Christ was] be ye therefore wise as serpents and harmless as doves." The church is Christ's great instrumentality and ever has been. The church is supposed to have learned of Christ. Every method or measure outside of the church, is supposed to be and should be only subsidiary to this, and not contravening, this, either in church or state.

The Christian is not at liberty to be anything else than a Christian, nor anything else than a reformer anywhere; nor has any one any leave to be ought else. Christ's aim in redeeming the world must be perpetually kept in view, not to proselyte men even from Popery or error, only to make them more holy. The conversion of the heart to holiness is the object, and is oft first necessary, in order to convert them from theological error. All men know sin to be wrong; the means must never be mistaken for the end; or as sufficient of themselves, but only as stepping stones to universal soul-reform, or regeneration.

Nor may we be deceived by false colors, calling that reform, or a benevolent work; it may be but selfishness wearing a mask; Oft those that depart farthest from the spirit of Christianity most loudly claim to be *Christians* and reformers, and would have none others bear the name; They called their work "*The Reformation;*" as did the followers of Alexander Campbell; yet idolizing a ritual (baptism) more than Christ; This was simply spiritual blindness and craft holding up a mockery as a mask before us, forgetting that spiritual regeneration in which the spiritual life of the church consists.

Many secret combinations, for which no word of good can be spoken, thus wear a mask of benevolent intent. Ah yes, they are called to do a work of benevolence which the churches omit, and they are therefore *really better than the church.*

Yes, indeed the churches do omit to place the adherents of these secret organizations, good bad and worse, in the same category of brethren, to be specially favored because they have taken an arbitrary oath thus to favor each other; God has placed a higher oath on their souls—to love and do good to our neighbors, each and all alike—especially to the maimed, the halt, the poor, the needy, and the lost, which these boasted benevolent societies so often neglect or reject; thus showing their hypocrisy, even rejecting their own brotherhood (members) if too long sickness or poverty come.

What is the test of a benevolent society? Answer, one whose income is mostly expended in its work of benevolence—minus the cost of agencies. This cost of agency, only, may be deducted from the benevolent contributions, that are the income of the society.

These secret societies I say, wear a mask—see the Jesuits; calling themselves the *Society of Jesus*, to spread the faith of Jesus! which we know to be really a papal Propaganda! So the *Knights of the Circle*, pretending to seek *state rights*, yet really seeking to perpetuate most horrible state wrongs—iniquities that would blush to behold the light of day.

So Masons call themselves *free* Masons, but are infinitely far from being free, either to obey their own consciences, or to renounce their fearful oaths: a penalty most fearful, hangs over them if they do either against the behests of the lodge. Not that their oaths are judicial, but they are self-imposed, or self-assumed! And, as to their benevolence—no man half honest among them will pretend that they exist but for mutual advantage: and they will admit that they are well paid for all they give, receiving much more than they ever impart—and as receivers of their scanty favors they place on terms of affiliation and brotherhood the followers of Christ, and the most desperately wicked and infidel, alike. These are bound by oath to sustain each other, each remaining as they were before in character. Do you think that such is God's method of reform? you know it is not. Nay, rather, "come out from among them, and be ye separate, and have no fellowship with the unfruitful works of darkness," is the scriptural injunction on the subject.

Masonry, by such affiliation, corrupts our courts, judges, and juries—corrupts our churches, and our religion, rather than reforming either. It is a *defiler* and *deformer*, and not a reformer. Our churches are weakened in Christian example, and weakened in moral power by its contaminating influence.

I profess to be a Christian, therefore, I will expose such hypocrisy! such mockery of pretences! When seeking recruits from without they profess to be very religious, better than the church—when charged with denying Christ and other inconsistencies they claim not to be religious. So slavery once, professed to have God's sanction—*both* defilers of our land!

Temperance Societies adopting similar methods are open to the objection that thereby a good cause is sought to be promoted by means that in the end defeat the object sought—the object the Christian should seek, at least. Jesus Christ, we said, is our pattern and teacher, he certainly, in his infinite wisdom and love, prescribed no such methods—approved no such methods.

See Matt. 10th chap. from which our text is taken—the commission given to the seventy "what I tell you in darkness that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops"; "whoever shall confess me before men," etc.

And see Christ's defense before the High Priest on trial for his life: "I spake openly to the world and in secret have I said nothing." There you have the Christian's model—one that will bear him through, when brought before Kings and rulers for Christ's name sake.

How could you answer like Christ when thus arraigned, and were you in one of these secret societies? Who knows that the society has not plotted in its secret councils? Who can demonstrate that? Its members are not valid witnesses in such a case; the Christian work must be above suspicion—"read and known of all men."

Paul approved of no such method: there were many secret societies in his day, in different places, but he ever says, "Come out from among them and be ye separate and have no fellowship with the unfruitful works of darkness;" he adds, "That which makes manifest is light." Light banishes darkness from the earth; confessing sins openly is the way to conquer and overcome them,—not hiding them in the precincts of a secret society,—that does not humble a man, nor amend the wrong. It may temporarily reform some from some faults, but of itself falls far short of the true mark, and usually reacts, because enduring aid from God is not there gained. It is, therefore, terribly dangerous in time of revival.

Apply the matter to Christ and the apostles. Suppose Christ or Paul going through the childish pantomimes and marches, wearing the regalia, and going through the mummeries of any lodge room! The very thought is sacrilegious! *They*, doing this to reform men! *They*, who openly rebuked sin everywhere, as men in earnest, and called on all men, in broad day, to rebuke and forsake it—did they go into dark rooms and midnight conclaves to do their work? Nay verily! the very thought shocks us They wanted all to see and know what they did! * *

Don't mistake the outer work, the scaffolding, for the inner temple—God's spiritual house. Some have labored so long on the outworks that they seem to forget the ultimate aim of all reform, and become blind as to the methods of building the inner sanctuary, the sanctification of the heart—the ultimate reform. Love and good will seem to have dropped out of their theology. I do not think that is so here, but I have seen many such cases. We must keep the right spirit, then study proper methods.

For one, as to methods, I do not think that any good cause needs to go into secret conclave, when the nation and the nations of earth are at peace. "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God," says Christ. From the days that Christ and his followers fled from the conspiracies in Jerusalem to this day, they have been an *open society*, a living "epistle, read and known of all men." They have coveted to be known, that *thereby* they might stand approved. * *

But I forbear! Let us not cease to be earnest reformers, nor fear to increase our zeal for temperance, and for every good work, especially for souls, "saving them with fear," fearing above all things lest they come short of the great salvation—the glorious rest! lest we be diverted from our work—lest Satan get an advantage of us! Let us keep steadily on, especially in the work of prayer and labor for Christ! For his glory's sake, here at stake—for the church's sake now opposed for its testimony against secret workers: for our own souls sake, and for these impenitent sinner's sake, let us labor and pray on.

The Craftiness of Masonry.

In order to illustrate the exceeding craftiness of Masonry, we may refer to a case which happened not long ago, and which doubtless must have arrested the attention of many of our readers. The case that we allude to is one where a German immigrant to this country, by the name of Ziegenmeyer, murdered another immigrant, an Irishman, we believe named Gumbleton, for his money. Gumbleton had the most of his money, some seven or eight thousand dollars, in a New York bank; but the murder was committed in Chicago. It appears that after the murder Ziegenmeyer passed himself off as the murdered man, and as such succeeded in drawing upon the New York bank for Gumbleton's deposit, with the money he returned to his native village in Germany, where he seemed to have every prospect of escaping detection; but he was followed up by the officers of the law more closely than he had expected, and was arrested and brought back to the scene of the murder. This is the general outline of the case; and the final disposition of it by a sentence of imprisonment for life has lately been made under our relaxed administration of law. This is immaterial, however, so far as it relates to the purpose for which we refer to it.

The object of our reference is to show the character of Masonic craftiness. This craftiness is strikingly exhibited in its sly, yet persistent efforts to destroy pure religion and put itself in its place. As the craft of Ziegenmeyer consisted in passing himself off as his victim, which he had murdered, so the exceeding craftiness of Masonry is seen in its efforts to pass itself off as the best practical religion for the American people, after having destroyed its pure religion.

But this is the prominent trait of all usurpations of power; it is first to destroy the reigning power, whatever it is, and then take its place, under its very name and title. Such was the character of American slavery in its crafty contest against liberty. It was constantly drawing comparisons between itself and liberty, and always in favor of slavery. If an act in favor of liberty was right, then the same act was right if done in favor of slavery. Such was its mode of reasoning; and such is the line of argument that will now be pursued by Masonry in its assault upon the religion of the country. It is even now putting itself in the place of that religion; and is drawing upon public credulity in order to pass itself off as good as our early religion, which it is destroying. It has put its mark and seal not only upon Bunker Hill, but upon the Plymouth monument itself.

It will be as vain, however, for Masonry to resort to Plymouth Rock, as it was for Ziegenmeyer to return to his native country; that is, if we of the CYNOSURE remain true to our laws and our religion. Masonry, in spite of all its wiles, all its subtlety, and craft, shall be bought to the tribunal of public judgement and suffer the penalty due to its ruinous impositions. All we have to do is to remain true to ourselves and our cause, and Masonic craftiness shall be exposed to the indignation of every true upright American citizen. AMERICUS.

Secret Societies—The Discussion at Richmond, Ohio—Report Adopted by the United Presbyterian Congregation.

Whereas, a certain party, who is somewhat notorious for his propensity for sounding his own praise and blowing his own trumpet, has in different localities made statements in the pulpit and out of it; and others who seem very ambitious to prolong the echo have written communications to parties at a distance in reference to certain lectures and proposed debate at this place, during last winter and spring, on the subject of secret societies, between Rev. D. L. Dempsey, presiding elder in the Methodist Episcopal Church, and Rev. Joseph H. Timmons, pastor of the United Presbyterian Church at Tarentum, Pa. the former advocating, and the latter opposing such orders; and while some of the statements referred to are not, in every sense, false; yet they are presented in such a way as to mislead and give a wrong view of the facts, others are garbled, and others are in every conceivable sense false.

And whereas these statements are well calculated to do injustice to the cause of truth, as well as injury to the good name of Mr. Timmons.

Therefore, the members of the United Presbyterian Congregation at this place, *and others*, deeming it a duty to defend both against these slanderous representations, appointed a committee to prepare a brief and correct statement of the leading facts in the case, which was ordered to be published by the congregation.

Without entering into a minute detail of all the incidents that might be given *for the present*, the committee would present the following brief outline of the leading points in the matter.

About the middle of December last, Rev. D. L. Dempsey was brought to this place to give a lecture on secret societies, in which he entered into an elaborate defense of Freemasonry and Odd-fellowship, assigning them a position, in some phases superior to the church of God, in others, second only to it in importance. At the same time assailing the principles, ministers and members of the United Presbyterian Church, in an ungentlemanly, cowardly and unchristian manner, affirming that scores of her ministers, and hundreds of her members, were Masons and Odd-fellows, that she occupied untenable grounds from which he would not suffer her to escape. As an example of the audacity with which he assailed her, among many others that might be given, he stated in his lecture, to a large audience, that a United Presbyterian Church court in Allegheny City, on a certain occasion appointed a committee of nine to prepare a report on secret societies, eight of the nine he affirmed were Masons. They met at the house of a Mason, prepared and in due time (this United Presbyterian Masonic Committee, save one), brought in stringent resolutions against secret societies, which were adopted by the court, and sent to the world as the opinion of that Presbytery.

Many of the members of the United Presbyterian Church here, knowing well that these statements were vile slanders, secured the services of the Rev. J. H. Timmons of the above Presbytery to defend the standards of the church, and repel these slanders in a public lecture. At the appointed time Mr. T. gave a lecture, and entered into an overwhelming defense of the position of the United Presbyterian Church, and emphatically challenged and denounced as false these scurrilous statements of Mr. Dempsey.

At the close of the lecture Mr. Timmons tendered to Mr. Dempsey a challenge to discuss at a time convenient for the parties, the subject of Masonry and Odd-fellowship, with the privilege of using the manuals of these orders as authority.

The state of affairs produced in the minds of the Masons and some of Mr. Dempsey's friends by Mr. Timmons' lecture is very well stated in a letter written to prop up Mr Dempsey's reputation in the matter, by Rev. T. H. Wilkinson of this place, to Rev W. D. Stevens of Tarentum, both ministerial brethren of Mr Dempsey. The following is an extract: "Justice demands the admission that many of the solid men in the community thought that he made some points against Masonry that would be difficult to meet." "There is no question, but that Timmons stirred the community, and the Masons sent off again for Mr. Dempsey to come and repair damages."

In due time their champion give a second lecture, and it was apparent to all candid and observing minds that he was *smarting* and *sore* under the *castigation* Mr. Timmons had given his *beloved idol*. And to escape the consequences, to which he so shamefully exposed himself, in the church court affair he "*crawfished*" out of it by denying that he had said it was a U. P. Presbytery, and affirmed it was a Methodist conference that had been guilty of such base deceit and hypocrisy. Well might Mr. Wilkinson say, as he did in the letter referred to, to Mr. Stevens: "If this statement be correct, I am devoutly sorry and heartily ashamed." The intelligent and candid portion of the audience together *with Mr. Wilkinson* distinctly and plainly understood him to say it was a United Presbyterian Church court.

Might we not pause and inquire what kind of men compose M. E. conferences? Are we to conclude from the foregoing statement made by a presiding elder, that a proportion of eight out of every nine act as if they had more of the spirit of Judas Iscariot than of that Saviour whom they profess to serve, and in whose spirit there was neither guile nor fraud. To what conclusions must the world come when assured by one who has prefixed to his name the grave title of "Rev." and affixed to it the dignified appellation of "D. D." and who seems very ambitious to be considered "as one having authority," that Methodist ministers can and do so deliberatly practice deception and fraud.

Notwithstanding the declaration was boldly made "in the place where prayer is wont to be made," in the face of a large and intelligent audience by Mr. Dempsey, yet in the spirit of charity, we are disposed to unite our sympathies with those of this community in considering it first to last a sheer slander on the Methodist Church. We do not believe a thing so notoriously mean and base could take place in the most corrupt church in the land. Especially too in view of the curse God has pronounced on those who "do his work deceitfully" and especially on lying prophets.

It was evident to all present that in this lecture, Mr. Dempsey failed to give satisfaction even to his most sanguine friends and much less "repair the damages" Mr. Timmons had done his cause.

At its close however he gave a challenge to discuss *these secret orders* as well as the subject of psalmody, with Mr. Timmons, and appointed Rev. Wilkinson and Miller, both his ministerial brethren, a committee to arrange preliminaries for a public discussion. The members of the congregation selected Rev. S. W. Clark of the United Presbyterian Church on their part. This joint committee met and unanimously agreed on the following proposition for discussion. "Resolved, that secret oath-bound societies, such as Freemasons and Odd-fellows, are wrong;" with the distinct understanding that the Manuals and Monitors of those orders would necessarily have to be admitted as authority.

This proposition as agreed to by his own committee he (Mr. D). declined to discuss, but proposed another about which there could be no controversy. With the expectation however, that the parties if brought together might be able to agree upon a statement of the question, they were brought here on the 18th day of April, when Mr. Timmons, through his committee, informed Mr. Dempsey that he was here ready and willing to defend the position of the United Presbyterian Church, he had so assailed with so much violence. Notwithstanding his reckless charge that "she occupied untenable ground from which he would not suffer her to escape, if he should spend the entire summer," yet from this proposition also he *backed squarely down.* Now take whatever view of the subject you may, the conclusion is the same, viz: that Mr. Dempsey was bound by every principle of truth and honor to discuss either the proposition agreed to by his own committee, or the position of the church he assailed and ridiculed. He exalts and glorifies Freemasonry and Odd-fellowship, and in order to make these orders all the more glorious he assaults all the churches who have testified against them. If he be an honest and honorable man, and to make good his boasted declarations and valor, would he not—*must he not*, substantiate these things in a public discussion. Especially too, when in a public lecture on Masonry, in giving his version of this affair he boastingly declared his name is not "*Backout.*"

The committee has now given a brief but correct statement of the leading facts connected with these lectures and proposed discussion, and would *challenge* a successful and truthful contradiction of the points presented.

It is true they reflect much on the credibility valor and gentlemanly conduct of Mr. Dempsey. This we cannot help. He made the attack, we are defending that branch of the church, whose system of faith and practice we profess, her ministers and members against his slanderous assaults. Had Mr. Dempsey come into our community, and advocated the claims of Masonry and Odd-fellowship in a truthful and logical manner, and had not maligned the character of the ministers and members of the United Presbyterian Church, by identifying them in this wholesale manner, with these corrupt secret orders, against which she so pointedly testifies, this controversy would not have been inaugurated, nor this exposition made. It is his privilege in the exercise of the right of speech so far as we are concerned to go all over the land and proclaim the *greatness*, of his idol, the *Masonic Diana*, according to truth, but he has no right to misrepresent or defame others, and especially his ministerial brethren of a sister branch of the church of Christ.

The committee further state that from first to last, and even yet, Mr. Timmons was and is willing, and hereby respectfully and in good faith, invites Mr. Dempsey to a public discussion, in an honorable and truthful manner of the points at issue. And if Masonry and Odd-fellowship are institutions of such great value, so much in harmony with the teachings of God's word, and second in importance only to the church, as has been claimed by him, should he not be willing, as the recognized champion of these orders, to defend them against those who oppose them.

To conclude, any letters declarations or statements, made publicly or privately, whether by wholesale from the pulpit, or in a retail way on the streets, or by whomsoever made, making the impression, or conveying the idea that Mr. Timmons "*backed down*" from the contemplated discussion with Mr. Dempsey, are entirely without foundation in, and utterly at variance with the truth.

As evidence of the appreciation of the fearless and able manner in which Mr. Timmons exposed the corruptions and sinful workings of these secret orders, a resolution was submitted and unanimously passed by the audience, at the close of his protracted discussions, in this place fully indorsing the positions taken, and so ably maintained by him.

By order of the UNITED PRESBYTERIAN CONGREGATION of Richmond, Ohio.

JOHN BERRY,
JOHN McCARRELL, } *Committee.*

Innocence in High Position.

Schuyler Colfax, Vice-president of the United States, who has carried the amiable amenities of Masonic life into politics in a very high degree, made a Fourth of July speech in Valparaiso, Indiana, in which, amidst untiring allusions to his abandonment of public life at some future day, he made the following statement:

He had listened to the excellent reading of the Declaration and to the oration, and thought how little we appreciated the benefits we enjoy. He had thought of the horrors of the Commune of Paris, and how dear we should hold the priceless boon we possess and the old flag, how dear, which floats over every sea, because it is respected, and which gives liberty and equality to all, such as other lands have never recognized, for here we are not ruled by the divine right of kings but by the people.

Now we all know that the Commune of Paris consists of secret societies in the control of ignorant, vicious men; and Mr. Colfax, who thus speaks of the "horrors" of these secret societies, is a high officer himself of a great secret society. How innocent (of logic) it is therefore for a man in such a position to be talking ill of what he practices himself! Our Vice-president should first shew wherein this secret society to which he belongs differs from the Commune before he speaks of the "horrors of the Commune." Like a true member of so secret association as he is, he seems to expect an unquestioned right of enjoying all the benefits of secret collusion, while he is at perfect liberty to denounce such of its villainies as cannot escape detection and exposure. Mr. Colfax seems willing to go as far as the farthest in enjoying all the covert advantages of oath-bound secretism, but the moment that this secretism works to the surface, into the detestation of every good man, *presto change!* our clever Vice-president immediately sides with the good men, repeats their phrases, and *expresses their horror*; but still holds on to his position as an eminent leader of a secret oath-bound association! Is this really innocence; or what is it? Mr. Colfax is a great talker; why does he not explain? Why not tell us how it is that one class of secret association, the Commune (so called), is horrible, while another form of organized secrecy is "ancient and honorable?" Is there any *essential* difference in them?

Will Vice-president Colfax please enlighten us as to what that "priceless boon" is which we possess? Is it Odd-Fellowship with its hundreds of thousands of voters, which he most certainly considers as a very good thing? And is he sure that we "are not ruled by the divine right of kings, but by the people?" Are we not rather ruled by the divine right of Masonry, or by the right of divine Masonry, and other kindred secret oath-bound organizations, of which secret collusion and conspiracy are the essential principles as they are of that horrible Commune?

We must have leaders of more clearly marked and defined principles than these secret society men, or we shall soon be led into that anarchy and confusion which the Commune has brought upon France.

It is not pleasant for us to be criticizing the opinions, practical and theoretical, of our men high in office in this way; and much more unpleasant still is it for us to find them deserving of criticism. So long, however, as we consider the spirit of secret association, as we do, wicked, mean, selfish, dangerous to religion and liberty, and wholly unnecessary in any system of polity but a bad one, we must be permitted to speak freely of the public acts of all of our secret society men, and allude to them for pointing a moral and adorning a tale. If the dignity of authority is endangered thereby, it is these men who are responsible for it; for they must first properly respect their own positions before others can respect them.

O. T. S.

Lightness of Speech.

BY REV. D. F. NEWTON.

"Tis not for man to trifle—Life is brief."

Frivolity in conversation is the leprosy of the age. "Foolish talking and jesting," which are classed with filthiness, fornication and "all uncleanness"—Eph. 5: 3—is the prevailing sin in the church and out of it.

"The tongue is a fire, a world of iniquity, an unruly evil, full of deadly poison.'—Prov. 15: 4.

"But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment.—Matt. 12: 36.

All vain talk—empty, unprofitable, or which does not tend to instruct or edify, is idle.

Look at its effects—it destroys our peace, unfits us for spiritual devotion, lowers us in the estimation of others. Who has any particular respect for a clown, a foolish talker or jester? How muchsoever persons may praise one for his witticisms or buffoonery, or seem pleased at the time, yet, in the sober moments, they heartily despise such folly. Again, by indulging in the lightness and frivolity, we measurably destroy our influence for good. "Familiarity breeds contempt." How exceedingly incongruous to warn sinners to "flee the wrath to come," while in their presence we indulge in levity, or trifling conversation! Who would be likely, on a sick or dying bed, to send for a punning minister or professed Christian to talk or pray with him? A joking minister will seldom have persons coming to him with tears to ask what they must do to be saved.

When ministers leave their pulpits to lecture in favor of worldly amusements, billiard tables jesting or mirthfulness, instead of "holiness to the Lord," "having our conversation as becometh the gospel of Christ, "speaking the truth in love," that we may grow up into him in all things"—alas! for the times! "The whole head is sick, the whole heart faint." Beware of them.—*Free Methodist.*

Testimony of the Catacombs.

The Catacombs of Rome have recently been explored by a Christian traveler to ascertain what testimonies may there be gathered as to the hope and faith of the early Christian Church. Among the testimonies gathered by him, as he wandered through miles after miles of dead, are three that may be of some value and significance. (1) No *cross* is found till about A. D. 420. It then begins to appear. Its absence from Christian graves for four centuries is remarkable, and furnishes a lesson against its improper use in the latter centuries. (2) The name *Christian* is not found. Its absence indicates that it was first and for centuries applied to the disciples by the Pagan and Jewish opponents of the Nazarene, and not appropriated by themselves. (3) The word *Sabbath* does not appear on the tombs. But the phrase *Lord's day* is frequent among the inscriptions. This is a new proof of the changes of our *rest day* from the seventh to the first day of the week—from the Jewish Sabbath to the Resurrection day.—*Pitt. Advoc....*

The Christian Cynosure.

CHICAGO, TUESDAY, JULY 25, 1871.

Pres't. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor
H. L. KELLOGG, Office Editor.

Close of Volume III.

The present number ends the third year of our paper and a large number of subscriptions expire at the same time.

Let there be no further delay in sending renewals. Look at the number on the printed address-label; when it corresponds with the WHOLE NUMBER on the right hand corner of the first page, your subscription has expired, and your renewal should be sent forthwith. A few may wish to discontinue. Such shall not delay to inform us, otherwise we shall have the unpleasant duty of calling on them for arrears.

Read the advertisement of the WEEKLY CYNOSURE and send for it, or get your neighbors to join you and receive a copy free.

Always when you write designate whether you wish the weekly or fortnightly.

Read the directions below and if your CYNOSURE account needs attention DON'T WAIT UNTIL TO-MORROW.

Address your Letters thus; Orders for books and tracts, **E. A. Cook & Co.,** 88 La Salle St. Subscriptions for the CYNOSURE to **The Christian Cynosure,** 88 La Salle st. Donations, to the Treasurer of the National Association, **H. L. Kellogg,** 88 La Salle St.

Letters containing both subscriptions and orders for books, or donations should be so written that they can be cut apart and given to the different departments. By carefully following this direction annoyance is saved in the office and quicker attention given to orders.

QUERY ANSWERED.

A correspondent desires our answer to the following query: "Can an adhering Freemason be a Christian—not professor, but Christian?"

Our answer is we do not profess to know precisely the limit or number of things which are impossible with man but possible with God. Among these things we put the question how far a man may be ignorant or deceived, erroneous or imperfect, and yet the living germ of the new and eternal life be found in him. If that germ is in him he is known and accepted of God, even though only his omniscient eye can discern it. Hence to many such doubtful cases we are wont to apply this scripture: "Let us therefore not judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way;" and we do judge that to justify Freemasonry or to adhere to it, is such a stumbling-block and occasion to fall, that the church is criminally derelict which suffers its members to put it in the way of others.

It is a presumptive evidence against a man's piety in the true Christian sense of that term, of such force and significance, that no church member, elder, vestrymen, minister or bishop, or all these collectively can rightfully overlook it and give to the adhering Freemason the right hand of fellowship, thereby saying in effect: We judge you to be a true Christian. Before this is done they who are authorized to admit members to the ordinances of the church of Christ, are not only authorized but required to insist upon a credible profession of the faith which ensures justification and the purification of the heart and life. Thus Philip said to the Eunuch, who proposed to attest his conversion by being baptised, *if thou believest with all thine heart thou mayest.*" An example which justifies a close and earnest scrutiny and the peremptory demand of credible evidence of a whole-hearted and intelligent consecration to Christ, and we do not believe that acting in the spirit of this scripture example a church can receive an adhering Freemason to its ordinances.

But it is one thing to judge that a candidate does not give the credible evidence of true piety which we are taught in the Gospel to require, and quite another thing to say that he cannot be a Christian. All Christians are by grace made fit for heaven, and will be admitted there because the question of their admission is decided by an infallible judge, who looketh on the heart and needs no positive outward evidence of that fitness. But all Christians may not be fit to be received into the church on earth, because the question of admission here is decided by men, and upon crediable external evidence; and such evidence, the man who deliberately and intelligently adheres to the false and lying system of Freemasonry cannot give. The church is in duty bound to judge that no member shall put such "a stumbling block in his brother's way."

INADVERTENT DISCLOSURES OF M. W. G. M. ANTHON'S ANNUAL ADDRESS—No. 4.

Very interesting glimpses also appear of that divine unity and harmony of the Mystic Brotherhood of which they so loudly boast and sing. It seems Br. Gibson's verbal report, which was followed by the annulling of his commission as representative, consisted mainly of friendly applications for opening a sort of diplomatic or representative relation with the N. Y. Grand Lodge, from certain Grand Masonic bodies, termed Orients in Europe and in South America. But says Mr. Anthon, "*in almost every instance there are conflicting Masonic* lers subject to the authority of what I believe to be known as a Supreme Grand Council."

The power of this Supreme Grand Council *claims of legality constitutions.*" And besides, he says that each of these grand bodies, "is more or be is evidently suspicious of, and expresses himself as averse to representation in its subordinate bodies. He gets along very well with Supreme Council and Grand Chapter and Grand Encampment in the United States, because they have adopted the fraternal policy of conceding without question the *supreme control* of the three-degree lodges to the State Grand Lodge. It is so sweet to exercise despotic power, that men like Anthon will submit to it when exercised by those of higher degree, if they can only exercise it over those below them; and those below them will submit to it from all above, if they can have their equals sworn to obey their signs and go on their errands barefoot to the length of their cable-tow.

But there are constant and tremendous struggles and fightings to determine the limits and possession of this despotic power. The first Grand Lodge in London, formed in 1717, claimed all the world as its territory, with exclusive right to sell the privilege of communicating its made up secrets. They made their fortune as swindling patent-right men do, by selling territory. Those who acquired a State did the same on a smaller scale; others seeing how the humbug took, and knowing that the secrets were just as valuable when acquired from one source as another, i. e., that it was all an empty them, claimed and sold rights wherever they chose; others invented new degrees and made a grand speculation in selling them, having "all the world before them where to choose;" until as our orator shows, there is scarcely a Grand body that has not other Grand bodies contesting its jurisdiction, and denouncing each other as clandestine deceivers. "How good and pleasant it is for brethren to dwell together in unity." Sing on brethren of the "Mystic Tie," until your kingdom by its divisions becomes a desolation.

H.

THE BOSTON "CONGREGATIONALIST", IS IT MASONIC OR ANTI-MASONIC?

This paper is the New England organ of the Congregational Church, and can help or hinder the movement against secret societies. In view of this fact it is important to know where it stands.

Its managers claim that they are opposed to secret associations; that they wish to see them abandoned and that they are willing to do their part toward securing this end. If this is true, the paper stands on the right ground and should not be assailed because it does more or less than others think wise; but *is it true?*

The first thing which we notice in answering this question, is that the *Congregationalist* a few years since permitted A. H. Quint, D. D., now Grand Chaplain of the Masonic Lodge in Mass., to advertise his Masonry in its columns, by telling how a *brother Mason traitor* befriended him; the *Congregationalist*, still assists A. H. Quint, D. D., in his efforts to Masonify the church, by printing his articles and saying nothing about his Masonry. Silence is the greatest mercy that crime can receive.

In the next place, this paper bitterly opposes the only organized movement against the lodges of the land. They (its managers) have never said a friendly word of this paper or those who work openly against darkness, (secretism) and in favor of light. They have not *criticised*, in a friendly manner, but have *opposed* the movement in every possible way; by this statement I mean, that they have, at different times, ignored and insulted the men who seek the over throw of their secret combinations.

REASON; they say that they cannot approve of the methods adopted by the National Christian Association, that they will oppose secret societies but will have nothing to do with the movement against them because its measures are unwise or worse than that. To show their sincerity, (I suppose) they have published an excellent article by J. E. Roy, D. D., another able and learned one from Howard Crosby, Chancellor, N. Y. University, a good one from some individual, name unknown, on "*Christian Freemasons*" and an inferior editorial, together with some letters drawn out by these articles. Since the publication of these articles the paper has published a caricature of the Worcester convention from some coward who is afraid or ashamed to sign his name, and refused to print a reply. (The *Congregationalist* is the only paper in the country, except The *Advance*, which attacks a man or movement and refuses space for an answer).

This paper then is opposed to secret societies and proposes to put them down by printing first an article for and then an article against them. It is also opposed to the CHRISTIAN CYNOSURE and our National Association and will work against them because it disapproves of the course they pursue. Of course then if the *Congregationalist* succeeds in its endeavor our society will abandon its work, the paper cease, and this reform be committed to the care of the Boston paper and others which are judiciously opposed to secret societies. In Mass., during the term of one year the orthodox Congregational Churches GAINED SIX MEMBERS, while the lodge gained hundreds. IS THE CONGREGATIONALIST MASONIC OR IS IT ANTI MASONIC?

—Several letters of great interest are crowded out of our present issue. We must all have patience until we have the weekly. Send on your subscriptions.

LODGE REVELRY.

Timorous Masonic sympathizers are often greatly shocked that the fostering of intemperance is charged against Masonry. But let them read a stanza from Webb:

"In days of yore,
Freemasons bore
A flask of wine,
Of mirth the sign,
And often they filled with the liquor divine
To drink to the 'Mother of Masons.'"

Let them be present at an installation ceremony and hear the stewards charged to see that the "tables are properly furnished at refreshment;" let them read the testimony of Greene, Whitney and others; let them learn by investigation the proximity of lodges and saloons and the liberal interchange of patronage, and their sympathies will swing to the other side.

We have in proof another instance from Canada, which is made the theme of a few brief and pithy reflections in the Canadian *Home Journal*. Early one morning a smell of burning feathers alarmed the inmates of a boarding house, and on examination they found one of the boarders on returning intoxicated from the lodge meeting shortly after two o'clock, had set fire to his bed before retiring. The *Home Journal* published this item without mentioning the names either of persons or of the lodge; nevertheless the Master of the Masonic lodge, deeming himself and institution insulted, attacked the editor on the street, and demanded an explanation which is given as follows:

"There is a lodge of Freemasons in this town, of which this individual is Master; that on the night of Thursday of last week a meeting was held in the lodge-room, at which the unfortunate gentleman, whose conduct gave rise to the paragraph complained, of was present, and partook of intoxicating drink dispensed to the brethren in the lodge-room; that the lodge-room was closed at a quarter to twelve o'clock; he afterwards went to the tavern and took more intoxicating drink; and that it was therefore from the tavern, and not from the lodge-room, that he went to his boarding-house, where the catastrophe took place that came so near resulting in his own death and in the destruction of the property of his widowed landlady. We have an opinion to express upon the information thus accorded to us by the Worshipful Master. It is, that whatever good the Freemasons did in their lodge room that night, they did somewhat the work of the devil before they left. They set the intoxicating cup before a weak brother—a brother, who as a member of the Sons of Temperance, then and there in good standing, was under most solemn obligation to abstain from all that intoxicates. He was tempted. He fell before the temptation. He violated his solemn pledge. The sad result is known. The case is the more aggravating in that the unfortunate individual is in every other respect a young man of excellent character, a skilful and ingenious mechanic, and a good business man, whose trade within a few years he has made to extend to the supply of other towns and villages for fifty miles around. We have an *advice* to give. We give it gratis. If the Freemasons would keep themselves perfectly free from the responsibility of such sad consequences as those of last Friday morning, let them banish at once and forever the use of intoxicating drinks from their lodge room. We have a *caution* to give. It is to young men whose curiosity or fascination may lead them on to desire membership in the order of Freemasons. Let them have nothing to do with it. Let them avoid it as an institution fraught with danger, until at least they are satisfied that the holding of midnight revelry over the intoxicating cup is no necessary part of the proceedings of a lodge."

Notice—Minutes of the Convention.

The Convention at Worcester passed a resolution that their minutes, including the Secretary's Report, Resolutions, and Speeches, be published in pamphlet form. The Executive Committee have devolved this matter upon the Secretary. But there is no appropriation wherewith to accomplish the work. The Secretary's salary, either past or prospective, is not sufficient to pay for the paper on which this notice is written. None of the subscriptions or donations raised at Worcester are available for this object, and the indebtedness of the Association is not yet fully provided for. It remains therefore for me to say that if our friends want the minutes enough to send in the means I will cause them to be published. Two hundred and fifty copies were subscribed for at the Worcester meeting; but none paid for. If seven hundred and fifty copies more are subscribed for at twenty-five cents a copy and paid for in advance, I will undertake to get out the work in satisfactory style. A less number can be published; but they will have to contain less matter and be gotten up in cheaper style. Now friends, if you want the minutes send your subscriptions and your cash at once, and we guarantee that the work shall correspond with the means furnished. Or if we do not receive sufficient to warrant an edition of the minutes we will return your money in such anti secret literature as you shall specify.

Direct all communications on this subject to Rev. I. A. Hart, Wheaton, Ill.

And what you do, please *do at once.*

I. A. HART, Sec'y.

REVIEW OF TWO MASONIC ADDRESSES, by Elder John G. Stearns, is a new work containing in a neat pamphlet of seventy-two pages a reply to many of the false pretenses of the lodge. The following subjects are ably treated in the first part: Why do some look with favor on Masonry?—The Bible on the Altar of Masonry—Does the Bible teach Masonry?—Is Freemasonry a beautiful system of morality?—Can an honest man be a Mason?—Is Masonry the friend of woman?—The real Life of Masonry—The principles on which the order is founded—Has Masonry been assailed in vain?—Freemasonry is a false religion.

The second part is historical and clearly proves the deceptive arts of many would-be Masonic historians in laying claim to great antiquity. Price 10 cts.: for sale by the author, Clinton, N. Y., or at this office by E. A. Cook & Co.

THE LYNCHING OF MEARA.—Letters of inquiry and information respecting this awful tragedy in Iroquois county, will be found in our correspondence. J. S. Hickman writes in another note that the Masons claim Meara's renunciation of the order as a simple preparation for death. For in embracing Romanism he had to renounce everything else, and further states with force that this shows that Masonry is a religion if Catholics have to renounce it. If it was not a religion it would stand in the same relation, and there would be no more necessity for renouncing it than there would be for renouncing Democracy or Republicanism!!

Meara, after forswearing all Masons, died invoking the Virgin Mary. Which of the two religions, Romanism or Masonry, was most influential in forming such a heartless character?

REV L. N. STRATTON's address before the Worcester Convention is received for publication in the Minutes. All who wish copies of this valuable document and the Secretary's Report send your orders to to I. A. Hart, Wheaton, Ill.

ITEMS.

—One hundred Ku Klux have been indicted in North Carolina.

—Most of the members of the National Committee who manage the great campmeetings for the promotion of holiness are Masons.

—Vanderpool is to enter upon his third trial during the early part of August. He is making great efforts among his friends to raise money for counsel.

—At a recent Orange dinner in Portsmouth, Eng., one of the Deputy Grand Masters denounced Gladstone as the greatest knave and Jesuitical political scoundrel the country had ever seen, and threatened that if another Orangeman was assaulted a popish priest would be shot.

—The Rev. Geo. H. Miles, the home missionary of St. Charles, Minn., a specimen of whose Masonic fawning was published last spring, gave his flock a Sunday morning lecture on the subject not long since.

—C. L. Vallandingham's father was a Baptist minister, and strongly opposed Masonry. He would not admit a Mason to his church nor attend a Masonic funeral, although of his nearest friend. C. L. was Mason and buried by them.

—The oldest Mason has been found again; this time in Alaska. He is 115 years old and claims to have received the Master's degree when only eighteen by special dispensation in a lodge on the borders of Persia.

The Rev. Mr. Cheney's Position.

The position of the Rev. Mr. Cheney, so we understand it, is this: He claims the right to remain in a church of divine appointment, with a reserved right to say which one of the articles appointed *is* divine, and which is *not*; which of these articles he is to be believe, and which he is not to believe.

On this very extraordinary position he makes an issue with the church authorities, and joins in a logomachical strife which is felt throughout the country. But after all, what has be proved? Why, only this, what every one ought to know *a priori*, that if one does not like the institution to which he belongs, his only proper, dignified course is to leave it.

The strangest part of all this matter is, that the dispute is hinged, not on an abuse of the the church, but on one of its prominent, vital elements. If Mr. Cheney had contended against one of the manifest corruptions of the Episcopal Church, such as, for instance, its Masonry, with which heathen rite it seems threatening to become identified, his efforts would have been deserving of the best thanks, not only of the church, but of the whole country. We regard it as one of the strangest and most mysterious traits of the human mind, that an earnest man like Mr. Cheney, should attack a vital point of Episcopalianism itself and leave such a monstrous corruption as its Masonry to go unnoticed. A man may serve as a minister totally in two different kinds of temples, with two totally different altars, with two different orders of priesthood, two sets of prayers and hymns, two liturgies, two funeral services, two forms of temple dedication, etc., one of which is Christian and the other is heathen—a man, we say, may do this, and excite no opposition in Mr. Cheney at all; but if he complies strictly with the prescriptions of the prayer book, which prescribes only one form of worship, and that very simple and easily understood, then Mr. Cheney, finds objections, and attempts even a revolution in order to purify and rectify the church.

The corruptions of the Episcopal Church are to be found among its ministers themselves, and not in its ritual. These corruptions can be readily traced to men who see no impropriety in donning a surplice at one altar, and a sheep skin apron with a ribbon scarf at another; who pour out wine at one altar, and make a libation of corn, and oil, and wine at another; who admit only Christians at one altar, but receive Jews, infidels and Christians alike in common confusion at another; who utter the Lord's prayer at one altar, and listen in respectful compliant silence to prayers to Buddha at another, etc., etc. Such practices as these awaken in Mr. Cheney no concern, no alarm. The idea that a young human being can become regenerate through baptism before he has attained to a certain religious majority, fills him with horror; but to see an old human being who claims to have become regenerate through baptism, frequenting a lodge of Mason's, and practicing the heathen mummeries of Masonry, gives him not the least trouble in the world. He is probably used to all that, and regards it as sound Episcopalianism. *To toiouto meds annesthieiu.*

O. T. S.

[In regard to the position on Masonry occupied by Mr. Cheney, the subject of the preceding article, we are not informed. But hope he will take a true Christian position on all organized secrecy so soon as his attention may be given from his present difficulties.—ED. CYNOSURE.

Is It True.

Editor Christian Cynosure:

Dear Sir: We have heard it stated that Martin Meara the brutal murderer of his son, on being taken from the jail by the mob who hung him, made the grand hailing sign of distress to the mob, and seemed surprised to find that his hail was not answered, as, by the laws of Masonry, all Masons are bound to do. Now is this statement true; or was it got up merely to injure innocent, unoffending Masons? Were there any members of the holy, sacred, divine institution of Masonry in a mob assembled for over riding the law? Did Masonry, as usual, inspire the crime, and then instigate an illegal mob to murder the murderer? Is not this the very character of Masonry? And is Masonry not tending, as the CYNOSURE has always shown, towards bringing in military, despotic power in order to suppress its own disorders? Do not all its teachings and practices end in moral chaos.

We would like to have some of these questions argued in our village Lycoume the coming winter. Yours for the Truth,

VERITAS.

Some of these questions are already answered by friend J. S. Hickman, who lives in the vicinity and is acquainted with the circumstances, in the following letter:

Editor Christian Cynosure:

Lately there were committed in this county two crimes that are almost without a paralell. Martin Meara, an Irishman, killed his son in the most brutal manner, on which account a mob assembled and broke open our county jail and hung Meara to a tree.

As the affair is generally known throughout the country, we simply refer to it to show how far, as we believe, Masonry was connected with the affair, I was somewhat acquainted with the unfortunate man, as he was at my house two or three different times; on one occasion I sold him an Anti-masonic book. He was an intelligent and a well read man.

There were perhaps two hundred and fifty persons actively engaged in the mob and some seven or eight hundred that followed the mob as lookers on. After breaking open the jail with a sledge hammer they took the prisoner a mile or more in a wagon to the place selected for the execution. They told him to be quiet. This to him was the march of death, and in some respects was like the death march of the ill-fated William Morgan.

I was assured by an ex-Mason, that the grand hailing sign of distress with the word accompanying were given while the mob were preparing to hang him; yet none of his brethren responded. He then called upon a "brother" or two, yet no one volunteered. The obligation is "and should I see that sign given I will fly to the relief of the person giving it," etc. The sign is given thus, "raise the arms to a horizontal raising the hands and arms from the elbows up to a perpendicular, the palms of the hands to the front," at the same time exclaiming, "is there no help for the widow's son!" This is a part of the Masonic oath in the Master's degree which the Masons present violated. A Masonic oath is one of the most elastic substances known.

I am fully satisfied that this terrible affair in the hanging of Meara is justly and, perhaps altogether chargable to the teaching and practical working of Freemasonry. The people had come to the conclusion that Meara as he was a Mason, would likely come clear on some "hook or crook," and were thus maddened and led into nearly as great a mistake as Meara had made. Meara was even shot after he was dead. I am told that some Masons assisted in his execution. Possibly Meara, like King William, had been expelled from the lodge and thus Masons had a right, Masonically, to take his life. We wish to be fair with the fraternity. We should also have stated that Martin Meara renounced Freemasonry just before he was hung. Possible he wanted no connection whatever with a brotherhood that would not live up to their obligations.

Loddonville, Ill. July 16th, 1871.

J. S. HICKMAN.

CORRESPONDENCE.

ILLINOIS.

Dr. Wm. Ross at Viola—Change of Base—Temperance to Masonry.

Editors Christian Cynosure:

On the 24th of June (Masonic St. John's day) Dr. Wm. Ross, the renowned temperance lecturer, addressed the Masonic fraternity and the public generally on the subject of Freemasonry, in a pleasant and shady grove in the village of Viola, Mercer county, Illinois.

The Dr. had obtained some celebrity as a lecturer on temperance by a course of lectures delivered at Aledo, our county seat, and at Viola during last winter; and when it became known that he would deliver a Masonic address at Viola, a general interest was manifest among all classes to hear the Dr on that most wondrous institution, Masonry; which at once commands the profoundest admiration of its votaries, the most unqualified contempt of its enemies, and the blindest reverential awe of the ignorant and unphilosophic minds. A high expectation had been raised, that the profound researches of the able Dr. on Bible wines, the License complicity of our laws, national and state, with the rum traffic, and the entirely unprotected condition of woman under our American government, would surely bring to light some tangable excuse for the un-American practices of Freemasonry in a free government like ours. Hence a general rally, and one of the most quiet and respectful audiences that we ever witnessed among an intelligent, inquiring people; and a worse disappointed people, returning home without one ray of light or tangable proof in favor of Masonry, seldom come and go on the same day.

The points, in the Dr's. discourse, must be viewed from his own standing before a Christian and intelligent people.

1st. His manifest intelligence and information forbid any plea of ignorance.

2d. His profession of the Christian faith—a minister of the Gospel of Christ, commissioned of God to lead men out of the darkness and bondage of sin, to the light and liberty of the truth as it is in Christ.

In his remarks the Dr. said:

"If the professing Christians"—in other words, the Church—"had done their duty to the wants of mankind, there would have been no need of, and probably had not existed such a thing a Freemasonry;" yet "Freemasonry was known and practiced by King Solomon and his cotemporarics"—*centuries before Christ.* Here Masonry supplements the church of Christ, accomplishing for man what Christ aimed at, but failed to accomplish.

Again, "Oath-bound brotherhood between Jonathan and David saved David's life from destruction at the hands of Saul; therefore the world is indebted to *secrecy* for the birth of the Saviour through the house and lineage of David. Oh meekness!"

Again, "The world is indebted to Freemasonry [not Christ] for the Reformation, by protecting Luther in his exit from the Diet of Worms, when the existing powers were bent on his distruction, and only Masonry could save him."

"Again, The" Masonic lodge preserved the Holy Bible in its archives, through the long, long night of Paganism—the dark ages." O, how could the world have got along without a Redeemer in Christ, without the Bible, without a Luther, without Freemasonry.

Whatever discount may be due on the above as to moral truth, presumption, infidelity, etc., the Dr. is entitled to credit for fairness in one statement he made concerning what Freemasonry proposes to do for its votaries.

Hear him this once more: "*If you want to fish with a net, Masonry will furnish you the net. If you want to fish with a hook, Masonry will furnish the bait.*"

All hail honesty, for once!

"Keith, of Belvidere, Ill., wanted to fish in seduction and murder, and Masonry did bait his hook with—*Not Guilty.* Jeff Davis wanted to fish in the simoon of rebellion. He fished, and while Lincoln dies, Davis still lives! Andy Johnson wanted to fish in pardoning Davis' accomplices. Masonry baited his hook and let him fish on, against the wishes and welfare of the nation. Yes, Dr. Ross has made a truthful rendering of Freemasonry; *multum in parvo.*

"If you want to fish with a net, Masonry will furnish the net. If you want to fish with a hook, Masonry will furnish the bait."

This is proven fundamentally true of Masonry in the third or Master's degree: I furthermore promise and swear to keep all a brother Master Mason's secrets, committed to me, murder and treason excepted, and they left to my own election." And also in the seventh or Royal Arch degree: "I promise and swear to espouse a companion Royal Arch Mason's cause, when engaged in *any difficulty*, so far as to extricate him from the same, whether he be *right* or *wrong*; and furthermore I promise and swear to keep a companion Royal Arch Mason's secrets, murder and treason *not* excepted."

Now, friendly Mason, please do not deny the above third and seventh degree obligations any more, and save your conscience another stain of falsehood, for Dr. Ross understands Masonry well, and well has he defined its benefits. "If you want to fish with a net, Masonry will furnish the net;" and "if you want to fish with a book, Masonry will furnish the bait."

J. C. GRAHAM.

VIOLA, ILL., July 17th, 1871.

NEWS OF OUR WORK.

PENNSYLVANIA.

Lectures in Bradford County—D. P. Rathbun Mobbed at Litchfield Center.

BEARICKVILLE, PA., July 19th, 1871.

Editor Christian Cynosure:

Knowing that the many readers of the CYNOSURE are glad to hear from different parts of the country in regard to the progress of light and truth, I will endeavor to inform them how it is in the eastern part of Bradford Co, Pa.

Mr. Rathbun has given several lectures. He spoke in the Baptist Church at Litchfield Center, on Monday evening, of July 17th. No lecture had ever been given in that place before, and no light upon the subject, except that derived from one little tract, and two of Judge Whitney's tracts, which were left there when the lecture was given out.

A number of Masons, and other citizens attended the lecture, and the house was full. It was the most noisy and unruly congregation that he ever lectured before, yet there were those who kept quiet, but the Masons and their sympathizers did all in their power, except using personal violence, to embarrass and silence the speaker; but in this they failed. At times some were shuffling in the entry, then the speaker would be saluted with peanuts from the gallery, and when they could get a chance, they would pretend to cheer by stamping their feet, clapping their hands, and yelling at the top of their voices. At last order was called for, and it became a little stiller.

When Mr. Rathbun had closed, he gave members of the fraternity a chance to deny what had been said if they could. One jumped upon a seat. He was very angry, but did not say much; did not deny what had been said, but in a most bitter, insulting and abusive manner derided the speaker and concluded by saying Rathbun was an impostor, a humbug, etc. Mr. R., arose, and after a few remarks, said the humbugging was on the other side, that those secret dens were nothing more or less than breathing holes of *hell*. At these words, the Masons rose to their feet, and one took his coat off, giving an order "Charge"; but they were promptly met by friends of the cause. They found to their astonishment, that others beside themselves were prepared for any emergency. Order being restored, the congregation was dismissed.

We were standing in the pulpit with friends around us. The Masons came forward, endeavoring, to all appearance to get up a muss, and thereby have a chance to get Mr. R., but failed in their attempt. We succeeded in having the church a little less than an hour after dismissal. The way was thronged, but we reached our wagon in safety. As we started cries were heard. "There they go!" and we were greeted with rotten eggs, but thanks be to previous preparation, a good driver, and fast horses, we were not harmed by these missiles, not of death, but stench. Distance at last overcame that, and we came home, without farther trouble.

I heard a man, who held neutral views upon this subject, say that one thing spoke much for the Masons, that was, *the order they had.* He certainly could not have meant such order as was manifested at the lecture, therefore I conclude, that he meant the order which they have in concocting and carrying out their diabolical schemes against those that oppose them. If this was his meaning I agree with him, that they have order, yet not praiseworthy, but indicative of trouble and danger to free American citizens.

The anti Masonic cause is growing and prospering in this county. The cry of the people is "Light! Give us light upon this subject. Show us what Masonry is." May God help anti-Masonic men and women to work, earnestly, faithfully and indefatigably to give the people light and knowledge, and thereby aid in pushing on this great reform.

MRS. D. P. RATHBUN.

OHIO.

The Oberlin Association—Annual Meeting—Future Prospects.

Editor Christian Cynosure:

The Oberlin Association opposed to secret societies held its annual meeting Tuesday evening, the 27th of June. It was a meeting of much interest. The delegate to the National meeting at Worcester, gave a report of what he saw and heard. Officers were elected for the ensuing year as follows: President, Prof. J. Morgan Vice-president, Rev. W. Burr Sec'y. and Treasurer, Rev. R. T. Cross; Executive Committee, Prof. J. M. Ellis and Dea. M. Z. Andrews. It was voted that during the coming year the Association hold monthly meetings.

After the business was transacted; there was a general expression of opinion in regard to secret societies. Odd-fellowship and the Good Templars, were defended by two members of those orders present.

On Friday evening, July 7th, Chas. A Blanchard, spoke to a large audience in the college chapel, Prof. Morgan presiding. The unanimous opinion was that he gave a most excellent lecture.

On Tuesday evening, July 18th, the first *monthly* meeting, of our Association was held, Rev. Mr. Burr read a very logical and conclusive paper in proof of the proposition that secret societies are an evil.

The Oberlin Anti-masons are determined to be more active in the future. Their meetings this year have been unusually good.

Respectfully,

REV. THEO. CROSS.

NEW JERSEY.

The Discussion at Vineland—After the Storm—Elder Baird Unmolested

VINELAND, July 19th, 1871.

Editor Christian Cynosure:

Since the exhibition of Masonic amiability in March last in reference to Mr. C. A. Blanchard's lectures, Vineland has been a point of interest both to those opposing and defending Masonry. What action Masons abroad took with reference to the Vineland, "unpleasantness"—what advice they tendered their excitable brethren here—of course is known only to the fraternity. Certain it is, however, that their policy has changed somewhat, as they have concluded to let Anti-masons have their say in peace.

Elder Baird gave three lectures here June 1st, 2d and 3d, and was not molested, though the attendance was good. The Masons generally kept away, just as they should do in case they cannot control their "feelings" in the face of such exposures as the Elder makes.

Mr. Blanchard made a social visit to the place, and by request, gave another lecture June 20th, and he also was listened to with every evidence of respect and courtesy. It is evidence, I think, that the "second, sober thought" has made these men and their sympathizers a visit, and reminded them that open violence in a free community will not do. These symptoms are certainly healthful.

But it would be too much credit to the Masons for friends abroad to conclude that a healthy repentance is an attendant on these symptoms. Nothing of the sort is apparent. For all the abuse and detraction visited on Mr. Blanchard not one manly word of apology was tendered him on his second visit; so far as the Masons were concerned they simply and sullenly "let him alone." The Reverend Mr. Clute, who was the orator on the shameful night when the mob occurred, and who was put forward to defend his mob "friends" against Prof. Willson's published exposure of their violent conduct, has been a sort of hero among them ever since. He was reported to be a candidate for the "cable-tow" then; he has since, without doubt, been admitted to full fellowship. He has been the recipient of gifts, "surprises" and attentions never before bestowed or thought of, and each little performance of this sort has been printed as if they were events of first class importance. These were made all the more conspicuous, no doubt, to make people forget his ignominious failure in his controversy with Prof. Willson. Mr. Clute is not without respectable abilities, but he lacks one very essential element of successful controversy, which is the ability to control his temper. He began his first letter by the most courteous allusions to Prof. Willson personally, and to his high character in the community, in his second, he forgot all these pretty sentiments and said that Prof. W. "brain was disordered," that "he could not read correctly;" that he (Clute) "cannot descend to Prof. Willson's level," and capped the climax of courtesy by a magnificent sneer at the Professor's "lofty literary experience in the compilation of spelling books!" The *Weekly* publishers very naturally seemed to conclude that "the cause" would not be benefited by more letters of this sort, and simultaneously with its publication announced that no more discussion would be tolerated in this paper.

It was not the first painful exhibition of the kind made by Mr. Clute since his residence here. Several years ago the Baptist pastor then here, Rev. J. B. Brittain, in a circular soliciting aid for a Baptist house of worship, made some uncomplimentary reference to the influence of Unitarianism in Vineland, and forthwith Mr. Clute, though not alluded to personally, replied by a letter in the *Weekly*, addressed to Mr. Brittain, so abusive as to possess all the emphasis and temper of the fish market though without its peculiar dialect. Mr. Brittain treated this letter with silent contempt, and Mr. Clute, except as a wordy Woman's Rights agitator, passed pretty much from view until the secret society men put him forward as the defender of their cause. His readiness to do this work, is the more noticeable from the fact, that though invited by Mr. Blanchard to a public discussion of the question of secret societies, he unhesitatingly declined. I will do him the justice to say that he showed good sense in this, and he would have shown equal good sense had he kept out of the controversy with Prof. Willson or at least, kept his temper.

The interest occasioned by Mr. Blanchard's lectures, culminating in the attempt to mob him, was kept up some weeks by this discussion and when the *Weekly* closed its columns against it, the Masons and there sympathizes still continued their demonstrations several weeks longer. My own letter to Isaac Preston, so unexpectedly published in the CYNOSURE of April 18th, was made the occasion for a little attempt at secret society ridicule against my humble self. A placard was posted late at night all over town containing a cut of a long, one-barreled pistol with this secret society argument in staring capitals: "SNYDER'S SEVEN SHOOTER. Photographed from the original Weapon!" This loving *jeu d'esprit* was intended as part payment (the rest will perhaps come at some future time), for having dared to say anything derogatory to the claims of Masonry and other secret societies to infallibility. A few days later a "poem" made its appearance, reported to have been written by a Mrs. Paine (she should have the benefit of the advertisement) couched in the most contemptible doggerel, ridiculing Mr. Blanchard, and most of the prominent anti-Masons in town ladies as well as others, and eulogizing, Rev. Mr. Clute in grandiloquent style as a mighty "Old Cock Robin," who from the top of "a snug little Mason-wrought church," had sent an arrow which had entirely used up the "Chicago Turkey buzzard" and put his admirers to flight! As this cherry title of "Old Cock Robin," is applied to Mr. Clute by a friend and an admirer, he will perhaps not resent it if the irreverent little boys on the streets (who are sometimes apt to be a little free with hard earned titles) should occasionally apply it in his hearing.

Although the discussion of Masonry has to some extent given our good town a bad name abroad, it will nevertheless do good. We shall win back all we lost in reputation by the mob, and mean not to be content until—locally at least—we put Masonry and its kindred institutions in a position were men of character will not be proud to be known as their defenders.

PHILIP SNYDER.

CORRECTION—In the first column, second page, 7th line from the bottom in our last issue, read "I have NOT thought it necessary."

Anti-Masonry in Canada.

There are over 280 Masonic lodges at present in Canada, which will probably average fifty members in each. The probability is that Masons in Canada number fourteen or fifteen thousand. Almost all the offices of trust and importance in both church and state are filled by them and of course favoritism and in the perversion of justice is not uncommon. The system is deceitful in its policy, anti-Christian in its principles, heathenish in its ceremonies, and worse than barbarian in its vengeance.

These outward manifestations have for the last two years led many to be disgusted with it as a system, and some to take a stand against it. Two or three years ago the members of the Blenheim Circuit Quarterly Meeting, conference of the M. E. Church in Canada, passed resolutions not to receive or support a Masonic preacher, if sent to them, unless he left the lodge. Those resolutions were sent to the Canada *Christian Advocate*, the organ of the M. E. Church, but the editor would not publish them. The spirit of Anti-masonry however did not die, but continued to grow and spread into the surrounding circuits, and now several are opposed to receiving Masonic preachers.

On the 8th of June an article appeared in the *C. C. Advocate*, questioning the propriety of liquor-selling Masons reading burial services, and corner-stones of churches being laid with Masonic ceremonies, notices of which were beginning to appear in the *Advocate*. The following is the concluding part of the article:

> The question is, should the time-honored, God-honored, soul-saving services of the Church of God be set aside, for the honors of Masonry. Mark you, I do not dispute the honors of Masonry, but simply which has the preeminence, Masonry or God's church? I shall wait a reply by the Editor or some of his numerous readers.

Although no *reply* came the Masonic foolery ceased to be advertised in the *Advocate*, and since then we observed more notices of corner-stone laying by our venerable Bishop, who was not a Mason, but a man worthy of, and admirably qualified for his office and work. Anti-masonry continued to grow as the outward manifestations of Masonry clearly indicated their intention to fill the highest offices and rule the church. On the 28th of March, 1870, our venerable and much lamented Bishop Smith died; but he had not been long in his grave before many of our Masonic preachers began to talk very eloquently of the superior qualifications of a leading Mason for the Episcopal office. This opened the eyes of some, as there were men among us who were better qualified for that office than the man so highly spoken of; yet it seemed difficult to decide what course to take, and no particular move was made until a few months before the general conference of 1870. At the Brantford District Convention held June 20th, 1870, at Oakland. "A resolution was submitted by S. Bebee seconded by Rev. E. Bristol, to memorialize the next General Conference asking for a Bishop who does not belong to any secret society, that would have a tendency to bias him in the work consequent to his office. The subject of Freemasonry was warmly discussed. Resolutions carried with a large majority.

Revs. J. A. Livingstone, E. Bristol and W. Yokom were appointed to draft the memorial, with the privilege of adding as many names to it as can be obtained."

The above clause in the minutes had no sooner appeared in the paper, than there was a wonderful noise. The lion began to roar in all directions. An article from Mr. Webster, a good man, but unfortunately a Jack Mason, appeared the next week representing the action of the Convention in the following distorted form:

SECRET SOCIETIES.

> * * If the memorial, referred to in the proceedings of the Brantford Sunday-school Association—as published in the *Advocate* of the 20th inst.—should be presented, and the General Conference should decide that "no man shall be eligible for the episcopal office in our Church who belongs to any secret society," where will the Bishop timber be found? The most of our men, ministers and laymen; are Sons of Temperance, Good Templars, Odd-fellows, Orangemen, or Freemasons. And to attack and proscribe one secret society and place it alone under the ban, and give sanction to any one or all the others, appears to me most inconsistent. I have been associated with the Annual and General Conference of our Church for more than thirty years, and I have never in any one instance discovered on the part of Masons, Orangemen, or Odd-fellows anything like a party vote or party action, nor will they ever be likely, in my opinion, to do so, unless driven to it by the injudicious action of their brethren.
>
> * * I beseech my "*anti*"-brethren in the Church to pause before strife is kindled that will require a generation to extinguish. This is a critical time in the history of our connection, and I earnestly hope that no new element of strife will be thrown into our societies and Conferences.
>
> THOMAS WEBSTER.
>
> *Newbury, July 22, 1870.*

REMARKS BY THE EDITOR.

> We heartily agree with the sentiments uttered by Bro. Webster in the above communication, and we trust they will be carefully and prayerfully weighed in the minds of those for whom they were intended. Bad we followed our own judgement the resolution in question would never have appeared in the *Advocate*, as we believed it was calculated to introduce a new element of strife which could not fail to result in injury to the Church. But as the meeting adopting it was presided over by one of the oldest ministers, we concluded to let him and the members of the S. S. Association bear the responsibility of publication. We trust the members of the Association and the committee appointed to draft the memorial will carry the matter no further.

This being a very unjust representation of matters, it provoked a reply from the president and others, but the *Advocate*, of which Rev. G. Abbs, was Editor, appeared on the 3d of Aug. 1870, with a Freemason muzzle on in the form of a note to correspondents, stating that two articles were received bearing on the Brantford resolution and declining to publish either them or any others that might be sent.

Thus denied the privilege of defense in a true Masonic spirit, contrary to our boasted British laws and Bible privileges, the blow fell like a bombshell, and several of the chicken-hearted proscribers either squatted or ran away,

"To live to fight or run another day."

Perhaps it was like to God's plan of trying Gideon's band. A few stood firm and Rev. E. Bristol when denied a defense in the paper, vindicated our cause in the following circular:

[The document although of great interest is too long to print entire. We insert the greater part of the letter to the *Advocate* and the closing paragraphs of the circular.—ED. CYNOSURE.]

To the Rev. T. Webster, and Editor of the C. C. Advocate.—

TO THE MINISTERS AND MEMBERS OF THE M. E. CHURCH IN CANADA:

That the sovereignty of the M. E. Church in Canada resides in its ministers and laity combined is an axiom in its system of government which is too late to question. With despots any expression of opinion is regarded as mutiny—as insurrection. The royalty of the M. E. Church acknowledges the right of all to free speech as the safe foundation of its ecclesiastical fabric. This freedom should be a freedom regulated by the Word of God, or that regulates itself by that Word, and not by some oath taken long before it is called to act. Nor should we wait for disasters before denouncing wrongs—until fetters are firmly riveted, and then speak when it is too late. It must be borne in mind that the Association censured was composed of all ministers and leading laymen on the District. You either purposely, or for want of discernment, misrepresent the resolution passed by that Association. You remark: "To attack and proscribe one secret association and place it under the ban, and give countenance to all others, appears to me most inconsistent." The resolution referred to does no such thing. It merely proposed to ask for a Bishop, "who does not belong to *any* secret society that would have a tendency to bias him in his work consequent to his office." Both you and your readers know that being a Son of Temperance would have no such tendency. Your not discovering "in one instance anything like a party vote," does not prove that connection with some secret societies would not bias a Bishop in his administration, nor is it evidence that party votes have not been cast, and is very far from proving that some secret societies are not bound to show their members special favors, and that they are not instruments of controlling their members to gratify personal ambition. The following extract from a letter addressed by the Master of an Orange lodge to one of our ministers is evidence in point: "I send you a copy of the Annual Report of the G. L. for the year 1856, and beg to call your attention to the matter on page 86, (which reads, "all other things being equal an Orangemen is to be preferred to all others.") It appears that there is an Orange and a Radical candidate in the field for councillor in your section, and it becomes the members of the Orange Association to act as one man in behalf of their Orange brother. The Masters of lodges here have appointed an individual to see to this in your section, and any brother acting traitor will be dealt with in a summary manner. May I beg, therefore, that you will use the influence you are possessed of in behalf of our Orange brother." This letter needs no comment; its teachings are plain. With regard to Masonry, it is a known fact that in Europe and America it has been used for political purposes, and especially as a cloak for conspiracies against the governments. The most remarkable of these uses was in Mexico in 1825, which led to a civil war. Your threatening remark that "the injudicious action of their brethren may lead to party use of the associations," acknowledges their power, and consequently their danger. The danger is in the organized factious power, and the more cunningly and secretly organized, the more dangerous. For an administrator to pursue a course that would awaken suspicion in his subjects is evidently wrong. In Canadian minds Masonry floats between the indiscriminating extremes of adoration and hate. Its members adore it. Professor Wild, in his lectures through Canada, represented Masonry as having its origin at the building of the Tower of Babel. If this be true, it must be the remains of some ancient paganism, wholly independent and disconnected with the religion of the Bible. According to Professor Wild, who is high authority, it gives the same toleration to the ceremonies prescribed by the Koran, or the lifeless formalities of Romanism, that it does to the teachings of the M. E. Church. It resembles Voltaire's Laird; a Christian in Italy; a free-thinker at Paris, and a mussulman on the shores of the Nile. These representations, connected with the revelations made and confirmed by one hundred and three signatures, relative to the murder of poor Morgan, have rendered Masonry an object of dread—a system of hate to thousands of the Canadian public. I have confidence in the various conferences.—I believe them to be good christian men. But they are that despite the secret societies with which they may be connected; and I trust that the delegates who are elected to the General Conference will cast their votes in the fear of God for some man of God among us to preside over the destinies of the church who is not an object of distrust, and who will not be controlled by party influence.

Your brother in love,

E. BRISTOL.

* * Perhaps the reason why Bro. Webster is alarmed at the resolution in question, is that the man he wishes to import is a Freemason. For most certainly he cannot deny the right of a whole district to ask protection against oath-bound, and anti-Christian secret societies which foster crimes, feed avarice, and promote social divisions, the benefits of which are only sordid and temporal. The bare existence of oath-bound secret combinations justifies fears, jealousies and suspicions as to their objects, in the breasts of the uninitiated, which must have a tendency to distract society and sow ill-will and dissension in the church. History, (and we must respect her teachings,) tells us plainly that France and Mexico have been deluged with blood through Masonry and it annually records bloody riots on the 12th day of July, provoked by Orangism. As a citizen I feel it my duty to my country to speak firmly against organizations which are stained with crime. As a Christian minister, I feel it my duty to my God and mankind, to oppose the prostitution of the Holy Scriptures to unholy purposes, and mingling with them a mass of fables and profane orgies, and the multiplication of blasphemous oaths which are calculated to weaken the sanctions of our religion, as is practiced by those secret societies.

Mr. Bristol's circular proved weighty. The General Conference met soon after its circulation, and concluded it best under the circumstances, not to appoint a Bishop at all; probably dreading the result of appointing a Mason. The troubled waters continue to heave in indication of the approaching storm. This day-light-dreading system is preparing to bind more firmly, and blind more successfully its victims and dupes, so as to trample on the rights of men and gain universal ascendancy. But the people are preparing also to resist its haughty misrule, and though a terrible storm awaits us, the dark and stormy night of anti-Christian secrecy and defiant misrule must give way before the Gospel light of untrammeled freedom. The agencies already employed, will increase, and become more efficient. God's special providence will give them a higher, deeper and wider scope, and the noble heroes if they stand firm, will yet rejoice in the destruction of a system which is very clearly symbolized by the image in Nebuchadnezzar's dream. Its boasted strength will be its downfall. It has incorporated within its coils such a conglomeration of characters and ceremonies, subsidized the press and pulpit, gloried in its shame and now exhibits that haughty spirit which goes before a fall; and when God in his own good time sees fit to strike it with the stone cut out of the mountain without (Masonic) hands, as he did the Roman Empire, the same destruction will be inevitable.

We in Canada are doing the best, we can; our numbers are increasing; ministers are becoming ashamed of the lodges and some are leaving. We hope to share with our American brethren in the conflict, so as to rejoice with them in the triumph of right over wrong. Give us your sympathies and prayers.

Yours &c.,

EPHESIANS 5th, 11.

The People who Lived on the Two Hills

Nearly two hundred years ago there was a town built on two hills. A beautiful stream separated them. The people on one hill hated those who lived on the other and they quarreled with each other almost all the time After a while the people who lived on one hill armed themselves with clubs, stones, swords and guns, then those on the other hill did the same.

One party had a man named William to lead them out to fight, and the others had a man named James. William's soldiers lived on the highest hill and were braver than James' soldiers. The two little armies came down into the valley to fight. But James' army got frightened very soon and ran off as fast as they could, throwing away their clubs and weapons. Then William governed all the people on both the hills.

Some of the people left that town, away over the ocean, and came to America a few years ago. Now all people help govern in America and they all *ought* to love each other, obey the laws and forget quarrels two hundred years old. But these people heard how their ancestors had fought and those who came from William's hill formed one secret society, and those who came from James' hill formed another, here in this country; so they kept up the recollections of that old battle here in this country and they would have forgotten to hate each other, but every week those who had come from William's hill met in secret and talked about William and his great victory, and told each other how cowardly those who lived on James' hill two hundred years ago were; and promised to help each other if they got into any trouble; and every year on the anniversary of the battle, those who came from William's hill formed a procession and paraded the streets in gay clothing with bands of music and had a great dinner in honor of that old victory.

It made the people who came from James' hill very angry to have the others celebrate their defeat. And in their secret society they resolved to kill all the men from William's hill they could the next time they had a celebration. And so when the day came they did not obey the laws that make it safe to live in this happy country but killed a great many of the men who came from Williams's hill; and some of those from James' hill were killed, and many children lost their dear fathers, just because these people from the two hills over the ocean had secret meetings in which they kept on learning to hate each other. When you grow up don't join any secret society but love and help all who keep our laws.

If you want to understand this story better ask some friend to tell you about the Orangemen and the Ribbonmen of New York city.

Short Sermons No. 23.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out. [Luke, Chapter 19th, Verses 39th and 40th].

The whole latter part of the nineteenth chapter of St. Luke, from which our text i drawn, is very instructive in its bearings upon Masonry. Our text is taken from that period in our Saviour's life, when the power of his ministry began to be duly appreciated by the people, and when his reign was beginning to dawn upon their awakened apprehension in all the bright presages of its coming glory. The Saviour had appealed to the Jews through all the fundamental principles of their polity and of their history; had declared Moses and the prophets to be his ministers; had claimed to exist before Abraham was, and had given indubitable evidence of his being the last golden link in that long chain of truth which, beginning with primordial light, had extended down to that time, and was proof enough to the minds of his disciples that he was indeed the king of a universal kingdom which should have no end—a glorious, living kingdom of sincerity, honesty, love, truth, in comparison with which the empire of Rome and the petty hierarchy of Judea dwindled to utter insignificance In consequence of this deep, enthusiastic conviction, and regardless of all prudential reserv from the crafty considerations of men, fearless alike of the imperious Roman governor, and of the cunning politic Jewish Pharisee, his disciples cried out—"Blessed be the king that cometh in the name of the Lord."

My brethren, in order to fully understand how shocked the pious Pharisee was with the enthusiastic devotion of Christ's early follower how utterly amazed this Pharisee was at the utter disregard shown by those followers to the sovereignty of mere earthy kings and governors, you must consider what the amazement of Masonry is at the present day, at the seeming folly and hardihood of us of the CYNOSURE in our appeals to the earlier and better days of Puritan religion and republican government to their sincerity, honesty, manliness, justice and truth, against the cold, heartless policy, the craft, the unmanly imposition, and the shame which is now being taught, respected and received by all who come under the role of secret societies. The Pharisee doubtless thought that it was not mere treason alone but blasphemy of the deepest dye, to prefer the simple truth taught by Jesus of Nazareth to the deep, secret, hidden subtleties which swayed the councils of Rome and Jerusalem. And so the Mason is often confounded and amazed to hear persons doubt the sacredness and divinity of an institution which though founded in villainy, he has been taught to consider as "ancient and honorable", and as "the most moral institution of the world."

It ought not to surprise us to see with what brazen assurance, something like injured innocence—as much like it as polished brass is like fine gold—the Pharisees appealed to the Saviour to rebuke those who were singing his praises, when we witness every day the frowns the superciliousness, the arrogance, the hatred, the persecution by Masons of those who dare to assert the purity of religious truth against the foul, wicked priest, craft, practiced by the hierarchy of the mystic order. So long had the Pharisees' enjoyed the reign of cunning, guile, subtlety, fraud, craft, mystery, hair splitting, tithing that they reversed the very titles of High Priest and king in the name of which there debasing qualities were practiced; and they were justly alarmed to find that there were large numbers of the people who had resolved to shake off such thralldom and return to the dignity of manhood and truth. Therefore they appealed to the Saviour—to the very truth itself—to stop to progress of truth! The light was too brilliant; it confounded, dazzeled and blinded their eyes. They abjured him to rebuke his own disciples!

But what response did the Saviour make to these very simple objurgations of the Pharisees made with such intensely artless simplicity as to appear almost like childish innocence? Why, he first wept over the inevitable consequences that were to flow to the holy city and its people from such hardened, obdurate blindness, and then proceeded to act with that energy which truth must always display in the face of brazen effrontery. In order to show exactly what he did on the occasion, we cannot do better than to give the precise words of the evangelist himself. They are as follows:—

"And he went into the temple, and began to cast them out that sold therein, and them that bought:

Saying unto them. It is written, My house is the house of prayer; but ye have made it a den of thieves.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

And could not find what they might do; for all the people were very attentive to hear him."

It appears from these words that under the teaching of the Pharisees' the temple had ceased to be the holy place which the fathers had designed it to be, and had become a den of thieves. And such, precisely, are our political institutions and our churches becoming under the teachings of Masonry. We do not pretend to say that some one single person of the Pharisee sect might not have been truely religious, nor do we mean to say that some poor Mason may not be a good Christian; all things are possible with God, and to him who believes, a man may possibly practice Christian precepts through winks, nods, hints, wreathed smiles, grips, signs, symbols, myths, mystification, sheep skins, toggery and mummery; but then it must be admitted that there things are much better qualified for furthering the interests of grand and petty larceny than they are for maintaining Christian truth and republican purity—such as were established by the fathers. These arts are better fitted for enabling the initiated to outwit, deceive, defraud and get the upper hand of "cowans," than they are for inculcating brotherly charity and true love to all mankind. And is it possible, therefore, that Masons can bring these thievish, cut-throat arts with them into the temples of Christ without makinge those temples dens of thieves?

The Saviour attempted to vindicate the holy ideas of the fathers, and to restore the temple to its proper uses; He preached in it openly day after day, and announced the words of living truth. And curiously enough like the Masons of the present day, the Pharisees, the chief priests, or head centers of the hierarchy, the scribes, and demagogues, "sought to destroy him." The very instinct of Masonry is to destroy all that is noble and excellent, in short all that is inculcated by the teachings of Christ. Its cold, calculating, selfish, strong-hearted policy is so reticent, reserved, and dumb in the face of high, devoted, enthusiastic attachment to true principles, that the very stones of the streets would cry out in just admiration and applause before it would open its oath-gagged mouth. It measures every thing by the square and compass, as if men were wood or stone. It checks the expression of just indignation against vice, and hushes the admiring voice that would raise a note of praise in favor of virtue. It destroys all moral heroism, and reduces a man to the degraded condition of habitually seeking apologies for human wickedness, and of casting doubts over acts of human goodness, and purity. It restrains noble, generous impulses, and teaches low and grovelling ones in their place. Depriving a man of his birth-right, his liberty, by binding him with a servile oath, he no longer indulges in free and independent actions, but refers to the lodge for his government, as the Romanist does to the confessional. In the place of honesty it inculcates a sly, artful, subtle policy; and its policy is sustained by playing upon ignorance, superstition and covetousness with the arts of false demonstration, religious pretension, and legerdemain.

Such was ancient Phariseeism, and such is the essential character of modern Masonry. Even in its best and most ambitious efforts to construct a system of morality that shall equal and surpass that beautiful, harmonious work of religious sentiment instituted by the Saviour, it succeeds only in producing an entangling net-work of fraud and villainy, a short sighted complication of human passions and vices,—a very jungle of thorns and brambles, as it were, in which innocence is caught and offered up as a sacrifice if not upon the altar, then surely upon the cross. Their system is better suited to a set of political mountebanks and religious quacks than to honest, truthful, high minded men, such as those of whom it is said that states are constituted. Instead of being an aid to Christianity, it is an injury and an offense. If its followers could have their way for a while, if they could suppress Christian principles by establishing their own abominable arts, the voice of Nature would at length cry out against them, even from her stones and rocks.

Behold Mormonism and Kukluxism as the inevitable, abhorrent fruits of Masonry! Under their reign, all Christian life and all true manhood must utterly perish.

Index to Volume 3.